

EVERY FAMILY SHOULD KNOW THAT

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(Continued from first page.)

ex Epistola ad Petrum, illustrat. Wherefore, what was acknowledged and observed as Christian faith, not by one nation only nor in one age, but by the East and by the West and through all ages, this Philip, the priest, the Pontifical legate at the Council of Ephesus, no voice being raised in dissent, recalls: "No one can doubt. Yes, it is known unto all ages that St. Peter, the Prince of the Apostles, the pillar of the faith and the ground of the Catholic Church, received the keys of the kingdom from our Lord Jesus Christ. That is, the power of forgiving and retaining sins was given to him who up to the present time, lives and exercises in judgment in the persons of his successors" (Actio iii. The pronouncement of the Council of Chalcedon on the same matter is present to the minds of all: "Peter has spoken through Leo" (Actio ii.) to which the voice of the Third Council of Constantinople responds as an echo: "The chief Prince of the Apostles was fighting on our side, his follower and the successor in his see, and the paper and the ink were seen, and Peter spoke through Agatho" (Actio xvii. In the formula of Catholic faith drawn up and proposed by Hormisdas, which was subscribed at the beginning of the sixth century in the great eighth Council by the Emperor Justinian, by Epiphanius, John and Monna, the patriarchs, this same is declared with great weight and solemnity. "For the pronouncement of our Lord Jesus Christ, saying: "Thou art Peter, and upon this rock I will build My Church," etc., cannot be proved over. What said is passed over. What said is passed over by the result, because Catholic faith has always been preserved without stain in the Apostolic See" (Post Epistola, xxvi., and omnes no wish to quote the available declaration, but it is well to recall the formula of faith which Michael Palaeologus professed in the second Council of Lyons: "The same Holy Roman Church possesses the sovereignty and authority over the whole Catholic Church which, truly and humbly, it acknowledges to have received together with the plenitude of power from the Lord Himself, in the person of St. Peter, the prince or head of the Apostles, of whom the Roman Pontiff is the successor. And as it is bound to defend the faith of faith beyond all others, so also if any question should arise concerning the faith it must be determined by its judgment." (Actio iv.).

14. But if the authority of Peter and his successors is plainly and supremely, it is not to be looked on as the sole authority. For He who made Peter the foundation of the Church also "chose twelve, whom He called Apostles" (Luke vi., 13); and just as it is necessary that the authority of Peter should be perpetuated in the Roman Pontiff, so by the fact that the bishops succeed the Apostles they inherit their ordinary power, and thus the episcopal order necessarily belongs to the Roman Pontiff as the chief priest of the Church. Although they do not receive plenary or universal or supreme authority, they are not to be looked on as "vicars" of the Roman Pontiff, because they exercise a power really called their own and are not truly called the "ordinary" pastors of peoples over whom they rule. But since the successor of Peter is one, and those of the Apostles are many, it is necessary to examine into the relations which exist between him and them according to the divine constitution of the Church. Above all things, the need of union between the bishops and the successors of Peter is clear and undeniable. This bond once broken, Christians would be separated and scattered, and would in no wise form one body and one flock. "The safety of the Church depends on the dignity of the chief priest; to whom, if an extraordinary and supreme power is not given, there are as many schisms as there are priests" (S. Hieronymus, "Dialog. Contra Iulianum," n. 9). "It is necessary, therefore, to bear this in mind, viz., that nothing was conferred on the Apostles apart from Peter, but that several things were conferred upon Peter apart from the Apostles." St. John Chrysostom, in explaining the words of Christ says: "Why, passing over the others, does He speak to Peter, about these things? And he replies unhesitatingly and at once, because he was pre-eminent among the Apostles, the mouthpiece of the Disciples and the head of the college" (Hom. lxxviii.). He alone was designated as the foundation of the Church. To him he gave the power of binding, and "loosing" was given to him alone and was the power of "feeding." On the other hand, whatever authority and office the Apostles received, they received in conjunction with Peter. If the divine benignity willed anything to be in common between him and the other princes, whatever he did not deny to the others He gave only through him. So that whereas Peter alone received many things, He conferred nothing on any of the rest without Peter participating in

