

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-Jona; because flesh and blood hath not revealed it to thee, but my Father who is in heaven. And I say to thee: 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 in heaven, and whatsoever thou shalt loose on earth shall be loosed also in heaven.—S. Matthew xvi. 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 *Præcep.* 210.

"There is one God, and one Church, and one Chair founded by the voice of the Lord Jesus Christ. That any other Altar be erected, or any other Priesthood established, besides that one Altar, and one Priesthood, is impossible. Whatsoever gathers elsewhere, scatters. Whatever is devised by human frenzy, in violation of the Divine Ordinance, is adulterous, impious, sacrilegious."—St. Cyprian *Ep.* 43 ad pæben.

"All of them remaining silent, for the doctrine was beyond the reach of man, Peter the Prince of the Apostles and the supreme head 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 thus alone, but the Son of the living God.—St. Cyril of Jerusalem *Cat.* 21. 1.

Calendar.

- Dec. 2—Sunday—1 Sun Adv com Saint Bibiana V M sim this year.
- 3—Monday—St Francis Xavier C doub
- 4—Tuesday—St Peter Chrysologus B C Doct doub com St Barbara V M.
- 5—Wednesday—(Fast) St Hermenegild King M sem 13th April com St Sabba.
- 6—Thursday—St Nicholas B C d.
- 7—Friday—(Fast) St Ambrose B and Doct doub.
- 8—Saturday—Immaculate Concep B V M doub 2 class Hel of Oblig in Dio of Arichat.

SCOTLAND.

THE CATHOLIC CHAPEL AT INVERNESS.

We (*Inverness Courier*) had the pleasure last week of inspecting a large and valuable new painting, forwarded, a few months ago, from the banks of the Tiber, to the Chapel of Inverness. It is from the easel of Mr. Robert Macpherson, a native of this county, resident for some years at Rome, by whom it has been presented to the chapel, and whose productions, if we may judge from this specimen, are likely to win him fame and to do honour to the land of his birth. The design and scope of the picture is thus described in a letter from the artist to the Rev. John Machlachlan, of Inverness;—"The subject is the 'Domine Quo Vadis?' or rather the reply to that question, 'Eo Romam Iterum Crucifigi.' It is St. Peter fleeing from Rome by night and meeting our Lord. A milestone is placed in the centre of the picture, and being the 1. milestone, with Romulus and Remus on the base, is intended to indicate the spot where the meeting took place, and that the city gate in the distance is that of Rome. The Appian way leading out to the tomb of Cecilia Metella, with the Alban Mount in the distance, will be known by those acquainted with Rome. The guards rushing out of the city are intended to show that St. Peter was pursued. The brilliant light thrown upon the two figures may be supposed to be supernatural, as the meeting took place at night. The inscription on the milestone is copied from the old milestones still standing in Rome, only selecting the name of 'Nero,' and an antiquarian will be able to see that the inscription is written in the twelfth year of Nero's reign, which gives the chronology of the event. The white robe of Christ and the banner are conventionalities used to indicate purity and triumph over death, besides the wounds in the hands and feet all shew that Christ

had previously finished his earthly career; while the crimson mantle is intended to express majesty, and the green lining hope and youth. The temple on the distant Alban Mount will shew that Paganism still ruled in the land." This full description will give our readers a correct idea of the subject, and it only remains for us to say that, as a work of art, it is one of the finest modern things we have seen for some time. The head of Christ is exceedingly fine; the countenance is full of holy beauty; the figure has that repose so difficult to attain, and the drapery is fully arranged. St. Peter stoops before our Saviour, sorrowfully shading his face with his hands; and the figure is excellently managed. The colouring—the halo of glory emanating from Christ, the brilliancy of his raiment, the darker features and garments of the Saint, and the unnatural light thrown upon the distant scenery, are touched with a master's hand. Many have been the visitors attracted by the spreading fame of this picture within the short time that has elapsed since it was put up in its destined place; and only one opinion of its merits has been expressed. The painting has been lithographed, and is thus likely to become more extensively known. Another and great change is in progress in the interior of the chapel, and when completed—which a few weeks will bring out—will make its appearance unique, and worthy of a visit from every stranger. A young but clever artist, Mr. Russell, from Aberdeen—has now been at work for a few weeks, and has already done some excellent things. In a niche beside the principal picture already described, he has painted a figure of St. Andrew—really a fine work of art. The corresponding niche, on the other side, will present a painting of St. Patrick. From floor to roof, of the same end of the chapel, between the most northern windows and the northern wall, extend two gigantic paintings, the one representing the Resurrection, and the other the Ascension of the Saviour. Both are highly creditable to the genius of the young artist. Between the other windows, on each side, in various stages of progress, are, the Annunciation; the Assumption; St. John Preaching in the Wilderness; the Baptism of Christ; the Last Supper; the Agony in the Garden; Christ falling under the weight of the Cross; and the dispersion of the Apostles to preach the Gospel of Christ. Immediately in front of the gallery are

sketched two large paintings of the Nativity, and the Wise men of the East presenting their offerings to the Infant Saviour. The whole of these paintings are from original designs, and do Mr. Russell much credit. The paintings have had the effect of making the body of the chapel seem much larger than when the walls were bare and unadorned, and its proportions are shewn to advantage. When the artist has finished his labours, the Roman Catholic congregation of Inverness will be able to boast of one of the most tasteful chapels in the whole kingdom.

