CHRONICLE. ANDGARHOLIC THE TRUE WITH

THE ROMAN PONTIFF

THE DIVINELY APPOINTED RULER OF THE OHBISTIAN CHURCH.

If it ever happened to a sea-faring man, while seated on the shore, to have his attention arrested by a vessel coming in from the wide ocean, and guided steadily in the course by a skilful captain, guided steadily in the course by a barnet captain though at one time assalled by a hurricane, at an-other in danger from rocks, anon attacked by cor-sairs, what sympathy would not the sight create in his boson? And as he saw her nearing the port with unremitting speed, and with the graceful heading of the callent ship all unburt see worthy bearing of the gallant ship, all unburt, sea-worthy as ever, then, just touching land, and starting again on a voyage on the same sea, with) its former enemies and dangers full in view, would he not be lost in wonder and admiration, and filled with a high sense of the captain's skillful management and with an honest pride in his own calling? With similar sentiments does the Christian view the Papal sovereignty in its progress through the ages. Never arrested, never turned aside, never wavering, always advancing under the guidance of the Holy Ghost, through enemies now avowed, now unseen, now from earth now from hell, it has been in wars for eighteen hundred years and more, and having reached our days is quite prepared to pass on its peaceful way with sure and steady progress, as before. This is the grandest phenomenon in the whold field of history. Not the creation of fancy, no a matter of opinion, it is an external fact, evident and public, and influencing at once the general politics of states, and the feelings and notions of individuals, high and low in society, outside the Church. It is however more than a phenomenon, it is a mystery, and profane history may not unravel it; the inspired records must be called in to enlighted us on the divine character of this acknowledged fact. These two witnesses, giving dates and names and places, agree in telling us, that the office and powers of the Roman Pontiff are clearly traceable in continuous succession back to St. Peter, and, beyond him, to Jesus Christ the Incarnate God, the Redeemer of our race, and the Founder of the Church. Nothing short of this will either satisfy the claims of historic truth, or account for the widespread, uninterrupted and vast influence of the Popes; an influence which carries all before it within the Church as effectually, and is felt without it as distinctly, at the present day, as at any former period.

There is not a more consoling thought, than that, though we live in a world which, with all its pretensions to enlightenment, swarms with errors and uncertainties both in practice and theory, we have in the Head of the Church, that power which, transmitted to him from Jesus Christ, is the power of God Himself, and is ample security for mankind in the one thing necessary And to justify this consolation, let us in spirit quit Ottawa, and the blessed presence of the Apostolic Delegate which has suggested our theme, and travelling with a spirit's speed to the land of Israel, see on the spot the first beginning of the Christian Church and of the Papal power. We are here at the fountain-head of the New Law; here is its Founder: His teaching, His works, His aims, His institutions, must enlighten as on the topic under consideration.

What was the grand end of His life and labours? What definite means did He appoint to reach and secure that end? And with what claims, power. and solcmnity did He undertake and carry out His work?

Ι.

For the Redemption of the whole world, God the Eternal Word, descended from heaven and took His place in the Jewish dispensation. The work was divine. He alone could do it. He was man too, the son of Adam, Abraham, David, Mary. The work Redemption being the final-cause of His life and death, what means did He establish to dispense His his position. O Jerusalem is not a place for him; redeeming graces to mankind? By heavenly the deicide city is doomed to ruin, and its priesthood redeeming graces to mankind ? By heavenly doctrines, miracles, and more than angelic life in and temple and rites are set aside for ever; they human nature. He first attracted the public attention, and gained general respect. Soon surrounded by seventy two disciples, from these He selected twelve Apostles; of the twelve He appointed Peter | and the title of High Priest, so unworthily borne

Peter, regards the Apostle's faith, and his power over the other Apostles. Satan, it seems, longed, to be master of the twelve Apostles. and sift them as wheat; the roaring lion would have the chosen ones of our Blessed Lord for his prey. What would one day be erected on the summit of the capitol. save them from the impending danger? Nought He gathered his young church in the catacomba but the interpesition of our Lord Himself , and He didinterpose; but how? He prayed-but not for all. All were in danger yet He prayed but for one. He prayed but for Peter the rock foundation of His Churchi the chief shepherd of His own flock ; he, once lodged safe beyond danger, and with a faith scoured against failure, would in his turn pray for the other Apostles, confirm his brother Apostles in the common faith, and thus-uphold the structure of the Church for whose stability he was to be henceforth responsible.

