

THE CATHOLIC RECORD

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Catholic Record.

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THE EXALTATION OF THE CROSS.

The feast of the Exaltation of the Cross, celebrated by the Church on the 14th of September, is of very early institution. In the reign of the Eastern Emperor, Heraclius, it was celebrated with special devotion, owing to the recovery of the true Cross on which our divine Saviour suffered, from the hands of the heathens, this being the second occasion of such recovery.

For some years the Persian king had uninterrupted success, but after several unsuccessful attempts to make an honorable peace, Heraclius in 622 declared war against Choroas, defeated his generals in three successive expeditions, and completely broke the Persian monarch's power. Choroas was soon after murdered by his own son Sirves, in A. D. 628, who assumed the government and made peace with Heraclius, one of the conditions being the restoration of the Cross.

It is evident, therefore, that the early Christians made constant use of the sign of the cross, as Catholics do to-day. They paid to the figure of the cross a relative respect and veneration: that is to say, the wood or metal of which the cross is made was not the object of that respect, but Christ who suffered on the original cross.

There is, however, much earlier evidence of its celebration. Eusebius in his life of the Patriarch Eutychius relates that it was observed in the time of that Patriarch, A. D. 582, and in the Acts of the Egyptian penitent Mary, who died A. D. 421, it is also recognized as an established feast.

The destination with which most Protestants regard the cross is to practical Christians most unaccountable. When it was supposed that there was some intention to introduce a crucifix into the court-houses of Quebec, in presence of which oath should be taken, a cry of indignation was raised from one end of that Province to the other, that Romish superstition was being forced upon the Protestant minority!

The Cross is the emblem of Christianity. It is the most suggestive simple part of the entire scene of the Redemption of mankind, and is therefore most appropriately considered the symbol of Christian faith and hope. The sign of the Cross, besides all this, is a brief profession of Christian doctrine. When we use it we declare our firm adhesion to the principal mysteries of religion. It is therefore most appropriate action to remind us that we are children of Christ, purchased by his blood, and that thereby the "hand-writing of the decree which was against us" has been blotted out forever.

All this is thoroughly in accord with the history of Protestantism. It is not many years since a mob in London, England, dragged a crucifix through the mire of the streets previously to committing it to the flames on a bonfire, as a demonstration against "Popery," and frequently, in Scotland, similar scenes have been enacted. This was especially the case when, at the instigation of John Knox and his co-laborers in the work of destruction, the venerable Cathedrals and Abbeys of that country were destroyed.

"The reverend pile lay wild and waste, Profaned, dishevelled, and defaced, Through storied lattices no more In softened light the sunbeams pour, Gilding the Gothic sculpture rich, Or shrine, and monument, and niche, The civil fury of the time Made sport of seragliotic crime, For dark fanaticism rent Altar, and screen and ornament."

All this was the natural consequence of the teaching of the Westminster divines who framed the Confession of Faith, that the "monuments of idolatry should be destroyed," meaning thereby the sensible incentives to devotion used by Catholics, such as crosses, and all sacred images and emblems. The celebrated Claude styled all "enemies of Christ" who venerated the cross. The Institutes of Calvin equally teach that the honor which Catholics show to the cross is anti-Christian and superstitious, and the Magdeburg Centurians say that it was "unknown until the fourth century." Cardinal Bellarmine, whose logic is always unanswerable, and whose style is characterized by straightforwardness, says this is "an impudent lie." Tertullian in the second century attests the constant use of the sign of the cross among Christians for the sanctification of every action: "We sign ourselves with the sign of the cross in the forehead, whenever we go from home or return, when we put on our clothes or our shoes, when we go to the bath or sit at table, when we light our candles, when we lie down and when we sit, and when we enter into conversation."

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We have shown that the celebration of the feast of the Exaltation of the Cross was established before the reign of Heraclius. It dates back to A. D. 335, and it was originally instituted in memory of a cross which miraculously appeared to the Emperor Constantine and his whole army, just before his great victory over Licinius. This cross appeared in the heavens a little after mid-day, and on it was the inscription in Greek:

"IN THIS CONQUER."

