

A DULY AUTHORIZED JUDGE.

In our last issue we examined the question of "laws written and unwritten," and proved, as we believe, that in the system of true Christianity there are both of these classes of laws. As to Christ's authority, as a legislator, to make laws for the guidance of humanity and the government of His Church there is no need of any lengthy essay. The laws come from a Divine authority, and the Founder of that incomparable system must have necessarily left some duly authorized judge to interpret those laws for mankind. Had Our Lord desired to establish a church founded upon and governed only by a written code, called the Scriptures, it stands to reason that He would have written that volume Himself, and have left it complete before His departure from the earth. But He did no such a thing. He never wrote, save a few words that He traced in the sand, and which words were soon obliterated. Again, had He desired that all humanity should be guided by the written laws of the Scriptures, He would certainly have—in His omnipotence and omniscience—provided the proper and adequate means whereby each individual could become cognizant of what was written. He could easily have leaped the centuries, or rather have drawn future ages to Him, and given the world millions of Bibles, printed in every language and explained by infallible interpretations. He could also have given to each individual the knowledge of reading, so that the Book would not be a meaningless volume for him. But Christ did none of these things.

What He did was to order His followers to go forth and preach. He did not tell them to go abroad and write down the Scriptures, and then instruct each individual in the world in the art of reading, so that what was written might be read and understood. He gave His Church a Head, a person who was to be His vicar on earth, an individual who was to have all power, and who was to be under the guidance of the Holy Spirit, and with whom He—Christ—would remain until the end of time. This vicar is the duly authorized judge appointed to interpret the law—both unwritten and written—and to whom, for that grand purpose, was accorded the gift of infallibility. To suppose, for a moment, any absence of infallibility in such a judge, would be equivalent to supposing the laws erroneous, or liable to mistake; it would even be tantamount to supposing the Lawgiver to be subject to uncertainty or error. A Divine—therefore Infallible—Legislator could not prescribe laws other than the most perfect, nor could He consistently appoint a judge to interpret laws whose judgments would not bear the impress of infallibility.

We have already proven, in different ways and from different standpoints, the appointment of St. Peter as the first vicar of Christ on earth. This is a fact that is undeniable, whether considered from the standpoint of the written or that of the unwritten laws. In this issue, in another column, we publish the full list of Popes, or Supreme Judges in matters of faith, from the days of St. Peter down to those of Leo XIII. We are not now dealing exactly with Apostolic succession, rather are we striving, in our humble way, to show that all laws that emanate from a duly authorized Legislator, must be given for the guidance of those upon whom they are bestowed, and that in order that such laws should have effect and produce the beneficial results for which they were made, it is necessary that an interpreter, or judge, with an equally authorized tribunal, should

be appointed. It is evident that Christ did appoint such a judge and such a tribunal, in the person of His Vicar on earth and in the Council of the Church over which such vicar presides.

We are met, however, with the plausible, and, at first sight, reasonable objection, that since we draw our comparison from the system of British jurisprudence, we must admit that judges, under that system, have made grave mistakes and have delivered judgments at variance with equity and justice. That is all true enough. But no one ever pretended that the judges referred to were endowed with infallibility. The legislators who gave the laws were human—therefore fallible; the laws emanating from such a source must consequently be human and subject to amendment; and the judges appointed under such a system must partake of the human and fallible natures of the legislators and of the laws. In the case of Christianity—by which we mean Catholicity—there is a vast difference. The Law-maker being Divine, must have been infallible; the laws He gave must be free from all error and subject to no possible amendment; and the judge or tribunal named must partake of the nature of the laws and be in accord with the truth of the Legislator. The great difference, therefore, to be considered is that which exists in the fountain-head of each system. Unless we are prepared to consider such difference it is useless attempting to draw comparisons.

Now that a duly authorized judge is appointed, we will next consider the rebellion against his authority. There are only two means whereby his interpretations can be called into question; one is by appeal from his decision; the other is by open revolt—including anarchy, revolution, rebellion in every form—against his authority. In our next issue we propose to deal with the first point; and we state beforehand that from his decisions there can be no possible appeal, because there is no tribunal of higher jurisdiction to which such appeal can be made. In a subsequent issue we shall deal with the question of open revolt against that judge's decisions—a revolt which, when made against him, is necessarily made against the One who sent him. In closing we desire to make one statement that may seem, to some, unnecessary, but which we deem advisable: the TRUE WITNESS being a Catholic organ, openly approved by the clergy of our Church, it might so happen that were we to commit any mistake, either in the hurry of dashing off editorials, or through lack of sufficient personal information, our non-Catholic friends would hold the Church responsible for our utterances. So far, thank God, we have never been checked in any of our statements or forms of reasoning by ecclesiastical authorities; but in our fallibility we might possibly fail to express the Church's exact meaning. If so, we desire it to be thoroughly understood that since the editor of the TRUE WITNESS writes solely on his own responsibility, and without any previous criticism or examination of his articles by ecclesiastical authorities, should ever a mistake be made, he and not the Church is answerable for the same.