He who had matured His scheme of Redemption and the form and features of His Church from eternity, took three years of a mortal life to initiate mortals slow to understand and slow to believe, into the secret which He brought from heaven, and which they were to give, intelligible and practicable to the world. He completed His work, He established His eternal idea a fact in the world, He built His Church, He built it on Peter. To effect this, he worked a complete change in the state of religion. He was living in the very heart of Jewish dispensation. He was come of the race to which the one true religion had been entrusted. He subjected Himself to the Jewish Law in theory and practice; whatever was sacred to a Jew, was sacred to Him. But He was more than a Jew. He was above the Law, He was the very author of the Law, and had actually made it from the beginning, that He might Himself in the end come under it and out of it. It was remarked by the public that "He spoke as one having authority, and not as the scribes and Pharisees," and that "He was powerful in work and word." He in fact claimed all power not only in the Law but all over the earth and in heaven itself. What, then, was His object in the Law? Not to disturb it, not to destroy it, but to raise and prefect it. He was the very accomplishment of the Law. To Him at the prophecies, types, figures, and sacrifices of the earth's previous existence pointed; in Him they were summed up, realized, and brought to an end; and He the Law giver was now walking among His own subjects, changing old forms and rites of worship into new, which were to come out fair and stately in the Church of His own construction. Above all, He put a final close to the Aaronic priesthood and set up in its place that of Melehisedech, which was his own. The Apostle was occupied in setting up what to the priest forever according to the order of Melchisedeck" took Peter and the other Apostles not approved by the state, and altogether indepeninto authority, investing Peter with its plentitude. Within His Church He also established the seven Sacraments, the Sacrifice of the Mass, and the other resident in Rome bearing one of their own nation rites, ceremonies and ecclesiastical functions to which the world is not now a stranger. Having completed His work on earth, and having ordered His Apostles and disciples to await the coming of tne Holy Ghost, who would descend upon them, to teach them all truth, refreshing their memories with all He had over taught them, and giving them every quality necessary for their future toils in the establishment of the Church, He added His last paternal blessing, and in their presence ascended into heaven where He sits at the right hand of the Father.

II.