Eusebius, the great historian, who was an intimate friend of Constantine, relates this event with great detail, and declares that the information was given to him by Constantine himself. Constantine was not at this time a Christian, nevertheless Christ vouchsafed to appear to him in a vision the following night, and commanded him to have a standard made in the form of the cross which had appeared in the heavens, and to make it the imperial standard, promising at the same time that with this standard of victory he should triumph over his enemies. This is the origin of the form which is to this day used for standards. The promise made by God was fully kept, as the victorious career of Constantine will amply prove.

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DIVERS WEIGHTS AND DIVERSE MEASURES.

Stm Small lectured on "the Men of 1890" on Wednesday evening, the 21st inst., in Carleton St. Methodist Church, Toronto. Regarding the Knights of Labor he said:

"It was a bad day when the regulation of wages fell under the tyranny of the Knights of Labor and Trades Unions." The Globe reporter adds that "His denunciations of the Knights of Labor were of the fiercest and most uncompromising kind. At the close of the lecture a young man who had been taking notes industriously rose and asked Mr. Small if he had ever read the constitution of the Knights of Labor, and if he knew that it was founded on the Golden Rule. Mr. Small replied that he had read it and considered it very carefully, and was understood to say further that he condemned the Knights because they approved of strikes."

The meeting returned ajyrote of thanks to the lecturer. How different would have been the reception of such sentiments if they had been uttered by a Catholic!

CHURCH AND STATE.

The proceedings of the late Catholic Congress at Treves seem to disturb some of our non-Catholic contemporaries. The affirmation of the supremacy of the spiritual over the temporal order is specially signalized as offensive, opposed to the spirit of the age, and repugnant to human rights. At this expression of view we cannot be, and are not, surprised. This is an old claim recited from time to time, under new forms, but the same claim that has been again and again advanced in the course of the world's history. The denial of the supremacy of spiritual over temporal involves a denial of God Himself, for it is really a negation of the subordination of the natural to the supernatural order. The church, as the Rev. Dr. Brann lately pointed out in the American Catholic Quarterly Review, is a spiritual society composed of men, that is, of beings, having bodies as well as souls, and therefore requiring the use of temporal as well as of spiritual means to attain the end for which it was established. "The church," he proceeds, "is the continuation of the mystery of the Incarnation, a mystery which means the personal union of two natures, the one human, consisting of a human soul and a human body, the other divine, in one divine person,—the common centre of imputability. As the human body of Christ required temporal things and used them, so does the body of the Church require and use them in the carrying out of her divine mission; and to all such temporal things as are necessary or useful in her work she has a right which no political power should gainsay." Dr. Brann then says: "The Pope as head of the Church has all the rights which the Church has. He is her infallible mouth-piece in matters of faith and morals. He is the supreme law-giver, guide, governor and ruler in all matters of faith, morals, and discipline. He has the fullness of apostolic power. He is the supreme executive and judge in all matters affecting the conscience or the welfare of the members of the Church. There is no limit to his jurisdiction, save what has been put by Christ Himself, whose vicar and vice-gerent on earth he is." This is the same position taken, the same doctrine advocated, but in other terms, by the Catholic Congress of Treves. That representative body of German Catholics feels the injuries of state interference with the free exercise of their conscientious rights. The Kulturkampf was simply a revival or rather new effort of the spirit of nationalism which had produced the Protestant reformation and the French revolution, both movements directly aimed at the abolition of the Papal power, and expressions of the sentiments animating the philosophers, philanthropists and neo-pagans, who place the nation before the church, the state before God, and refuse to subordinate the natural to the supernatural order, where they do not positively deny the existence of the supernatural altogether. Of this nationalism, strong and aggressive to-day, Brownson in 1855 wrote:

"Every nation is by its own national spirit exclusive and tyrannical. It seeks to render all that concerns it national, and labors incessantly to be a world in itself, to have a religion, as well as laws and institutions, manners and customs, of its own. We see this in the history of Gentilism, in which each nation had its peculiar national religion, and every one was required to conform to the religion of his nation. Nationalism, through the influence of the Church, the kings and emperors of the Carlovingian race, during the centuries commonly called the 'Dark Ages,'—so called because religion took precedence of politics, and Catholicity of nationalism,—was kept

subordinate, and was unable to exert any controlling influence on politics or religion. But as the irruption of barbarians ceased, and the nationalities long held in abeyance began to declare themselves, and national governments were formed throughout most of Europe, it escaped from its subjection, and became in some sense, as it had not been before, the basis of the political order."