it." (S. Luc. II., sermo iv., cap. 2). 15. From this it must be clearly understood that bishops are deprived of the right and power of acting if they deliberately secede from Peter and his successors, because by this secession they are separated from the foundation on which the whole edifice must rest. These things enable us to see the heavenly ideal and the divine exemplar of the constitution of the Christian commonwealth, namely when the Divine Founder desired that the Church should be one in faith, in government and in communion. He chose Peter and his successors as the principle and center, as it were, of this unity. Wherefore St. Cyprian says: "To following in a sufficient and easy proof of the faith. The Lord said to Peter: 'I say to thee thou art Peter; on him alone He buildeth His Church; and although after His resurrection He gives a similar power to all the Apostles and says: 'As the Father hath sent Me,' etc., still in order to make the necessary unity clear, by His own authority He hid down the source of that unity as beginning from one" (De Unit. Boet., n. 4). And Optatus of Milevis says: "You cannot deny that you know that in the city of Rome the episcopal chair was first conferred on Peter. In this Peter, the head of all the Apostles (hence his name Cephas) has sat; in which chair alone unity was to be preserved for all, lest any of the other Apostles should claim anything as exclusively his own. So much so that he who would place another chair against that one chair would be a schismatic and a sinner" (De Schism. Donat., lib. ii.). Hence the teaching of Cyprian that heresy and schism arise and are begotten from the fact that due obedience is refused to the supreme authority. "Heresies and schisms have no other origin than that obedience is refused to the priest of God and that men take judgment of the fact that there is one judge in the place of Christ in this world" (Epist. xii., ad Cornelianum, n. 5). No one, therefore, unless in communion with Peter can share in his authority. It is absurd to imagine that he who is outside can command in the Church. Wherefore Optatus of Milevis blamed the Donatists for this reason: "Against which gates of hell will we read that Peter received the saving keys, that is to say, our Prince, to whom I give the keys of the kingdom of heaven, and the gates of hell shall not conquer them: Whence is it, therefore, that you strive to obtain for yourselves the keys of the kingdom of heaven—you who fight against the chair of Peter?" (Lib. ii., n. 4, 5). But the episcopal order is rightly judged to be in communion with Peter, as Christ commanded; if it is subject to and obeys Peter; otherwise it necessarily becomes a lawless and disorderly crowd. It is sufficient for the unity of the faith that the head should merely have been charged with the office of superintendent, or should have been invested solely with a power of direction. But it is absolutely necessary that he should have received real and sovereign authority which the whole community is bound to obey. What had the Son of God in view when He promised the keys of the kingdom of heaven to Peter alone? Biblical usage and the unanimous teaching of the Fathers clearly show that supreme authority is designated in the passage by the word "keys." Nor is it lawful to interpret in a different sense what was given to Peter alone, and what was given to the other Apostles conjointly with him. If the power of binding, loosening and feeding confers upon each and every one of the bishops, the successors of the Apostles, a real authority to rule the people committed to him, certainly the same power must have the same effect in his case to whom the duty of feeding the lambs and the sheep has been assigned by God. "Christ constituted (Peter) not only pastor, but pastor of pastors: Peter therefore feeds the lambs and feeds the sheep, feeds the children and feeds the mothers, governs the subjects and rules the prelates, because the lambs and the sheep form the whole of the Church" (St. Bruno's Epistola Significans, Comment. in Job., part iii., cap. 21, n. 85). Hence those remarkable expressions of the ancients concerning St. Peter, which most clearly set forth the fact that he was placed in the highest degree of dignity and authority. They frequently call him "the prince of the College of the Disciples; the prince of the holy Apostles; the leader of that choir; the mouthpiece of all the Apostles; the head of that family; the ruler of the whole world; the first of the Apostles; the safeguard of the Church." In this sense St. Bernard writes as follows to Pope Eugenius: "Who art thou? The great priest; the high priest; Thou art the Prince of Bishops and the heir of the Apostles. \* \* \* Thou art he to whom the keys were given. There are, it is true, other gatekeepers of heaven and other pastors of flocks, but thou art so absolutely a different and more glorious name than all the rest. They have flocks assigned to them one to each; to thee all the flocks are assigned as one flock to one shepherd, and not alone the sheep, but the shepherds. You ask how I prove this? From the words of the Lord. To which—I do not say—of the bishops, but even of the Apostles have all the sheep been so absolutely and unreservedly committed? If thou lovest Me, Peter, feed My sheep. Which sheep? Of this or that people, of this city, or country, or Kingdom? My sheep, He says; to whom, therefore, is not evident that He does not designate some, but all? We can make no exception where no distinction is made." (De Consideratione, lib. ii., cap. 9). But it is opposition to the Divine intention that the Church to hold that while each Bishop is individually bound to obey the authority of the