The work of Redemption once completed, how was it to be dispensed to the redeemed? Leaving other details, our theme confines us to the part which St. Peter had to inaugurate and his successors to maintain in the Church as set up by its Divine Founder. Peter on earth with His beloved Master in heaven, seems to stand alone ; but he is not left to his own reflections or his own resources; for, with the immense resources already furnished him | tions of the vanquished nations. What a spectacle ! from the riches of the Redeemer, and the lofty rewas to be sealed with blood, man alone could suffer flections inspired by the Holy Ghost in that upper chamber on Pentecost, he feels himself master of have served their purpose, and all that was of permanent use in them was transferred into the Church. There was now the true altar and the true victim, to be the Head and Ruler, and upon him He first by Caiphas, was Peter's right. The Church thus promised to erect, and then actually erected His full formed came before the world; it came out Church. He gave the Apostles the power in com- from Judaism bright into view as the morning dawn flashing from the gloom of night, and all that was bright and beautiful in the Synagogue was absorbthe earth all unprepared for its coming. There wise men, many of whom were to appreciate the new light; and Rome had its virtues for she receiv-ed the empire of the world. If idolatry and crime prevailed on all sides, yet these could not withstand the power that was divine; and the Prince of the Apostles was inspired to go into the thick of the difficulty and danger, and attack idolatry and immorality even in their stronghold, the city of the Cesars. Possessed of some genius and extraordinary talents, Rome was from its earliest days a city of warriors and statesmen, and had such elements of strength within it as never perhaps met elsewhere. Hereditary virtues and vis, severe unrelaxing disciprule, with a strange mixture of cruelty and clemency, which they brought into the field of action, mighty task for a small state to conquer all; but an indomitable spirit undertook it, and its venture was crowned with success. All Italy surrendered before their arms. Of the barbaric tribes which deluged Europe the nucleus lay beyond the Alps. The Romans fought and killed, or spared and ruled, tamed and confined to limits, and taught industry but often equal, and even superior to his master. the invincible legion, till at last he rose to the liated rulers before it, nor ceased till its waves dashed against the alpine barrier, rushing around the doomed imperial city. The Romans were no over the ruins of the defunct empire. The northern had rubbed off his native rudeness, and the southern had surrendered much of his pride and sensual-And thus Rome had fulfilled a great mission, on which it had been sent by an unseen providence. The world under it had been reduced to that state had fairly established itself in the very bowels of the land. Peter was there, at the head of a new state of things in which corrupt and humble Rome. was to some out regenerate, and to shine still more

idolatry, and that too in the very hey day of im-perial greatness, A poor fisherman from the lake of Genesareth, arrived in Bome in lowly garbfoot-sore, bearing asthis treasure a cross that would where the influence of the pagan city could with difficulty reach it. Converts were made, many among the poor and some among the rich. Often did St. Peter come out from his hiding-place to be harboured by the noblest of the city; and the curule chair which Pudens bestowed supon the Head of the Church for the ceremonies of his office, remains to this day to testify that there was virtue in the high places in Rome and that divine grace was destined for every class of society. The light of the gospel was setting on the dark atmosphere of idolatry. If it circulated a while in secret, its mission like the sun's was for the world, and as it broke out here and there, the stern Roman marvelled what it was, whence it came, and what it meant; for it was not a thing of night, Jesus had done everything in the light of day, and Peter did not lose any opportunity of setting it face to face with the lurid glare of paganism. Long ere the sceptre was wrested from the hand of Rome, Peter had set up in its midst that which was one day to take it. captive. But before surrendering, it would shed torrents of its captor's blood.

The Jews in Rome were, at the time, counted by thousands, and their religion was there to be rated as the religion of a Roman province. But their presence there did not contribute to diminish the corruption of society. Their higher knowledge and purer lives did not pass to the Gentile. This barrenness of form of religion never intended to make proselytes, stands in remarkable contrast with the rich harvest made by the religion which was to absorb the Roman empire and the whole human race. The Christian religion entered Bome under the Emperor Claudius. St. Peter's object was to convert the world at its centre, and establish there the headquarters of Christianity. The definite plan of the Church had been laid down for him and the other Apostles by Jesus Christ, and fully developed to him on Pentecost. He therefore laid in Rome the foundation of the universal Church. It had a definite government, it had its wise laws and regulations, its members were in complete dependence on its rulers, its inner fruitful life was kept up by the presence of the Holy Ghost, and the Sacraments which diffused His grace, strength and life through the whole society. dent of it ; thus doing wholly in Rome what Jesus Christ had partly done in Jerusalem. The Jews preaching the doctrines of Him whom their country-men had crucified, took various views of the preacher's doctrines, some persuaded by his words became the nucleus of the Church in Rome, others became his bitterest persecutors, and to their persevering enmity must be attributed not only his first banishment under Claudius, but also his final crucifixion under Nero. Bomans too gathered with the fold, and in eleven years, Peter had brought the Church to such a state, that St. Paul who had not yet visited the city of the Cesara, testifies that the fame of the faith of Rome had spread over the whole earth. The grace of the Sacraments had leavened the mass, had formed new minds, new motives to action. Fallen nature awakening as if from a sleep, the doubly deep sleep of sin and ignorance, saw its wants, its powers also, and the loveliness of virtue and true religion, in dazzling contrast with the foulness of idolatry and sensuality, that still reigned in a city the cloaca maxima of its own abominations and the imparted abomina-The proud independent Roman who simply dispised every foreign claimant to power and rule, adopt.