The German Chancellor, who had vanquished Austria and France, and raised Prussia to the foremost place among the military and political countries of the world, resolved, at the close of his struggle with France, to next overcome the Papacy. He appealed to and rested on national pride, national jealousies, prejudices, ambition and intolerance for an ultimate triumph in this great combat. He had on the ruins of Austrian predominance in Germany and French predominance in Europe, raised an empire whose Kaiser was alone to be worshipped and obeyed within its limits. The empire was to be before the Church in all things and thereby thoroughly nationalized. Whoever refused to bow down before the new idol set up by Prince Bismarck was disloyal, an enemy of the emperor and the empire, and worthy of exile or death. The pleasure of the state became force of law, and this pleasure was to be done, let the church protest as vigorously as she might. But, as if to add insult to injury, the liberty of the church was to be invaded, the sacred authority of her Supreme Head on earth abridged and denied, the rights of her ministry shamelessly outraged in the name of "religious freedom." The Catholic masses of Germany were said to be in a condition of pitiable thralldom from which the enlightened, favored and emancipated non-Catholic body was bound in the interests of Germany, humanity and liberty to free them. The immediate cause of this movement against the Church was, of course, heretical in its origin. Dr. Brownson has well said "that all heresies instinctively makes war on the Papacy. All the great heresies which have prevailed began by disregarding the Papacy, or by attempting to deprive the Holy See of some of its prerogatives; and we ought whenever we meet a disposition to restrict the Papal power, whether in favor of the episcopacy or the Presbytery," the secular authority or the brotherhood, to suspect it of an heretical tendency. Our Lord founded His Church on Peter and Peter lives in His successor: *Ubi Petrus, ibi Ecclesia*. We cannot conceive how, without the Papal constitution maintained in its full right and vigor, it could be possible to preserve the Church, as a polity, as the visible kingdom of Christ on earth, or the natural supremacy of the moral order in the government of the world."

The old Catholic heresy led by Dollinger, Hohenlohe and others, taking occasion from the definitions of the Vatican Council to manifest its enmity towards the Papacy and its anti-Catholic denial of the rights of the Holy See, was, at its inception, more powerful than its mere numbers would indicate. It embraced a number of restless, intellectual and determined men, who had won prestige and influence in various walks of life. Their attacks on the Papacy, whose infallibility only they affected to make the butt of their assaults, met with favor in the eyes of the non-Catholic world. They had covertly sought, previous to the meeting of the Vatican council, to excite the nationalistic, royalistic, and Cosaristic elements of Europe against the Holy See, but their plots were unmasked and all their schemes and devices cleverly forestalled. Upon the conclusion of the Franco-Prussian war they falsely accused the Vatican and the Jesuits of being authors of the contest, and as such dangerous enemies of German autonomy and greatness.

Had France been victorious, the same tactics would have been pursued to rouse French national hatred against the See of Peter, and there is grave reason to fear that Napoleon III., so long the instrument and tool of the Pope's enemies, would have lent himself to their purposes. Germany having, however, won the day, it was to German national pride, prejudice and jealousy the appeal of treason, treachery and heresy had to be made. It found favor in the German Chancellor's eyes. The Old Catholic heresy was represented to be in all things but one, identical in doctrine, worship and sacraments with the Catholic Church of pre-Vatican Council days. In one respect alone did it differ from the Catholic Church of post-Vatican Council times—namely, admission of and belief in the doctrine of the Pope's infallibility. Bismarck could not at the time see that this doctrine is essential to the very being of the Catholic Church, and to the freedom as well as independence of religion. He may not see matters in this light even to-day—but then he was led to believe that the definition of a doctrine, always held in the Church, as the exercise of the Papal authority and prerogative throughout the ages and the acceptance of that exercise by the Universal Church fully demonstrates, would be made the occasion of danger-

