

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? — FERTULLIAN PRÆSCRIP. XLI. — "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 Jerusal. Cat. xi. l.

Calendar.

- NOVEMBER 12—Sunday—XXII after Pent III Nov S Martin I P M.
13—Monday—St Nicholas I P C Doub Sup com &c.
14—Tuesday—St Densdedt I P C Doub Sup com &c.
15—Wednesday—St Gertrude Virg Loub com &c.
16—Thursday—Octave of Ded of St Saviour's Doub.
17—Friday—St Gregory Thaumaturgus B C Doub.
18—Saturday—Dedication of the Churches of St Peter and Paul Doub.

THE SOLEMN OPENING OF ST. CUTHBERT'S COLLEGE CHAPEL, USHAW.

A succession of solemn dedications unprecedented in England within the memory of man has conducted us to the opening of the new Chapel at St. Cuthbert's College, Ushaw, which yields in importance to no similar event in the closing ecclesiastical year. The seminary of those districts, and those are the very districts where Catholicism has best withstood the injuries of persecution, it cannot but be matter of deepest interest to the Church that St. Cuthbert's College has exhibited proof so splendidly manifest of the spirit which prevades its academic system—a proof that glorious as are our new churches we have and shall continue to have Ecclesiastics not inferior to them. We must consider it a most happy incident in the career of Dr. Hogarth that his first public episcopal act has been one so well calculated to perpetuate in the Northern District a true Ecclesiastical spirit, by furnishing it with Missioners accustomed day by day to witness the services of the Church performed, as she would have them performed, with becoming splendour.

An accurate description of the new chapel solemnly opened with the accustomed ceremonies upon Wednesday the 12th instant, which is about to be put forth by authority, will obviate the necessity of minute details respecting its architecture and furniture. It will be sufficient to observe, for the sake of such as may not have an opportunity of perusing that description, that the new chapel at Ushaw follows the model afforded by some of the Oxford College Chapels, being composed of a chancel and transepts without nave, so that its ground plan has the shape of an inverted T. Across the chancel arch is thrown a fine stone rod-screen, against which, on either side of the quire doors, are placed two altars, one dedicated to our Blessed Lady, the other to Ven. Bede. A very pleasing effect has been obtained by filling the arches of the screen at the back of these altars with glass richly stained in appropriate designs. Several private Masses are daily said at the altars in question, and neighbouring Catholics are admitted into the transepts to assist at them, the quire being strictly reserved for the religious services of the Community, excepting upon Sundays and the greater holidays, when the screen doors are opened at High Mass. The chancel is fitted collegiate-wise with graduated rows of stalls running along the north and south walls, and returned against the screen. The high altar is a fine piece of carving, which will well repay a careful study. Indeed, the same remark will apply to all the fittings of the chapel, which, whether, in the elaborate reredos, or the painted roof, or the storied windows speak not more to the senses by their

unusual beauty than to the mind by their deep meaning.

Half-past ten was the time fixed for the commencement of the ceremonies of Wednesday, and shortly after that hour the procession advanced into the chapel, led by the thurifer, cross bearer and acolytes, followed by the quire in cassocks, and about one hundred Ecclesiastics in vestments proper to their several parts in the functions of the day. The long array terminated with four Bishops, namely, Dr. Briggs, of York, Dr. Brown, of Wales; Dr. Charache, of Natchez, and Dr. Hogarth, the Vicar-Apostolic of the District. The fine tones of the organ accompanied the procession as it advanced, and combined with the tapers in two singularly beautiful crowns depending from the coloured roof, the brass eagle with two cantors behind it in rich copes, the lighted altar, the line of reverend Priests and Bishops, and the golden vestments of the Celebrant and his assistants, to complete a scene of imposing magnificence.