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Roman Pontiff, taken collectively, the Bishops are not so bound. For it is the nature and object of a foundation to support the unity of the whole edifice and to give stability to it rather than to each component part; and in the present case this is much more applicable, since Christ the Lord wished that by the strength of the foundation the gates of hell should be prevented from prevailing against the Church. All are agreed that the Divine promise must be understood of the Church as a whole and not of any certain portion of it. These gates indeed be overcome by the assaults of the powers of hell, as in point of fact, he who is set over the whole flock must have authority not only over the sheep dispersed throughout the Church, but also when they are assembled together. Do the sheep when they are all assembled together rule and guide the shepherd? Do the successors of the Apostles assembled together constitute the foundation on which the successor of St. Peter rests in order to derive therefrom strength and stability? Surely jurisdiction and authority belong to him in whose power have been placed the keys of the kingdom of heaven, not alone in all the provinces taken singly, but in a taken collectively. And as the Bishops, each in his own district, command with plenary power not only individuals but the whole community, so the Roman Pontiff, whose jurisdiction extends to the whole Christian commonwealth, must have all its parts, even taken collectively, subject and obedient to his authority. Christ the Lord, as we have sufficiently shown, made Peter and his successors His vicars, to exercise forever in the Church the power which He exercised during His mortal life. Can the Apostles and College have said to have been above His Master in authority?

This power over the Episcopal College to which we refer, and which is clearly set forth in the text, has never been acknowledged and attested by the Church, as is clear from the teaching of general councils. "We read that the Roman Pontiff has pronounced judgments on the prelates of all the churches, but that he who anybody had pronounced judgment on him" (Hadrianus ii., in Allocutione iii., ad Synodum Romanam an. 869, Cf. Actioem vii., Conc. Constantinopolitanum). The reason for which is stated by the Council of Nicaea (Nicolaus in Epist. lxxvi., ad Michael Imperat.). "Wherefore Galatians on the decrees of councils say: "That which the first see has not approved of cannot stand, but what it has approved of and attested has been received by the whole Church" (Epist. xxvi., ad Episcopos Dardanias, n. 5). It has been ever unquestionably the office of the Roman Pontiff to ratify or to reject the decrees of councils. Leo the Great rescinded the acts of the Council of Ephesus. Damascus rejected those of Rimini, and Hadrian I. those of Constantinople. The twenty-eight canons of the Council of Chalcedon, by the very fact that it lacks the assent and approval of the Apostolic See, is admitted by all to be worthless. Rightly, therefore, has Leo X. laid down in the fifth Council of Lateran that the Roman Pontiff alone, as having authority over all councils, has full jurisdiction and power to summon, to transfer, to dissolve councils, as is clear, not only from the testimony of Holy Writ; from the teaching of the Fathers and the decrees of the sacred canons, but from the teaching of the very councils themselves." Indeed, Holy Writ attests that the keys of the kingdom of heaven were given to Peter alone, and that the promise of binding and loosening was granted to the Apostles and to Peter; but there is nothing to show that the Apostles received supreme power without Peter and against Peter. Such power they certainly did not receive from Jesus Christ. Wherefore, in the decrees of the Vatican Council as to the nature and authority of the primacy of the Roman Pontiff, no newly-conceived opinion is set forth, but the venerable and constant belief of every age (Sess. iv., cap. 3). Nor does it begot any confusion in the administration that Christians are bound to obey a two-fold authority. We are prohibited in the first place by Divine wisdom from entertaining any such thought, since this form of government was constituted by the counsel of God himself. In the second place we must note that the due order of things and their natural relation are disturbed if there be a two-fold magistracy of the same rank set over a people neither of which is amenable to the other. But the authority of the Roman Pontiff is supreme, universal, independent. "It is not congruous, that two superiors with equal authority should be placed over the same flock; but that two, one of whom is higher than the other, should be placed over the same flock is incongruous. Thus the parish priest, the bishop and the Pope are placed immediately over the same people" (St. Thomas in 1. Sept. dist. xvi., a. 4, ad 4, ad 3). So the Roman Pontiff, mindful of their duty, wish above all things that the Divine constitution of the Church should be preserved. Therefore, as they defend with all necessary care and vigilance their own authority, so they have always labored and will continue to labor that the authority of the bishops may be upheld. They carry look upon whatever honor or obedience is given to the bishops as paid to themselves. "My honor is the honor of the universal Church. My honor is the strength and stability of my brethren. Thus if I am honored when due honor is given to every one" (St. Gregorius M., Epistolarum lib. viii., Ep. xxx., ad Eulogium).