ous attacks on the free exercise of the civil power. "Hand over the churches, the seminaries and the episcopal sees to the Old Catholics," suggested the ever busy plotting heretical agents. "You deprive not the Catholics of any of the religious services they have once enjoyed, you introduce no obnoxious customs, you abolish no rites dear to them. You simply make the German Catholic more German, and free him from the perilous, ever-mensencing domination of Rome." To this counsel the generous Chancellor lent ear. The victor of Sedowa and Sedan thought he could easily overcome the old man of the Vatican. The most powerful political leader of modern times, who had overcome in less than five years two of the most splendid armies of the age, looked on it as absurd to think that an unarmed and dethroned old monarch could overcome him in a struggle for conscientious freedom. He failed to see that the Papacy is a divine institution, and that as a divine institution it enjoyed divine protection. He had not with profit read the story of the greater man than he, who at the beginning of the century attempted to reduce the Holy See to a condition of vassalage to his empire. He could vanquish brave and stalwart foes, but he could not intimidate the Vatican. He could drive before him whole armies of foreign foes, but could not force the masses of loyal German Catholics or their pastors into Old Catholic temples, into apostasy, or heresy. The more the Old Catholic sect showed its spirit, the longer it lived, the more odious it became to the brave sons of Fatherland who had taken such prominent part in the assertion of German greatness. The whole attempt has, as we know, ended in complete failure. But the May laws are not yet fully repealed. The Episcopacy is not free to open seminaries, the religious orders are held in thralldom, and the Jesuits yet exiled. As long as any of these abuses and invasions of the Church's liberties are allowed to exist, so long will the faithful Catholics of Germany be justified in proclaiming their belief that the law of God must be obeyed rather than the behests of Cæsar, that the moral order is a real order, that "it is by its own nature supreme, for neither men or nations have the right to do wrong," and "that the Church in regard to this world was introduced and constituted to uphold the supremacy of the moral order, and, without her, that order cannot be effectually asserted or upheld. These words we cite from Dr. Brownson. How true the other words he at the same time wrote,—how deeply engraven should they be on every Catholic heart: "Religious liberty, if it means anything, means the freedom and independence of the moral order, its emancipation from materialism, freedom of religion, that is, freedom to worship God and to do in all things what He commands, without let or hindrance from kings or Kaisers, princes or nobles, sects or parties, nations or individuals. In this sense we claim religious liberty as the indefeasible right of all men. It is our solemn duty to assert it for every man, and to maintain it against all odds for ourselves. We hold this liberty from God; it is implied in our obligation to worship him, and no human power has the right to restrict it, or in any way to intermeddle with it. It is the right of rights, the liberty of liberties, and we can never consent to part with it. We will carry it with us in poverty and exile, in the dungeon, on the scaffold or the stake; but surrender it we will not. It is the only thing we can call our own, and with it we have all riches, as without it we have nothing. This is the religious liberty which makes martyrs and confessors, and hallows the earth with the blood of the righteous. It is true religious liberty, and the Catholic who will not assert it, and die for it, is a moral coward or a moral traitor,—a Protestant or a Know-Nothing in his heart. As a Catholic, we disown him."

ANOTHER REVEREND FIRE-BRAND.

Toronto is not alone in the possession of reverend firebrands. A letter appears in the Mail of the 24th inst., signed by "A Protestant Minister" of Quebec in which an appeal is made to Protestants generally to take up arms to prevent that Province from becoming more and more Catholic by the "absorption" of the Protestant population. This *Bombastes Furiosus* says:

"We have a right to be here: it cost the blood of our fathers. . . . We are not going to get out! Don't you forget it. The battle has to be fought, and fought now, and those who have the courage of their convictions are thankful beyond measure to have the valuable aid of at least one public journal, and that the best one in Canada." Ozoooks! This warrior reminds us of the old metrical version of the psalms by Sternhold and Hopkins, used in the Church of England: "So I suppress and wound my foes That they can rise no more, For at my feet they fall down flat, I strike them all so sore."