The celebration of Episcopal High Mass by Dr. Hogarth then commenced. After the Gospel had been chanted. Dr. Wiseman came forward attended by his Chaplain, and standing on the altar step, preached a feeling and eloquent sermon from Psalm xxvi. 4 and 5: "Unum petri a Domino, hanc requiram, ut inhabitem in domo Domini annibus diebus vite mee; ut videam voluptatem Domini in cœlestium templum ejus. Quoniam abscondit me in tabernaculo suo. in die malorum protexit me in absconditi tabernaculisui."

The Right Rev. Prelate then opened his discourse by dwelling upon those feelings which were naturally excited by the sight or remembrance of places in which God had bestowed upon us some great blessing, particularly that of our vocation, and where we have been trained for its duties. He then proceeded to show the part which the College Chapel has in the estimation of an Ecclesiastic. We go to great expense in secular education to collect cabinets and museums, well knowing how important it is to furnish the senses with ready means of collecting knowledge. We know, too, how much of sacred learning is to be gathered by the same senses, and care should be taken that nothing which they meet that has reference to religion or to God be mean or imperfect. The Church in her ceremonial has ordered all that is splendid or beautiful; but this, to answer its full purpose, should be performed in a place worthy of it. The young Ecclesiastic, whose duty it is to perfect himself in acquaintance with the Liturgy of the Church, should have every opportunity of seeing it performed with every possible advantage. But moreover his mind is thus raised to a proper estimation of that which is meant and expressed by the outward rite, in proportion as this is solemn and beautiful. But this would be little if the richness and grandeur of God's house were at variance with true and inward devotion. The contrary, however, is the case, as was shown by various examples and authorities. Fervour in prayer and warmth in meditation would be promoted by the beautiful representations of holy fervour and sacred scenes around the youthful suppliant. It was chiefly, however, as the place in which the mind was trained in religious thoughts and feelings that the chapel was useful by its glories and beauty. The Right Rev. Preacher illustrated this portion of his subject by a variety of details connected with different parts of the edifice, and showed how each in most opportune manner to aid the young Ecclesiastic in the struggles and trials of his preparation and help to develop the virtues and feelings pro-

per to his future state. In conclusion, he alluded to the meeting of so many who had been educated together at that college, and the many losses which their ranks had sustained in the lapse of years, and spoke of those who so lately had fallen victims of their zeal, having died of fever caught in the discharge of their duty. His Lordship concluded with a fervent prayer that they whose names had been inscribed in the "Liber Vitæ" which had been that day brought to the altar might be one day found written in the true Book of Life, which is with God.

The above is necessarily a very condensed analysis of a discourse which lasted about an hour, and which was listened to with great attention.

After the sermon, the usual indulgence was proclaimed and the Sacred Mysteries proceeded to a conclusion, the procession leaving the chapel in the same order as before.

We must not omit to mention that the music selected for the occasion was composed by the respected President, Dr. Newsham, who has caught much of the grave and religious spirit of the early composers; that the chapel, which is in the geometrical decorated style, was designed by Mr. Pugin; that the ornamental fittings, whether of glass or metal, were supplied by Mr. Hardman, of Birmingham; and that a richly bound and gorgeously illuminated book—the new Liber Vitæ of St. Cuthbert—to be laid up for ever near the high altar, is inscribed with the names of all the benefactors who have assisted Dr. Newsham in accomplishing his laudable plans.

PASTORAL OF THE RIGHT REV. THE VICAR-APOSTOLIC OF THE EASTERN DISTRICT.

William, by the Grace of God, and the favour of the Apostolic See, Bishop of Artois, and Vicar-Apostolic of the Eastern District of England; to our beloved flock, the Clergy and Laity of the Eastern District,

Health and Benediction in the Lord. "Redeeming the time, for the days are evil."—(Ephesians, v. 8.)

Dearly Beloved—At all times it is our duty to be deeply sensible of our total dependence on God; to cast ourselves, with all our hopes and cares, upon His Divine mercy; and to sue for that mercy at the foot of the Cross, and in devout and fervent prayer.