part to you in the Lord, venerable brethren, to your clergy and people, our apostolic blessing. Given at St. Peter's, Rome, the 29th day of June, the year 1896, and the nineteenth of our pontificate. Leo XIII., Pope.

In the preface to Monsiegnor Bernard's life of Cardinal Lavigne, the author says, "This life, like that of every human being, found its highest manifestation in love." The three great loves of Cardinal Lavigne were the Church, France and Africa. As to Africa, "I have loved her from beginning to end," wrote the Cardinal; "her past, her present, her future, her mountains, her pure skies, her sun, the noble expanse of her desert." When near his end he cried, "Oh, my beloved Africa, when I left the world behind me, twenty five years ago, I sacrificed all to devote myself to thy service. Since then, what journey! What fatigues! What yearning! I have seen only that I may once more give words to my unexpressed hope of seeing that part of this great continent which once knew the Christian faith return into its full light, and that which has remained in the depths of barbarism, come forth from its darkness." It was then, the whole African world of the nineteenth century that he had taken into his heart. Where the nation sent explorers, merchants and soldiers, he sent apostles and evangelists. And not in vain, for he writes with a heart consoled, though still unsatisfied: "It is to this work that I have consecrated my life. But what is the life of one man compared with the magnitude of the enterprise? I have but sketched the work; I have been but the voice in the desert calling unto those who are to trace out all the paths of life. I die, then, dear Africa, having done nothing for thee but suffer, and by my suffering prepare apostles for thee." S. H. Review.

The fiftieth anniversary of the foundation of the first creche ever established in Paris was celebrated on the first day of June. M. Marbeau, president and son of the founder of the Societe des Creches, presented a silver medal to Sister Constantine of the Congregation of Sisters of Charity of the Presentation at Tours, who for many years has devoted herself to the care of babies in these day nurseries. Mre. Felix Faure and her daughter, Mlle. Lucie, accompanied by various city officials, visited the creche in the rue de Mezieres and complimented the religious in charge on the excellent condition of the children. "These babies call me grandmother," said Sister Constantine, "for I took care of their mothers when they were infants." Mre. Faure gladdened the hearts of the little ones by a general distribution of toys and cakes.

There is a physician in Scotland; Doctor Harrey by name, whose practice extends over a very wide territory. This doctor has devised a scheme for making carrier pigeons useful. Every day when he leaves Rome he takes several of them along, and in cases where medicine is needed at once he binds the prescription under the wing of a pigeon, and lets it loose. The pigeon returns to its dove-cote, the doctor's assistant removes the bit of paper and, after filling the prescription, sends it back by the bird. Of course the weight of the medicine is trifling. Doctor Harrey has also the habit of leaving a few birds with patients who are seriously ill, and likely to need him at any moment. In case of need, the pigeon is let loose, and the doctor comes at once.

It is not generally known that St. Stephen's crown, which plays the leading part in the second series of millennial festivals in Hungary, is partly of French workmanship. Not only did a Pope of French origin—Sylvester II., a Benedictine, born at Avila—send it in the year 1000 to St. Stephen, the first king of Hungary; but according to the testimony of certain documents, he being a goldsmith of no mean ability, worked on it with his own hands. Whether this be true or not, the crown does credit to his taste, for it is very harmonious in design. Its upper part was presented in 1073, by the Byzantine Emperor, Michael Duca, to King Geza I.

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