Were it not for such ranters, the poor Protestants would not be aware that they are so maltreated a people. It is preposterous that the French-Canadians should be allowed to increase. Among the complaints of this scribe, one is that the Recorder of Quebec will not do justice by punishing those who assaulted the Salvation Army a short time ago. In the same issue of the Mail it is reported in another column that the Recorder fined Wagner, the leader of the assault, "\$40 and costs, or two months in jail," and that "judgments will also shortly be given in the case of the other parties implicated with Wagner." The Toronto authorities might gain a more enviable notoriety for their city if they learned a lesson in administrative justice from the example of Quebec.

EDITORIAL NOTES.

SIR S. GRATTAN ESMONDE, M. P., and Mr. Arthur O'CONNOR, M. P., embarked on the steamer Arizona on the 25th at Queenstown en route to the United States. They are sent as delegates of the Irish Parliamentary party at the request of the Irish National League of America. A hearty reception will without doubt be accorded these distinguished Irishmen in all parts of America.

The Rt. Hon. John Morley, in an address to his constituents at Newcastle-on-Tyne, repudiated the report that there was any split between himself and the Gladstonians. As long as Mr. Gladstone adhered to the cause of freedom and justice, so long, Mr. Morley declared, he would support him and his views. This, the speaker claimed, was well known in the present unblest Parliament. "Everything," continued he, "has both in the Commons and in Ireland been done to stifle discussion, and the country has returned to a government of old Toryism of the worst form."

The Roman correspondent of the Liverpool Catholic Times says that various rumors have been circulated as to the reports sent to the Eternal City by the Papal Envoy in Ireland. On this subject nothing authentic is known outside the Vatican, and the statements which have been made by a number of correspondents are the merest conjecture. So far as can be gathered from reliable sources, Mgr. Perle's despatches to Rome testify to the deep impression made upon him by the Irish people's love of faith and fatherland. He cannot find words strong enough to praise the works of faith and charity which have come under his notice, and the healthy and happy influence exercised by the clergy over the faithful. Certain anti-Irish Catholics had, it appears, represented that some of the Irish priests were regularly affiliated members of the Fenian body. This absurd charge has been dissipated for ever by the Envoy. He has found not the slightest trace of the alleged partnership in conspiracy.

BENZIGER BROTHERS.

The St. Louis branch of the business of Messrs. Benziger Brothers, the Catholic publishers, will be removed from that city to Chicago about the 1st of October. Their store in Chicago will be situated at 178 Monroe street, between La Salle street and Fifth Ave. We wish the firm every success in their new venture. Prosperity usually follows enterprise, integrity, and careful attention to business. All these qualities have in a marked degree characterized this firm, and we are not therefore surprised that they have succeeded in establishing a business of immense proportions in many of the chief cities of the United States.

though at the same time there must be "Freedom for the Religious Instruction and Education of children."

In the body of the paper our contemporary proposes to drive the Pope's authority out of Canada, and to "beat him back to the Vatican," and to make it a "misdeamnor" for any one to be a Jesuit, or to become "a regular ecclesiastic, or brother, or member of any such religious order, community or society."

We must only hope that the Pope and the Jesuits may survive the shock of the assaults of this redoubtable champion!

BRILLIANT SERMON BY THE BISHOP OF LONDON.

On Sunday last His Lordship the Bishop of London preached to an immense congregation on the "Supremacy of the Pope," with special reference to the celebration of the Golden Jubilee of Our Holy Father Leo XIII. The following is a synopsis of the sermon. His Lordship began by reading verses 13:10 to 19:19 from the 16th chapter of St. Matthew's gospel.