But there are times of especial exigence—there are days of trial, and gloom, and anxiety, and sad foreboding—when the clouds of adversity seem to lower, and the hand of Divine justice seems about to strike. And such, dearly beloved, it would seem, are the days in which we live. For, if we look around us among the nations of the earth, and take a view of the public horizon, whether in a religious, political, or social point of view, what do we behold but subjects of grief, and alarm, and anxiety? For, an overwhelming torrent of irreligion and infidelity—an almost utter want of Christian principle and practice—a deep-laid plot for the extermination of Catholic faith and piety—an independence of all lawful authority, whether spiritual or temporal—and a most lamentable state of open and unblushing profligacy of manners, are uprooting the foundations of society, and precipitating Christendom into a state of moral degradation that would disgrace Paganism, and which fully warrant us in repeating that awful and significant question of our Divine Saviour, "Think ye that the Son of Man, when he cometh, shall find faith on the earth?"—(Luke xviii 8.)

And, while spiritual authority is despised—while the Church of God is despoiled and persecuted—while religion has to weep over a wide-spreading torrent of ignorance, infidelity, and vice, what prospect does the political aspect of the world afford us? Alas! little else but the wildest anarchy and confusion. Some of the fairest portions of Europe are at this moment a prey to civil war and all its attendant horrors.—Rebellion and revolution in every form, are exciting the most awful commotion—arming brother against brother—nation against nation, bidding fair to destroy every principle of order and social comfort, and making humanity shudder at the atrocious cruelties and bloodshed which everywhere mark their progress. And unless these evil days be shortened, no flesh shall be saved; unless the servants of God, by humiliation, prayer, and penance, endeavour to stay the hand of Divine vengeance, we may well nigh apprehend the extermination of the human race.

For, in addition to the evils already named, the destroying Angel is passing through the earth pouring forth the vial of God's wrath upon mankind, in the form of a most awful pestilence. Our unfortunate Sister Isle has, indeed, for a long time past been a prey to famine and contagion; but now a more universal, a more mysterious, and most fatal stranger is at our own doors; from whose insidious influence and fatal grasp no class seems privileged to escape.—Whether this desolating scourge is to reap its dreadful harvest amongst us in thousands and tens of thousands, no mortal can foresee. But if it be true that poverty and luxury, privations and excess, are equally predisposing causes, where is cholera likely to range more fearfully than in our crowded cities, and dense masses of population, where the poor are most destitute, and the rich most luxurious?

These appalling evils and impending dangers of a public nature, not to mention the thousand ills of human life, which are daily increasing and aggravating the burthen of human misery, through every class of society, loudly call upon us, dearly beloved, to humble ourselves before God, to acknowledge our total dependence on His mercy, and to seek for that mercy by deep contrition for our numberless transgressions, and by the frequent exercise of devout and fervent prayer.

We earnestly and affectionately exhort you, then, dear Christians, to join us in most fervent supplications before the throne of grace, for the three following intentions. 1st. That Almighty God may protect and defend His true Church through every danger, giving light, and grace, and strength to Her visible Head on earth, our Holy Father Pope Pius IX.; to guide and support him under the trials and perplexities that surround him. 2nd. That the blessings of peace and social order may be restored among the nations of the earth. And 3rd. That the scourges of famine and pestilence may be removed and averted from an unworthy but repentant people.

For these three purposes, we request and direct that throughout our Eastern District, in every Mass, the collect secret and post communion pro quacunque tribulatione be added; and that on all Sundays and holidays of obligation, before or after every public Mass, both Priest and people recite the "Miserere" Psalm, and the five first prayers after the Litany of the Saints.

That your devout petitions may find acceptance before the throne of grace, and procure blessings, both temporal and spiritual, for yourselves and your suffering fellow-creatures, shall be the object of our daily and fervent prayer.—Yours affectionately in Christ, WILLIAM, Bishop of Artois, Vicar-Apostolic of the Eastern District. Given at Northampton, Feast of St John of Beverley, 1848.