ed the new principle of obedience to the teaching of barbarians. In his sensual and utterly corrupt mind that could relish none but what ministered to the senses, he now felt a spiritual influence inclining him to esteem and love what was unseen and unfelt, and he learned to guide his conduct by the new principle divine faith. But while a "vast multitude" is stated by

Tacitus to have died for the eastern religion, the bulk of the inhabitants remained in their superconer was the public alive to the rea tition nature of Christianity than opinion set in against it. The system that aimed a blow at the favourite ed in the rising sun of Christianity. Nor did it find vices and forms of worship roused the bitterest animosity, and the votaries of Jupiter and Venus, were elements of good everywhere: Greece had its showed by fiendish cruelties what ascendency the devil had acquired over his dupes. Rome had been built up from the beginning in blood; the offspring of the fratricide had extended their power amid blood in torrents, and when this new and spiritual enemy appeared, their first impulse was towards blood. The new and Christian Rome was to be founded thus in blood, drawn now from the veins of holy, generous, self-sacrificing men. The current of this new cementing power had begun at a divine fountain-head, even the Sacred Heart, which also had been opened by a Boman spear, and as it flowed from Calvary, in its regenerating course over the earth, receiving the tributary streamlets that claimed kindred with itself. The Roman arose in line, firmness and constancy of character, lust of his fury against this strange, unearthly foe. His native valour so successful on the battle-field came out in all its patriotism against a poor Galilean fisherman, and his followers, a handful of unoffending Jews and citizens He first reasoned and sought to allure, but disappointed he threatened, tortured, mained and butchered, and exhausted his ingenuity in means of inflicting pure pain. The result was utter failure. Every Christian that died brought many into being; and one who lived in those days of carnage had written : " The blood of the martyrs is the seed of Christians." But a change and as it went on, the barbarian tamed and taught, came. The persecutor saw and admired one virtue began to find himself a man, sometimes inferior, in his victions—his own characteristic courage." What is there is these vile Christians that they will not be subdued? They would not yield, I think, if one of our legions were to bear down upon height of his strength, and the Roman retreated to them. Are we then to be beaten upon our own gestive name, is dispelled by the clear language of the Alps. War now raging all round the Roman ground, with our own weapons, and by such punny Him who first promised it, and who in due time world, gradually crossed its limits, drove the humi- foes? They are a riddle every way. If we tolerate them, they prosper; if we strike them down, as soon as one goes, twenty spring up. What are our gods about ?" From admiration he past to respect. "Brave they certainly are. Whence this courage? They go to death as joyfully as we go to victory. They are insensible to pain and fear. Why molest such heroism?" Respect led to enquiry into the secret of this new race of men, and their invincible strength and divine tranquility. It was explained, how human nature had fallen from its original integrity and had become a wreck, how the original Creator had descended into the human race, had taught heavenly philosophy, had worked miracles, and had given in his life and conduct an example of all the virtues; how pagan gods were either devils, or wicked men, or imaginary beings, with attributes that would digrace even brutes how Jesus died for the salvation of all, and restored Himself to life again on the third day, and had, at last, ascended to heaven, where He sits in human form and divine majesty ruling and guiding His Church on earth, and judging every Christian as he passes away from time into eternity. The Roman comparing together the principles of this new philosophy, its religious worship, and its effects on human misery and immorality, saw its in each successive age and Pope in the fulness of vast superiority to his own system of life and word his original supremacy. Nor has he degenerated ship. "These martyrs do but repeat what their in Plus. The Holy Apostolic See has survived the Divine Master, taught them. He died for them; convulsions that made and unmade States and: brilliantly than in the old. Strange that the re- they die for him. But he died for all men. How ligion of the cross should hope for a reception in a noble! He sacrificed His own happiness, that all the original Rock, its empire has extended im-