Our Blessed Lord came down from heaven to redeem and save us. Man had fallen away from the purposes of his creation; he had become a wicked and guilty creature, a rebel against his Lord and Master. By the original transgression he had closed against himself the gates of heaven—had forfeited the sonship of God and the heirship of heaven—had wrecked the magnificent gifts and privileges lavishly conferred upon him by the bounty of his Creator. Our Divine Saviour came to undo these evils—he came to lift up the fallen world, to redeem man and to plant him once more on the plane of his immortal destiny. All this He effected by the shedding of his blood on the cross. That blood was shed on Calvary, but it inundated the world by its saving tide, and in principle and potency it washed away the guilt of all ages and nations. In addition to its eternal consequences, it inflicted three terrible wounds on the spiritual nature of man—it shrouded his intellect in darkness—it weakened and wounded the will, and it corrupted the heart. Jesus Christ came to heal these wounds and to repair and build up the ruins wrought by the human soul. Our Saviour is not only the Redeemer, but He is also the restorer of mankind. In Him says St. Paul, all things in heaven and on earth have been restored. Man, redeemed and regenerated, has become new creature. Our Saviour brought the light of truth for the intellect, the strength of grace for the will, and the supreme object of love for the heart. As He was not always to remain on earth in a visible human shape, but was to ascend to heaven and resume His throne by the right hand of His Eternal Father—and the work of human redemption and restoration must be carried on in the world as long as men existed and souls were to be saved—our Saviour instituted His Church, to continue that work in His name, and by His appointment and authority, down to the consummation of the world. He constituted it the "light of the world," and "the salt of the earth"—"the light" for the illumination of the human intellect, and the curing of the wounded soul, and the cleansing of the heart, and its preservation from corruption. The risen Christ commissioned His Church to be for all time the infallible teacher of His revelation and the treasure house of His sacramental grace. The world had become the kingdom of Satan—Jesus Christ constituted His Church as the kingdom of God on earth. In this kingdom He appointed His rulers, judges and teachers, but above them all He has appointed Peter and his lawful successors, the Roman Pontiff, legislative and jurisdictional authority. Peter and his lawful successors are the supreme visible heads of the Church on earth. This supremacy implies the office of supreme governor, supreme judge, and of supreme doctor and teacher.

The supremacy of the Roman Pontiff over the Catholic Church, in all that relates to faith and morals and jurisdiction, is an article of faith and a fundamental doctrine of our holy religion. What the sun is to the solar system, that the Sovereign Pontiff is to the Catholic system of beliefs. The Papacy is the rock on which the superstructure of the Church is built, and the grandest and most imposing majesty in all the grace and beauty and harmony of its heavenly architecture. It is the unshakable foundation on which the Church securely reposes, proof against the tempest's shock and the upheaving of the earthquake. The Church of Christ is the Kingdom of God on earth; it must therefore have a ruler, one to regulate society, must possess a Chief Magistrate to preserve it in law and order. Take him away and you reduce society to anarchy and chaos. We see this fact too well illustrated in the religious domination that have adopted the radical principle of private judgment. They are split up in discordant fragments and jarring sects, the very force and action of the disintegrating and destructive principle which forms the shifting and sandy foundation on which they have sought to build.

The Church of Christ is a visible body; it must have a visible head. It is a sheaf of wheat; it must have a sheaf of wheat to bind the sheaf and the stalks of wheat. In other words, the visible Church of Christ must have a visible ruler to govern as Christ's Vicegerent, and to govern the Church in His name and by His authority until His second coming.

Even in the Jewish Church there was the office of the High Priest, who acted in spiritualis. Now the Jewish Church was but the shadow of the Christian Church; the latter, being the reality and the completion of the former, just as many turreted cathedral, with all its beauties and glories, is but the realization and completion of the grand inspired design sketched by the artist on his parchment. It follows, therefore, that in a Christian Church there must be an answer to that of the High Priest of the old dispensation, and at the same time excelling it, as the new is the better and more perfect dispensation. Now, that office is evidently none other than that of the Sovereign Pontiff, the supreme visible head of the Catholic Church. In fact, even apart from the divine promise of appointment, we find indications of primacy and supremacy of St. Peter in holy writ. In many pages the New Testament Peter is always named before the other Apostles—first, Simon, who is called Peter, and St. Matthew x. 2. He is the first to confess his faith in the divinity of Christ, the first in the manifestation love, the first of the Apostles who saw risen Saviour, the first to whom announcement of the resurrection

SPECIALY REPORTED FOR THE CATHOLIC RECORD: THE SUPREMACY OF THE POPE.