VISIT OF HIS HOLINESS TO THE SHRINE OF ST. ALPHONSUS.

To the Editor of the Tablet.

Sir—As the following account of the late visit of his Holiness Pius IX., contained in a private letter from Italy, to the shrine of our sainted founder, Alphonsus de Liguori, may interest many of our readers, you will perhaps kindly give it insertion in the coming number of the TABLET:—

"On the arrival of his Holiness at the church of the Redemptorist Fathers at Nocera de Pagani, he was received by the Bishop of that Diocese, accompanied by the Superior-General of the Congregation of the Holy Redeemer, and the Rector of the house. The King of Naples and the Prince Royal, who accompanied the Sovereign Pontiff in his pious pilgrimage, received him on their knees at the entrance of the church. His Holiness offered the Holy Sacrifice on the altar, dedicated to St. Alphonsus. After his Mass, he had the shrine, containing the precious relics of the great Apostle of our age, opened. The emotion of all present was great on seeing the Head of the Church kiss the hand of the Saint with that tender piety which is always remarkable in him, apply his august forehead to it, water it with his tears, and adorn it with his own pastoral ring. His Holiness thence proceeded to the sacristy, where he admitted the whole community to kiss his feet. Entering the Convent, he visited the cell of the Saint. There, leaning on the straw bed on which the Saint reposed, and from which he rendered to God his pure soul, his Holiness again invoked the choicest blessings of Heaven on his children. After having satisfied his devotion, the Holy Father visited the library, and then, after resting for a short time, proceeded to Salerno to visit the remains of a great Apostle and of a great Pope, who, like Pius IX., had to fly from unfortunate Rome." St. Gregory VII.

FRANCE.

The following letter of M. de Falloux to M. de Riancey, respecting the publication of M. de Montalembert's great speech, has excited very much attention, and, so they say, has irritated not a little the jealous minds both of Louis Napoleon and of the Cabinet generally. Dear Friend—I write to you under impressions of the liveliest emotion; you will easily guess their nature. What a consolation! What an honour for France, for the world, to have such a man as M. de Montalembert! I have no doubt that an abundant subscription will spread thousands of copies of this speech, but I wish to be among the subscribers: have the goodness to put down my name for 200f. Allow me to add, that you ought to comprise M. de la Rosiere's speech in the same pam-

phlet. It will then be a complete treatise, attracting all orders of minds, refuting all classes of contradiction. I cannot write more, but you will readily understand me.—Yours with all my heart. A. DE FALLLOUX.

IRISH SISTERS OF MERCY IN ENGLAND.

A branch of this admirable order—the Sisters of Mercy—from Kinsale, consisting of a superior, and seven sisters, with a mistress, and two young ladies for the schools, arrived in this city on Tuesday evening, by the Great Southern and Western Railway, en route for Derby. There they are to form a new foundation. A very fine convent, we are informed, is prepared for their reception. Immediately after the arrival of the train at the King's-bridge, the ladies left in covered carriages for the Westland row-station, accompanied by their chaplain, the Rev. Doctor Murphy, Kinsale, and the Rev. James Stephenson, Raphoe. These highly accomplished and devoted ladies sailed that evening from Kingstown, by the mail packet, for England. Their labours in the cause of religion, and of virtue—their solacing of the sorrowful—their education of the young—their relieving of the wants of the poor—and their edification of all, cannot fail to be an especial blessing to the land of their adoption. Dr. Murphy, their guardian, went with them to England to see them settled in their new home.—*Dublin Freeman.*

MAGISTERIAL RESIGNATION.—The *Waterford News* says,—“We understand that the Rev. Mr. Medicott, of Portlaw, has resigned the commission of the peace, for what reason we cannot say. Is it because Lord Roden and the Messrs Beers were dismissed? or is it that the rev. gent. man wishes to devote more of his time to his clerical duties? If it is for the latter purpose, we think it is highly commendable; and if for the former, we shall leave the public to say whether that gentleman is a bigot or not.”

THE ROMAN QUESTION.

The question is too long to debate here in all its aspects; but we cannot help expressing the wonder we feel at finding British journalists so imprudently perverse on this subject. M. de Montalembert is “a bigot,” chirps out the *Daily News*. The Pope must move on, gravely decrees the *Chronicle*. And “all the little ones,” as a matter of course, have their sling at Papal tyranny. “What right,” says the first-named journal, “can Spain, France, and Austria have to condemn the citizens of the Romagna to political serfdom in order that the ecclesiastical establishment may be independent and intact. The pretension is monstrous.”

What right? The question is absolutely ludicrous. What right has England to condemn twenty thousand Spaniards in Gibraltar to political serfdom in order that the key of the Mediterranean may be in the hands of Queen Victoria? What right has England to condemn to political serfdom a hundred and twenty thousand Maltese, whose language we can neither speak nor understand, in order to have a station for our commerce on the high road from Gibraltar to Egypt? What right has England to keep down by shot and sword two hundred thousand Hellenes in the Ionian Islands, whose subjection to us is felt by them to be a serfdom, and answers no purpose either of honour or of profit to ourselves? What right has England to condemn to political serfdom a few hundred Jews and Arabs in Aden, and make continual war on the neighbor tribes in order to secure a station