Dravely die: but then it is for our own interest and not from a disinterested principle like His We have sought to butcher others that we mig fourish (and others—our cherished crimes, our mental misery ! And what is this strange emotion that stirs my inmost soul ? . I feel as if I too could be a Christian. I feel the grace they speak so conbe a Christian. I feel the grace they speak so cou-fidently of which enters the youl as it directly from God, and creates a beavent within of soft it is soft. Where is their High Priest, who receives strangers into his blested society? If am a Christian." He left behind him his bereditary pride and his self-sufficiency. He was humble and he became happy. fidently of which enters the goal assistant of the solution of in the very flower of their age, having before them the brightest prospects earth could afford, devoted themselves to a life of virtue whether in marriage or in celibacy. Many a delicate one from the families of the nobles and the palace of the Cœsars, stood proof against the tyrant's persecutor, and went through all the horrors of martyrdom with the courage, the heavenly calm, the sweet hope of the Christian heroine. Thus one by one Romans, Jews, and others joined the rising Church, till St. Peter's personal services having laid its foundations, were no longer needed. The scene on Mount race, was secured on the second to the eternal

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citv. But ere St. Peter, passed away, he appointed for his successor in the Apostolic chair, the saintly Linus. Bearing in mind the divine promise that the Church was to endure for ever, and that the form of Church government also had been permanently fixed by the divine Founder, he feit it his duty to maintain the order of things thus established. When the twelfth apostle had prevaricat-ed and left a blank in the Sacred College, our Lord did not substitute another in his place, but left his earthly Vicar to arrange the choice. In the upper chamber St. Peter solemnly inaugurated the election and the lot fell upon Matthias. And now that he himself is closing his earthly career, he commits the keys of the kingdom of heaven to a faithful and true member of the Roman Church: What Peter had received and managed with success, Linus might now receive and use as efficiently as his predecessor. As our gracious Sovereign will parish on the momentous point. Meanwhile his in due time surrender the plenitude of her power children in Rome would have their father back, to the next heir, so did St. Peter constitute Linus and soon again he was reinstated in the hereditary the new Rock, transfer the whole Church to his home of the Popes. Once more free to carry on keeping, left him the power to loose and to bind all the business of the Church, he summoned the things in heaven and on earth, to feed the lambs chief pastors to his presence to record with their and sheep that Jesus Christ had entrusted himself with, to confirm his brethern of the episcopal office, and in a word, to take the general supervision of Church government and be its supreme infallible head. As the Church is a person half mortal, half undying, the principle of life that was in St. Peter continued in his successor, and so the Head of the Church lived on. The man dies, the Pope dies not. It needed no new visible act on the part of the divine Founder to appoint a second Peter The Church was an organized body and externally conducted its spiritual business on the original plan, while it was guided from within by the light and that which followed and which book looked almost impulse of the Holy Ghost. For this Paraclete a formidable undertaking. He summoned an having descended amid the fiery tongnes of Pentecost into the body of the Church gave it its life once for all, became its very spirit, and was now living in its new ruler, and was a guide to Linus as it had been to Peter.