Brilliant Sermon by the Bishop of London.

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The supremacy of the Roman Pontiff over the Catholic Church, in all that relates to faith and morals and jurisdiction, is an article of faith and a fundamental doctrine of our holy religion. What the sun is to the solar system, that the Sovereign Pontiff is to the Catholic system of beliefs. The Papacy is the rock on which the superstructure of the Church is built, and the grandest and most imposing majesty in all the grace and beauty and harmony of its heavenly architecture. It is the unshakable foundation on which the Church securely reposes, proof against the tempest's shock and the upheaving of the earthquake. The Church of Christ is the Kingdom of God on earth; it must therefore have a ruler, one to regulate society, must possess a Chief Magistrate to preserve it in law and order. Take him away and you reduce society to anarchy and chaos. We see this fact too well illustrated in the religious domination that have adopted the radical principle of private judgment. They are split up in discordant fragments and jarring sects, the very force and action of the disintegrating and destructive principle which forms the shifting and sandy foundation on which they have sought to build.

The Church of Christ is a visible body; it must have a visible head. It is a sheaf of wheat; it must have a sheaf of wheat to bind the sheaf and the stalks of wheat. In other words, the visible Church of Christ must have a visible ruler to govern as Christ's Vicegerent, and to govern the Church in His name and by His authority until His second coming.

Even in the Jewish Church there was the office of the High Priest, who acted in spiritualis. Now the Jewish Church was but the shadow of the Christian Church; the latter, being the reality and the completion of the former, just as many turreted cathedral, with all its beauties and glories, is but the realization and completion of the grand inspired design sketched by the artist on his parchment. It follows, therefore, that in a Christian Church there must be an answer to that of the High Priest of the old dispensation, and at the same time excelling it, as the new is the better and more perfect dispensation. Now, that office is evidently none other than that of the Sovereign Pontiff, the supreme visible head of the Catholic Church. In fact, even apart from the divine promise of appointment, we find indications of primacy and supremacy of St. Peter in holy writ. In many pages the New Testament Peter is always named before the other Apostles—first, Simon, who is called Peter, and St. Matthew x. 2. He is the first to confess his faith in the divinity of Christ, the first in the manifestation love, the first of the Apostles who saw risen Saviour, the first to whom announcement of the resurrection

The Roman correspondent of the Liverpool Catholic Times says that various rumors have been circulated as to the reports sent to the Eternal City by the Papal Envoy in Ireland. On this subject nothing authentic is known outside the Vatican, and the statements which have been made by a number of correspondents are the merest conjecture. So far as can be gathered from reliable sources, Mgr. Perle's despatches to Rome testify to the deep impression made upon him by the Irish people's love of faith and fatherland. He cannot find words strong enough to praise the works of faith and charity which have come under his notice, and the healthy and happy influence exercised by the clergy over the faithful. Certain anti-Irish Catholics had, it appears, represented that some of the Irish priests were regularly affiliated members of the Fenian body. This absurd charge has been dissipated for ever by the Envoy. He has found not the slightest trace of the alleged partnership in conspiracy.

BENZIGER BROTHERS.

The St. Louis branch of the business of Messrs. Benziger Brothers, the Catholic publishers, will be removed from that city to Chicago about the 1st of October. Their store in Chicago will be situated at 178 Monroe street, between La Salle street and Fifth Ave. We wish the firm every success in their new venture. Prosperity usually follows enterprise, integrity, and careful attention to business. All these qualities have in a marked degree characterized this firm, and we are not therefore surprised that they have succeeded in establishing a business of immense proportions in many of the chief cities of the United States.