

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 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? — PERULLIAN PROSERP. XLII.

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, scitens. 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 Jerusalem, Cat. xi. 1.

Calendar.

- DECEMBER 31—Sunday—Sunday within the 1849. Oct St Sylvester P C Doub con.
JANUARY 1—Monday—Circumcision of our Lord Doub II class.
2—Tuesday—Octave of St Stephen Doub.
3—Wednesday—Octave of St John the Apost.
4—Thursday—Octave of the Holy Innocents Doub
5—Friday—Vigil of the Epiphany com.
6—Saturday—Epiphany of our Lord Doub I class.
7—Sunday—Sunday within Octave
8—Monday—Of the Octave Semid
9—Tuesday—Of the Octave Semid.
10—Wednesday—Of the Octave Semid
11—Thursday—Of the Octave Semid.
12—Friday—Of the Octave Semid.
13—Saturday—Octave of the Epiphany
14—Sunday—II Sunday after Epip II Name of Jesus Doub II class com St Felix M.
15—Monday—St Paul 1st Martyr Conf Doub. Comm of St Maurus Abt.
16—Tuesday—St Marcellus P M Sem.
17—Wednesday—St Anthony Abbot Semid.
18—Thursday—Chair of St Peter at Rome Great Doub. Comm St Paul, Ap and St Peter V M.
19—Friday—St Canute M Semid ad libitum. Comm of SS Marins and Comp M.
20—Saturday—SS Fabian and Sebastian M M D. th.
21—Sunday—III Sunday after Epip St Agnes V M Doub
22—Monday—SS Vincent and Anastasius M M Semid.
23—Tuesday—Desponsation of the B V Mary Great Doub. Comm of St Joseph and St Emerentiana V M.
24—Wednesday—St Timothy B M Semid.
25—Thursday—Conversion of St Paul Comm of St Peter.
26—Friday—S. Polycarp B M Doub
27—Saturday—St Vitalian P C Doub Sup.
28—Sunday—IV Sunday after Epip St John Chrysostom B C Doub.
29—Monday—St Francis of Sales B C Doub.
30—Tuesday—St Felix IV P C Doub Sup.
31—St Peter Nolascus C Doub.

religion, which will flow forever as long as there are men to be purified, refined, and elevated by their influence

To leave this country an independent Irish parliament, with an army to protect her honor, and a fleet to guard her flag, would be a gift but one degree more important in its consequences to independence and to liberty than to leave her a National University, with its power to mould and direct public opinion for all time to come.

The direct effect of a National University in this country would be an educated public opinion thoroughly national, thoroughly free of the soil—a public opinion which would guard liberty alike from the extravagances of latitudinarianism and the inroads of oppression—a public opinion which, sustained by the voice of the multitude and supported by talent and by virtue, would be operative in the legislature, would animate the spirit of our laws, and shape our future destiny.

Our young men would not then be placed in circumstances in which it is impossible to escape receiving impressions, just at the time the mind is most susceptible, injurious to religion and to country. They would not be what too many now & days are, without any fixity of character, neither Protestants nor Catholics, neither Englishmen nor Irishmen—a nondescript class, whose education unfits them for any pursuit that requires fixity of character and earnestness to secure success. Instead of sneering at our people's miseries, they would be disposed to compassionate and redress their wrongs. Versed in the historic records of their own land, taught from their youth to respect her past history, and conscious from intimacy with her greatest resources, that she is capable of having a future and more glorious history, they would love Ireland as Frenchmen love France, as Englishmen love England, and do and dare for their native land what the men of any other country do for theirs.

Are we to have a beginning made in this noble cause at last? We trust so. In October last year, the project was first broached in the Rescript of his Holiness which conveyed to us the condemnation of the Government colleges— Since then the recommendation was allowed to remain a dead letter. A year has elapsed, and another Rescript has arrived, finally condemning the Government colleges, and still pressing the original project with increased earnestness:—

But since, says the Rescript, "it is manifest with what zeal the clergy and entire people labor for those things which have for their object to promote the good of the church, the most eminent fathers judged that the erection of a Catholic University, should not be despaired of, nay, they have again and again recommended a project of this sort, in order that all may lend their best endeavors towards its execution, and that their sufficient provision be made for giving the Catholics more ample instruction without their religion suffering danger from that source.

"This decision of the Sacred Congregation, our most Holy Lord having with all maturity and prudence strictly examined, he resolved to sanction and ratify it with all the weight of his authority, and signified his wish that it should be sent to the four Archbishops respectively, by them to be communicated to their suffragans."

It was judged that "the erection of a Catholic University should not be despaired of." If there be anything of parental reproof in these words for long delay in commencing to carry out the suggestion of the Holy See, great activity in giving effect to the recommendation now a second

time repeated is the best answer which can be given to this mild rebuke. At all events, no one who studies well the passage we have cited can doubt of the importance which the authorities at Rome attach to the direction of a Catholic University here. Need we add, that doing so will effectually put an end to all the governmental plans and speculations for the corruption of the youth of Ireland. As long as the Catholics do not themselves boldly occupy the ground and take the Catholic education of the country into their own hands, new official police colleges will day after day be projected, new efforts to enslave education, and thereby demoralize public opinion, will be made, and that time which should be devoted by the government to promote the interests of the country, will continue to be squandered as heretofore on such barren things as Minto plots.