A concluding glance at the work that was done by the first of Popes will convince us that it is the only great institution on earth, and that neither Greece nor Rome had ever produced so great a man as he who established it on the seven hills. Philosophers had aimed at doing the same work as be. Unanimous in their belief on that point, they did, but had signally failed. Having formed a durst not teach that belief until empowered to do community of believers he set up on a firm basis so by St. Peter's successor. Deliberation and the three things necessary for the civilization and prayer were renewed, and the Father of the unisanctification of fallen man, namely a code of morality, the true form of religious worship, and heaven, defined by the guidance of the Holy Ghost dogma. This combination the leading men in and solemnly proclaimed that Infallibility was the Paganism had attempted to effect, and neither divinely conferred right and prerogative of St. genius, nor talent of any kind, nor effort was want- Pcter and his lawful successors. The first mooting ing to success. The failure proved that something higher than mental powers was needed, something the peoples meditate vain things, but the spirit of above nature, and able to control nature. First faith prevailed in every clime, and, soon a calm came Pythagoras, who actually formed a society which was to be kept together by moral nrecents strict discipline and common belief, while he made of him, who in his infallibility represents not only all science subordinate to a moral end. His society grew and flourished in Cortona, till the secular government jealous of its growing importance subjected it to persecution, which gradually controlled and checked and fiually crushed it. Individuals for many generations clung to its tenets, but the organized community was defunct. We have ing power. already seen that the society formed by St. Peter Looking set persecution at defiance and gained strength in the midst of its horrors. Plato eame next, but contented himself with composing an ideal republic and founding a school, but did not venture on an actual society. Aristoth with an intellect powerful enough to create two sciences, was not able to create a polity that should rest on the precepts and practices of human wisdom. Lastly Zeno founded school and his system was eminently practical; but never did the world show either a town or village that was either Platonic, Peripatetic or Stoic. I'wo hundred years after St. Peter's day, Platinus cought permission from the Emperor Galbinus to build a city in Campania, which was to be called Platonopolis and to perpetuate the principles of Plato; but at the refusal of the ruling power all idea of the undertaking was dropped; not perscution, but the mere dread of it, being sufficient to gnash what was of earth. But St. Peter's society stood firm and constant where he placed it, in the very hot bed of its enemies, who had power enough of persecution to extinguish any union of men that was not divine. And it maintains its position to the present day, counting its two hundred and fifty eight popes who fill up the whole series of more than eighteen hundred years. Thus where vaunted Greece and Rome failed, a poor fisherman without learning, wealth or worldly influence, or extraordinary natural genius, gave to Rome and the Roman world that system of morality, dogma and worship which has secured Christianity and created modern civilization. Not to him be the glory but to his Divine Master who not only taught his pupil, but invested him with superhuman authority and enriched him with a Divine light and with the sanctifying and actual graces that were needed to make a fit representative of His own Divine Person. But before the Pagan world of old, as before tha unbelieving world of modern times. St. Peter appeared to be nothing more than a Plato or an Aristotle, influencing men by man's natural resources of conviction and persuasion. If in reality he had no help from heaven. he must be a very portent, having achieved single handed that in which no other man or body of men ever succeeded : and if he gets credit for the iuspiration and guidance of the Holy Ghost he stands forth a still greater portent, - a mortal man wielding the power of heaven. III.

JULY 18, 1877.

ago overstepped the limits or the Roman empire, it ago overstepped the limits or the Homan empire, it has crossed every ocean and mountain-chain, ivisited every island, traversed every forest and reached every nock of the earth. What if the reighing Contiff is a prisoner? His glory is but enhanced, thereby, and the forewarnings of the Redeemertare thereby proved true. Many of his predecessors wore chains and shewed scars; and while the infant Church was living its life of three