Prof. William C. Robinson, of the Yale Law school, has been asked by the faculty of the Catholic University of Washington to assume charge of the law department which is to be established there and has accepted the call.

The comfort of ease without toil is an illusion, and lends neither to the peace of the mind or the welfare of the soul.

Negligence is the rest of the soul, that corrodes through all her best resolutions. —Feltham.

THE POPES.

From St. Peter to L o XIII.

As promised last week, we give our readers in this issue the list of Popes from St. Peter to the present Pontiff.

First century—St. Peter, A. D. 42; St. Linus, 67; St. Cletus, 78; St. Clement I, 90. Second century—St. Anacletus, A. D. 100; St. Evaristus, 112; St. Alexander I, 121; St. Sixtus I, 132; St. Telephorus, 142; St. Hyginus, 154; St. Pius I, 158; St. Anicetus, 167; St. Soterus, 175; St. Eleutherius, 182; St. Victor I, 193. Third century—St. Zephyrinus, A. D. 203; St. Calixtus, 217; St. Urban I, 227; St. Pontianus, 233; St. Anterus, 238; St. Fabian, 240; St. Cornelius 254; St. Lucius, 255; St. Stephen I, 257; St. Sixtus II, 260; St. Dyonysius, 261; St. Felix I, 272; St. Eutychianus, 275; St. Caius, 283; St. Marcellinus, 296. Fourth century—St. Marcellus I, A. D. 304; St. Eusebius, 309; St. Melchisedes, 311; St. Sylvester, 314; St. Marcus, 336; St. Julius I, 341; St. Liberius, 352; St. Felix II, 363; St. Damasus, I, 366; St. Siricius, 384; St. Anastasius, 399. Fifth century—St. Innocent I, A. D. 402; St. Zosimus, 417; St. Boniface I, 418; St. Celestine I, 423; St. Sixtus III, 432; St. Leo the Great, 440; St. Hilary, 461; St. Simplicius, 468; St. Felix III, 483; St. Gelasius I, 492; St. Anastasius II, 496; St. Symmachus, 498. Sixth century—St. Hormisdas, A. D. 514; St. John I, 523; St. Felix IV, 526; Boniface II, 530; John II, 532; St. Agapetus I, 535; St. Sylvester, 536; Vigilius, 537; Pelagius I, 555; John III, 560; Benedict I, 574; Pelagius II, 578; St. Gregory the Great, 590. Seventh century—Sabinianus, A. D. 604; Boniface III, 607; St. Boniface IV, 608; St. Adeodatus I, 615; Boniface V, 619; Honorius I, 625; Severinus, 640; John IV, 640; Theodorus, I, 642; St. Martin I, 645; St. Eugenius I, 650; St. Vitalianus, 657; Adeodatus II, 672; Dornus I, 676; St. Agathon, 678; St. Leo II, 682; St. Benedict II, 684; John V, 685; Conon, 686; St. Sergius I, 687. Eighth century—John VI, A. D. 701; John VII, 705; Sisinnius, 708; Constantine, 708; St. Gregory II, 715; St. Gregory III, 731; St. Zachary, 741; Stephen II, 752; Stephen III, 752; St. Paul I, 757; Stephen IV, 768; Adrian I, 771; St. Leo III, 795. Ninth century—Stephen V, A. D. 816; St. Paschal I, 817; Eugenius, II, 824; Valentinus, 827; Gregory IV, 827; Sergius II, 844; St. Leo IV, 847; Benedict III, 855; St. Nicholas the Great, 858; Adrian II, 867; John VIII, 872; Marin I, 882; Adrian III, 884; Stephen VI, 885; Formosus, 891; Boniface VI, 896; Stephen VII, 896; Romanus 897; Theodorus II, 898; John IX, 898. Tenth century—Benedict IV, A. D. 900; Leo V, 903; Christopher, 903; Sergius III, 904; Anastasius III, 911; Laudo, 913; John X, 914; Leo VI, 928; Stephen VIII, 929; John XI, 931; Leo VII, 936; Stephen IX, 939; Martin II, 943; John XII, 956; Benedict V, 964; John XIII, 965; Benedict VI, 972; Dornus II, 974; Benedict VII, 975; John XIV, 983; Boniface VII, 984; John XV, 985; John XVI, 996; Gregory V, 996; John XVII, 999; Sylvester II, 999. Eleventh century—John XVIII, A. D. 1003; John XIX, 1003; Sergius IV, 1009; Benedict VIII, 1012; John XX, 1024; Benedict IX, 1033; Gregory VI, 1044; Clement II, 1046; Damasus II, 1048; St. Leo IX, 1049; Victor II, 1055; Stephen X, 1057; Benedict X, 1058; Nicholas II, 1059; Alexander II, 1061; St. Gregory VII, 1073; Victor III, 1087; Urban II, 1088; Paschal II, 1099. Twelfth century—Gelasius II, A. D. 1118; Calixtus II, 1119; Honorius II, 1124; Innocent II, 1139; Celestine II, 1143; Lucius II, 1144; Eugenius III, 1145; Anastasius IV, 1153; Adrian IV, 1154; Alexander III, 1159; Lucius III, 1181; Urban III, 1185; Gregory VIII, 1187; Clement III, 1187; Celestine III, 1191; Innocent III, 1198. Thirteenth century—Honorius III, A. D. 1216; Gregory IX, 1227; Celestine IV, 1241; Innocent IV, 1243; Alexander IV, 1254; Urban IV, 1261; Clement IV, 1265; Gregory X, 1271; Innocent V, 1276; Adrian V, 1276; John XXI, 1276; Nicholas III, 1277; Martin IV, 1281; Honorius IV, 1285; Nicholas IV, 1285; St. Celestine V, 1294; Boniface VIII, 1294. Fourteenth century—Benedict XI, A. D. 1303; Clement V, (seat of the Papacy removed to Avignon), 1305; John XXII, 1316; Benedict XII, 1334; Clement VI, 1334; Innocent VI, 1352; Urban V, 1362; Gregory XI (St. Peter's chair returned to Rome), 1370; Urban VI, 1378; Boniface IX, 1389.

