

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: THAT THOU ART PETER; AND UPON THIS ROCK I WILL BUILD MY CHURCH, AND THE GATES OF HELL SHALL NOT PREVAIL AGAINST IT.

AND I SHALL GIVE TO THEE THE KEYS OF THE KINGDOM OF HEAVEN. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven: and whatsoever thou shalt loose on earth shall be loosed also in heaven. S. Matthew 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 Præscrip. xxii.

“There is one God, and one Church, and one Chair founded by the voice of the Lord upon PETER. That any other Altar be erected, or a new Priesthood established, besides that one Altar, and one Priesthood, is impossible. Whosoever gathers elsewhere, scatters. Whatever is devised by human frenzy, in violation of the Divine Ordinance, is adulterous, impious, sacrilegious.”—St. Cyprian Ep. 43 ad plebem.

“All of them remaining silent, for the doctrine was beyond the reach of man, PETER the Prince of the Apostles and the supreme herald of the Church, not following his own inventions, nor persuaded by human reasoning, but enlightened by the Father, says to him: Thou art Christ, and not this alone, but the Son of the living God.—St. Cyril of Jerus. Cat. xi. 1.

CALENDAR.

- JUNE 11—Sunday—Pentecost Doub I class.
- “ 12—Monday—Whit Monday Doub I class
- “ 13—Tuesday—Whit Tuesday Doub I class.
- “ 14—Wednesday—Ember Wednesday Semid.
- “ 15—Thursday—Whit Thursday Semid.
- “ 16—Friday—Ember Friday Semid.
- “ 17—Saturday—Ember Saturday Semid.

THE CHURCH IN DANGER.

CATHEDRALS AND COLLEGIATE CHURCHES.

Mr Horsman rose, in the House of Commons, pursuant to notice, to move that an humble address be presented to her Majesty, praying that she will be graciously pleased to direct an inquiry to be made into the state of our cathedrals and collegiate churches, with a view of ascertaining whether they may not be rendered more conducive to the services of the Church and the spiritual instruction of the people. The hon. gentleman set out by declaring his belief that the cathedral and collegiate churches of this country did not answer the end for which they were established, and instead of promoting religion, that they tended to its decay. These were strong statements, but he could produce facts which proved them. He would begin with the See of Canterbury. The Chapter of that see divided amongst themselves no less than £17,000 per annum. The question immediately rose, what were the services rendered for this vast sum, and how did they benefit the population? In Canterbury, besides the cathedral service, there was service in the city churches, nearly all of which were under the patronage of the Dean and Chapter, and served by clergymen nominated by them. Now, how did the people avail themselves of the advantages thus offered to them? He had returns, taken during two days last week, of the number of persons attending service; and the average shewed that the number of persons officiating very nearly equalled that of the individuals attending as a congregation. The case was nearly the same at York; and in Durham, the number of persons officiating exceeded by an average of one-third the amount of the hearers. At Oxford, the number of officiating persons was 58, and of those forming the congregation 18; while at Lincoln the former amounted, on an average, to 24, the latter to 8 only. So far from availing themselves of these services, the inhabitants appeared to shun them, and the small number of persons who were in the habit of attending were frequently composed of the families of the officiating clergymen, or mere strangers attracted by the beauty of the sacred edifice. So much for week-day service. Now, how far was the deficiency in this respect counterbalanced by the service on Sundays? In turning to this part of the subject it would appear, that in proportion as the Chapters were rich, so city churches were poor. To this rule Canterbury formed no exception. Out of the fifteen parish churches in the city, there was only one the clergyman of which was insured an income by the law, and the highest amount received by the best paid of these fifteen clergymen was £100, while one of them, having to attend to a population of 4,600 souls, was in the receipt of the miserable stipend of £75 per annum. (Hear, hear) In fact, the income of all the city clergymen put together was only £1,000—less than was received by a single member of the Chapter. Now, what was the provision made by the church for its congregations in Canterbury? He had a statement of all the services performed