his hard lot, that the Roman Catholics of our day think of the lot of Plus. It is the treatment that befel the master falling on the servant. Had no: Jesus Christ been bound and scourged and crucifien? And had not His chains sufferings and death made His redeemed ones the free and joyous children of God? Well, in the present crisis we look to the future with the same sweet hope and confidence that harboured in the bosoms of the Catholics of old, of a Saint Prideus in Rome, and of the Mother of God on Calvary. We have seen the Holy Father plunged in deeper distress than is now his Calvary was renewed on the Janiculum; and the benefit done on the first mount to the whole human trom his own home and kingdom, while irreligion was seemingly triumphant in the Holy City. What was the issue of such a sacrilege? Not the downfall of the Pope and the Church, but fresh laurels for the brow of the Apostolic exile, new and unbounded joy for true Catholics, new lustre for the Roman Church, and new light amid the errors and confusion that darkened the times. It was precisely when cast forth from his people into the depths of obscurity and dishonour that the greatness of his power and the reality of his universal supremacy became most manifest. For it was then he took the first steps towards the definition of one of the great Christian dogmas,-the Immaculate Conception. He sent letters all round the globe, not to seek earthly aid or solace, but to ascertain the tradition of the Universal Church respecting the grand prerogatives of the Mother of God : and from east and west, north and south, replies came pouring in from the ubiquitous Episcopacy, recording the tradition belief of each Bishop, priest and tongues the testimony of their pens; and in the midst of that most illustrious assembly he raised his infallible voice and proclaimed to the Catholic Church that Mary the Mother of God was conceived Immaculate. His words were music to the children of the Church, and their angelic sound went forth through Rome, Italyand Europe and all over the earth, nor will they cease to echo through all time and through the long ages of eternity to the glory of Him who could throw such lustre round the person of the Blessed Virgin Mother. This decree was easily issued, if compared with a formidable undertaking. He summoned an Œcumenical Council; and the Bishops again left their homes, and joyously took their way to the chair of St. Peter, to the number of one thousand. There they met in Council and sacred debate on the interests of the Church, and the errors and evils of a degenerate age. Those men of consummate wisdom and enlightened piety, after long and earnest deliberation, called upon the Holy Father to declare to the world the Infallibility which Jesus Christ had in the beginning conferred on St. Peter. versal family; who opens and shuts the gates of of the subject had made the nations murmur and

mon to teach all nations, and gave it as coming directly from Himself and His own power. "All power is given to me, . . . ! I am with you all days." But besides this commission given to all the Apostles, peculiar and superior powers were bestowed upon St. Peter.

A few passages from the words of our God may suffice to place this statement beyond all doubt. "Thou shalt be called Peter." "Blessed art thou Simon Barjona. . . Thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it. To thee I will give the keys of the kingdom of heaven. Whatsoever thou shalt bind on earth, shall be bound also in heaven, and whatsoever thou shalt loose upon earth shall be loosed also in heaven." "Feed my sheep;" "feed my lambs." "Satan has sought to have you and slft you (Apostles) as wheat. But I have prayed for thee Peter that thy faith may not fail, Thou being converted (or turning) confirm thy brethren.

From which words the learned interpreters of the language and mind of Jesus Christ for the last and that field was the whole known world. It was a eighseen hundred years have remarked and reasoned thus :

1. If our Blessed Lord at His first interview with Simon Barjona, promised him that he should be called Peter, why this change of name? And if a new name is to be given, why Peter, rather than any other? The very meaning of the word suggests the intention in our Saviour's mind, when He made | and the arts of peace. This took centuries to do ; the promise. Peter means a rock, and a rock is an emblem of strength, firmness, durability, un-moveableness, and in architecture as well as in defence, it is employed as the most solid and sure) He frequently charged, and often drove before him foundation, and the strongest barrier.

2. But any doubt that might hang over this sugfulfilled the promise, and showed that it was admirably significative of this Apostle's high position in the Church. For our Lord having said "Blessed its outlying spurs, wending through its defiles, art thou Simon Barjona" and adding "Thou art scaling its towering heights and pouring down upon Peter," thus actually conferring the name and the fair fields of Italy, sweeping still before it the coupling the new name with the old, to show that stubborn Roman, till rolling on, still on, it reached he is addressing but one and the same person. He the Tiber, where with the power and roar of a proceeds to make a second promise to the favoured mighty tide, it settled down all round the walls of Apostle, namely, that He will build His own Church upon this man endowed by heaven with longer masters; but, not easily conquered they con-superhuman resources for the indefectability of that tinued to give fitful signs of vitality and vigour, Ohurch,-that He will give him the keys of au-thority wherewith to open and that the gates of the elements of civilisation showed themselves all the kingdom of heaven, with the poor of loosing and binding all things in heaven and on earth. These are astounding powers, but they are conferred by Him who said of Himself: "All power is given ity. to me, in heaven and on earth." He who had all power, could share that power with another, with-out having it diminished in Himself. Such is the mighty import of a name when it comes from the of comparative peace which was required to receive lips of the Eternal Word, to express His Divine a new influence that had been at work even since Will and purpose. And beyond the more name, the the days of Augustus and Claudius. While the vast extent of power given on the occasion, in barbaric tribes were fighting for freedom; the clear terms, to St. Peter, is nothing short of supre- mysterious power of the East had advanced and macy in the Church.