Fifteenth century—Innocent VII, A. D. 1404; Gregory XII, 1406; Alexander V, 1409; John XXIII, 1410; Martin V, 1417; Eugenius IV, 1431; Nicholas V, 1447; Calixtus III, 1455; Pius II, 1458; Paul II, 1464; Sixtus IV, 1471; Innocent VIII, 1484; Alexander VI, 1492. Sixteenth century—Pius III, A. D. 1503; Julius II, 1503; Leo X, 1513; Adrian VI, 1522; Clement VII, 1523; Paul III, 1534; Julius III, 1550; Marcellus II, 1555; Paul IV, 1555; Pius IV, 1559; St. Pius V, 1566; Gregory XIII, 1572; Sixtus V, 1585; Urban VII, 1590; Gregory XIV, 1590; Innocent IX, 1591; Clement VIII, 1592. Seventeenth century—Leo XI, A. D. 1605; Paul V, 1605; Gregory XV, 1621; Urban VIII, 1623; Innocent X, 1644; Alexander VII, 1655; Clement IX, 1667; Clement X, 1670; Innocent XI, 1676; Alexander VIII, 1689; Innocent XII, 1691. Eighteenth century—Clement XI, A. D. 1700; Innocent XIII, 1721; Benedict XIII, 1724; Clement XII, 1730; Benedict XIV, 1740; Clement XIII, 1758; Clement XIV, 1769; Pius VI, 1775. Nineteenth century—Pius VII, A. D. 1800; Leo XII, 1823; Pius VIII, 1829; Gregory XVI, 1831; Pius IX, 1846; Leo XIII, 1878.

RESOLUTIONS OF CONDOLENCE.

At a meeting of the members of St. Patrick's Academy, Bourget College, Rigaud, P.Q., the following resolutions of condolence with the Rev. J. Charlebois, C.S.V., President of the College, were unanimously adopted:

Whereas, the officers and members of St. Patrick's Academy have heard with great regret of the death of the much esteemed father of our Rev. President, Rev. J. Charlebois, C.S.V.;

Whereas, we feel that between father and children and true friends, the joys of one should be the joys of the other, and likewise the sorrows of one shared reciprocally in sympathy by the other;

Whereas, the Rev. Father Charlebois, C.S.V., has been, and still is, a solicitous protector and zealous patron of St. Patrick's Academy;

Whereas, in common with all the students of Bourget College, we have always found our sorrows shared and our burdens lightened by the kind and fatherly feeling of our Rev. President;

Whereas, society loses in the person of our Rev. President's father a citizen much esteemed and respected in the community in which he lives, for his noble virtues, his intact integrity, and his genial and charitable disposition; and

Whereas, it has pleased Almighty God, in His eternal wisdom, to call him to Himself;

Wherefore, he it resolved: That we, the officers and members of St. Patrick's Academy, feeling deeply the affliction and sorrow which have come upon the family of our dear Rev. President and upon himself, by the demise of his much respected and much esteemed father, extend to him and his our most sincere and heartfelt sympathy in their bereavement;

Be it resolved: And full of confidence of the Almighty God to those who have long and faithfully served Him on earth, we promise to pray the Sacred Heart of Jesus, pleading in the Blessed Sacrament of the Altar, that the good old man's soul, if not already enjoying the eternal bliss of Heaven, may be speedily borne up by the Angels from the sacred fires of Purgatory to the everlasting blessedness and felicity in the kingdom of God;

Be it also resolved: That through the respect and love we entertain for our Rev. President and in token of our deep sorrow and heartfelt sympathy in his bereavement, the usual weekly meeting of St. Patrick's Academy will be postponed;

And be it also resolved: That a copy of these resolutions be presented by the society to our Rev. Father President, one to the afflicted family, one to the TRUE WITNESS, and that they be also entered into the records of the society.

Signed, on behalf of the officers and members of St. Patrick's Society of Bourget College, Rigaud, P.Q., this 22nd day of November, 1894.

HENRY DERUCHE, President.
WM. McEWEN, Vice-President.
ALLEN FORTIN, Secretary.

Half the unhappiness of this life springs from looking back to the griefs that are past, and forward with fears to the future.