in Canterbury last Sunday. In the established churches, including the cathedral, the attendance was a total of about 5,700—while in the dissenting chapels of the town, there were in all, 4,800—that was to say, within an eighth of the number who attended service in the Churches of the establishment. (Hear, hear.) But taking the Sunday schools, the results were still more striking. He found that 647 children attended the schools of the establishment, whilst upwards of 820 attended the dissenting schools. Morning service was last Sunday performed in ten of these, afternoon service in seven, and evening service in five only; so that one-third of the Churches were shut up in the morning, one-half in the afternoon, and two-thirds in the evening. (Hear, hear) In the fifteen churches twenty-two services were performed, while in the nine dissenting chapels an equal number were celebrated. (Hear, hear.) He would now pass on to other matters of grievance. There existed hospitals at Canterbury for the reception of respectable decayed persons, natives of the town. These hospitals were under the management of the Chapter, and the people were thus deprived of the benefits to be derived from them. The nomination of poor brethren rested with the Archbishop, and so much was the privilege abused, that not only had that very reverend gentleman introduced persons from his own parish, his dependents, indeed his own servants, but three individuals said to be three of the richest people in Canterbury, were recipients of benefits from the charities in question. (Hear, hear) Passing from Canterbury, an Archbishop's see on the new foundation, he came to Lincoln, a Bishop's See on the old foundation. The Chapter here was small, not amounting to more than four persons, the income of each of whom averaged £2,000 a year. Now, what were the services performed for the money? In 1831 the Commissioners, while at Lincoln, put the question. They first asked the Dean what were his duties? The reply was, “The usual duties of a cathedral Dean.” (Hear, hear, and a laugh.) The same question was then put to the sub-Dean. His reply was that his duties were to act for the Dean in his absence. (Hear and a laugh.) The next member of the chapter, the Chancellor, to a similar question, replied that his duties were the usual duties of a cathedral Chancellor;—(a laugh)—and the last member of the chapter, the Precentor, stated that his duties were to superintend the choir, and preach once a year. (Renewed laughter.) Now, he believed that the choir were superintended by a singing master, the Precentor knowing no more of music than he did of navigation. He (Mr. Horsman) had received communications from all parts of the country, containing statements as to the deplorable and melancholy condition of a portion of the clergy. The aggregate of the incomes of the parishes of Lincoln was £1,411 per annum; being less than the income of a single member of the chapter. He held in his hand a return of the attendances at the various churches in Lincoln. There were thirteen churches in Lincoln. Only six of the thirteen were open twice in the day, and seven were open only once. In those thirteen churches there were nineteen services in the day. Those churches were attended by 2,260, out of a population of 13,000. In the dissenting places of worship, a total of 5,567 attended, and the number of services in ten dissenting chapels was twenty-one. Now, was it the duty of that house to permit such a state of the Established Church to continue? The honourable gentleman then read a communication from the Dean of Lincoln to the vergers of the cathedral, in which the Dean stated that persons were placed in the stalls of

the cathedral who had no right there; that those persons were frequently indecorous in their conduct, and were guilty of laughing and talking during the service, standing up while they should be sitting or kneeling, and sitting when they should be standing up; the Dean therefore ordered that the vergers should take care that in future no such persons should be admitted to the stalls; and that, if they obtained admission, and refused to withdraw when requested to do so, the vergers were to call in the aid of a constable to expel them. He (Mr. Horsman) read this communication to show the lamentable picture it presented of our church service in cathedrals. In the city and neighbourhood of Lincoln, within a circle of ten miles, there were seventy-five parishes and there were only thirty-four clergymen to those parishes. Eight of these clergymen were connected with Lincoln Cathedral, and twenty-two were resident in some more distant locality. Of these seventy-five parishes, forty-four were held in plurality, forty-five were held by non-resident Ministers, forty-two were without any parsonage house, and out of the whole seventy-five there were sixty with only one service a day. Such was the state of clerical destitution in the neighbourhood of Lincoln. Indeed, it would not be too much for him to say that instances might be given in which clergymen had actually died of starvation. The hon. gentleman here read a communication from a poor clergyman in the neighbourhood of Lincoln, in which the writer stated that he frequently performed duty six times a day. He (Mr. Horsman) thought he had said quite enough to justify the motion which he had made.

LONDON.