What did the commission to feed the sheen and lambs of Christ imply, but that Peter was to rule the Bishops and faithful in His Church, with the same authority and affectionate care with which the shepherd rules and guards his flock?

ue gainsays the teachin an apostle but Jesus Chrish Himself. The dogmas thus defined might seem sufficient to till up a Pontiff's whole reign, but they do not embrace half the work done by the indefatigable exertions of this great man. The memorable syllabus may be taken as the third most prominent act of his teach-Looking from his Apostolic Chair round the re-

came and now steadily continues through the

whole Church. No to:

ligious world, he saw and lamented the alarming growth of error, and error distinguished by one feature peculiar to the age, error proceeding from scientific men and statesmen whose high sanction gave it a semblance of truih to the great body of the people. The evil was taking root, and received the countenance rather than met with opposition from any temporal sovercign. One Ruler alone, independent of public opinion, and seeing the danger that threatened society in its true colours, had power enough, conscience enough, and spirit enough to lift his voice and warn all within and without the Church, of the false principles that were stealing into politics, morality and religion. The Syllabus was a relict to all good men, consoled the universal Church and gave a new brightness to her aspect. Let us conclude by adding briefly to to these grand public acts of our Holy Father, the several hierarchies, the many episcopal sees and the various missions which he has established, the uncounted circulars, discourses, instructions and counsels, by which he has enlightened and encouraged the whole episcopacy and the Christian flock, the paternal warnings he has given to Sovereigne, heresearchs, and other insubordinate spirits, and lastly, the example which he has ever set of all virtues,-and you have the faint outlines of such a Pastor as has scarcely been seen since the times of the Apostles, and never can be seen outside the Catholic Church and the line of the Loman Pontifis. It were a task above any man's power to calculate the amount of evil that has been prevented or checked, and the amount of good that has been originated and consolidated during the Pontificate of our own days,-a Pontificate which, with its countless points of light, looks like a galaxy among the many lights that adorn the firmament of the Papacy. Say then; is there not something more than human in all this? Has profane history anything to match it? Could it be imagined from any anningy and expected to turn up in the natural course of events? Does it not in some respects outdo the marvellous history of the first Pope? Does the looker-on from outside the Church, after comparing Pius with Peter, remark any diminution in the Papal powir after 1800 years' existence? Has time, or tyranny, or heresy or schism, or war, shaken its foundation, or taken from the grace and beauty and proportions of the mighty superstructure? What is earthly must decay and pass away; what stands and flourishes and strikes its route deeper and deeper with time, and gives every sutceeding day new signs of vitality and perpetuily must be a thing of heaven. There was a time, and some of us are are old enough to remember it, when the Papal power seemed to receive no little support from the Catholic sovereigns that owned its scepte but Catholic dynasties have been all cast aside, and probably for ever, or look on powerless spectators

CONCLUDED ON SIXTH PAGE.

But as St. Peter was commissioned to give a beginning to what should outlast his own days, he must be repeated in heirs. And he was seen in, Linus, his immediate successor, and has come out dynasties, and while it still remains immovable as 4. The last remark on our Saviour's words to city which was the very sink of corruption and others might be happy. We Romans can also measurably since the days of Olaudius. It iong