The importance of the project is, we believe, now universally admitted by the Catholics of this country, but the question every one asks is, are the people able to erect and support a university? We answer, they are. In this case the people, the priests, and the prelates would be all unanimous. We say unanimous, because if there were even one prelate disposed to favor the Government Colleges, it was his very love of education that led him into error, it was because he wished to see the people instructed and elevated, and now that his Holiness has again and again pointed out the way on which alone this object can be attained, he will be anxious to join the rest of the bishop in the important work which secures the grand design he had in view. In this matter future unanimity is the only triumph which any good man can desire. It is not, says the illustrious Archbishop of Tuam, the triumph of any party, God forbid, the church of God knows not the spirit of partisanship. It is the triumph of truth over error—the triumph of faith over the powers of the world—the triumph of Christ over his enemies.

What the Irish prelates, priests, and people, working unanimously and vigorously together, can do, may be inferred from what they have already done. Within the last thirty years the Catholic people of Ireland, besides paying enormous rack rents, taxes supporting an alien church "establishment," besides paying heavy taxes to sustain Protestantism in Ireland and "Mahomedanism in the east," as the Quarterly Review has it, besides all these, the Catholic people of Ireland have expended within the last thirty years, in building churches, in building parochial houses, convents, monasteries, colleges, poor schools, and in support of their clergy, nearly twenty five millions sterling. This estimate, we believe, rather under than over the truth. Nor will it be for a moment considered an exaggeration when we inform the public that within the last thirty years nearly two thousand Catholic churches have been erected. As so much has been done in this way, much now does not remain to be done, and surely a people who, under the greatest privations and disadvantages, effected so much, could, now that task is done, erect a Catholic university. America, France, the Catholics of the world, ay, and the enlightened Protestants too, would aid in the work of founding an Irish national university. Time might bring even other allies. Nothing is wanting but to begin with earnestness and vigor.—Dub. Freeman.

PROTESTANT CONVERTS.

It is very curious to observe how greedily our Protestant contemporaries seize upon, and hold fast every instance of pretended conversions from Catholic faith to Protestantism. They fondle

it, and hug it, and roll it over and over, as a certain sort of bugs do balls of very equivocal composition. One would think that they regarded their case as pretty desperate, and their chance of salvation very small, and are frantic with delight at the least glimmer of hope produced by the apostasy of a Catholic. They reason thus: If there is no salvation out of the Catholic Church why did that man leave it? Would he be so such a fool as to embrace a religion that would prove his perdition? There might be something in this reasoning, if all who abandoned the Church were known to be men of good morals, and sound judgment, and sincere piety; or if these apostacies occurred on death beds, and in view of speedy judgment. But suppose in nearly every case it should be the reverse—what then would weigh the reasoning, and what the conclusion? Not a feather.

To take but the single case of death-bed conversions—Who ever yet heard of any man or woman in their senses, who had lived all their lives Catholics, and on their dying beds sent for a Protestant minister to receive their abjuration of Catholicity and to prepare them for death. We ask, and we do it deliberately, and invite particular attention to the question, Who ever heard of such a case? No one, no, never. But will our Protestant friends retort, according to their custom, and say, Who ever heard of persons who had lived all their lives Protestants, in their last moments dismissing the minister and calling for a Catholic priest, and dying in the Catholic faith? O! we wish they would thus retort, and we would reply with joy and devout gratitude—yes, we have known thousands of such persons. We can give the names of too many in this very city and vicinity. Scarcely a week elapses that some of our priests are not called to the dying bed of a Protestant to receive his abjuration, and to administer the consolations of our holy religion.

We have been led to make these remarks in consequence of the great stir made by some of our religious contemporaries about the conversion in England of one Dr. Butler, formerly, as they say, a notable champion of the Catholic church, now a zealous member of the Church by law established.

Who then is or was this Dr. Butler? We have known him by reputation for some years past. But that reputation was no very enviable one. We knew him first as a troublesome, insubordinate, and rebellious priest. Next we heard of his having composed a book, which he palmed upon the world as his own production, whereas it was soon discovered to have been stolen, every word of it, from an ancient author, who was, as Dr. Butler thought, wholly unknown. Since that time he has lost the confidence of Catholics and by them been held in sovereign contempt. Pitted however, by an Irish prelate, who believed him to have been a reformed man, he was kindly received by him, when cast off utterly by his own bishop. His generous benefactor, however soon had bitter reason to repent his too hasty confidence, when he ascertained that the Reverend Doctor had eloped with the daughter of a very respectable member of his flock.—To save his character, Dr. Butler turned Protestant and married. And this is the famous and learned Dr. over whom the no-proper press is now gleaming—and in favor of whom the somnolent Wicks condescended to awake from a six months nap and produce one of its excessively stupid editorial introductions. The Pope has weeded his garden, and whoever sows the dirty weed is welcome to it, and much good may do them. We should like to see the man that can give any one word that we have here stated with regard to the life and moral character of Dr. Butler.—Cath. Oz.

A CATHOLIC UNIVERSITY—THE CONDEMNED COLLEGES.

The late rescript of his Holiness, finally condemning the government colleges, and urging the Irish people to set about erecting an Irish Catholic University with energy and unanimity, induces us again to call the attention of the public to this most important subject. The idea of creating a great national university "free of the soil," is one well worthy of the illustrious reformer of the nineteenth century, and carrying out that idea would be the work by which the Irish people could best testify their gratitude to the high-minded Pontiff who, in the most trying crisis, was true to their dearest interests at imminent risk to himself.

A Catholic University—an Irish National University—it would, indeed, be a splendid legacy for this generation of Irishmen to leave to posterity. It is a glorious thing for a country to regard the institutions which have been handed down from age to age, but it is a thing more glorious still to create new institutions, and be blessed by posterity for opening fountains of knowledge, of independence, of liberty, and of