[We are obliged to Father Thomas kindly for the following report.—Ed. Tab.]:—SPITALFIELDS CATHOLIC SCHOOLS.—There was a *dejeune musical* at the City of London Tavern, on Tuesday last, for the support of these poor schools. The Right Rev. Dr. Wiseman presided. His Lordship was supported by Mr. John Knill, and Mr. Michael Forristall, and other gentlemen well known to the London Catholics for their zeal and charity on all charitable occasions. There were present several of the Clergy, the Very Rev. John Rolfe, Rev. Messrs. Horrabin, Kelly, Eccles, George Rolfe, Searle, and Doctor Doyle. Besides these black coats, there were several pink and white bonnets at the table, which caused a pleasing contrast, and considering all things, the merriment was reasonably quiet. After the usual chopping of chins, for “It's merry in Hall” when beards wag all,” the cloth was removed, grace having been said, and forthwith the business of the day commenced. The Bishop rose, and in a few well-chosen words, said all that another would have taken ten minutes in saying, as to the gracious Queen of England and of the peace and security we enjoy under her mild, benignant rule “The health of the Queen, God bless her!” music, “God save the Queen.” His Lordship next proposed “Prince Albert,” all to the point, short and well said, then ‘the Prince of Wales,’ poor child, he will have enough to do, I Anticipate: we all responded to his health. Here was good music, but why don't they open their ivories and let us know what it is all about. There they stand at the pianoforte—make faces, and sounds beautiful indeed; but what they sing who can say! It seems all made up of sweet airs and sighs, and fair, and such smiles! And oh! it makes one sick—what is it all about? Then you have a big, broad-shouldered man, dying

goose. Sing out like a man before men, or hold your tongue, Sir. The great and saintly Pope who now rules in and over God's Church—Pope Pius IX. His position was one of no ordinary trial and difficulty; not only as a temporal prince, but as the pilot of St. Peter's bark on the troubled sea through which it was now struggling. But whatever be his difficulties, and they were great, his Lordship felt assured that with God's all powerful assistance our beloved Father will rise out of them all greater than ever. More serious and more sacred mementoes were made of our beloved Pontiff in other and more sacred places, that God might assist His servant and Vicar on earth; but even here and on this occasion, he could not suffer the opportunity to pass without proposing to them, with all respect, affection, and devotedness, the name of Pope Pius IX. (Prolonged cheers.) Father Thomas felt what every Catholic in that room and in the Catholic world felt, and what the Bishop so feelingly and truly told—that the great, benignant, and most beloved Pius IX. would rise greater than ever out of the urging difficulties that threatened him and the Church at whose helm he stood. The bark of Peter would ride out the storm—this was certain—for the Lord and Master of the winds and waves was on board, and of O! how little faith must they be who could have any misgiving here. She has laboured in many a fearful storm before, and outlived them all, and can and will again. As to the supreme Pontiff, come what may, he will be ever that until his dying hour; he will live, moreover, in the benedictions of generations for ages to come. It is not because semi-infidels, scoffers, and contempters of all that is sacred, the scruff and rottenness of Rome, the blustering braggarts of the Corso cafes, who are not the worth, the intellect, the corpus of that eminently religious city—it is not because they have treated with irreverence the benignant Pius, the glory of Rome, and of the Catholic world, that we are to do this. These irreverent civics, with their Roman helmets and French pantaloons, with something of the old Roman soldier's dress, but with nothing of his fearless heart, indifferent not only to the benignant Pope Pius wishes, but to his expressed prayer, showed their heroism and daring by drawing out of house and home inoffensive and defenceless Ecclesiastics, to the sorrow of their Prince and their own standing disgrace. What a glorious exploit for the noble civic mimic guard! But should these noble civics go farther and surround the Quirinal? and thus offer new indignities to the Holy Father, or even greater indignities, because he will not go on madly to extremes as some of them would, what then? will Christendom revere and honor less or be less prompt to obey God's anointed Vicar on earth because Rome disgraces herself? Certainly not. Rome would cease to be Rome without the Pope; its conservation depends on him, but the Supreme Pastor does not depend on Rome. In Ivignon, or Madrid, Dublin, or London, or any where else, the Supreme Pontiff would still be supreme, and acknowledged supreme by the Catholic world. It is not the Turan which covers his sacred head, nor his Vatican, nor his Quirinal, nor his mighty St Peter's, nor his mighty Rome—mighty more for what she was than for what she is—that commands the consideration, reverence, affection, and obedience of the Catholic world. no; these are all circumstances that may or may not be, as a dress that is to-day and may be changed to-morrow; but that which makes the Pope and makes the Christian world revere him as such, and acknowledge