

*Peter*, upon which the Church is founded, can he trust that he is in the Church?" (St. Cyprian, de Unit. Eccl.). In his epistle, respecting the five Schismatic Priests, of the faction of Felicissimus, the same St. Cyprian says—"God is one, and Christ is one, and His Church is one, and the Chair, founded upon Peter by the word of our Lord, is one. To establish any other altar, or frame any other priesthood, is not possible. Whosoever gathereth elsewhere, scattereth. Whatsoever is instituted by human frenzy, to the disarrangement of the Divine harmony, is adulterous, impious and sacrilegious." (St. Cyp. Epist., de quinque, Presbyt. Schis.). In his 45th epistle to Pope Cornelius, St. Cyprian calls the Roman Church "the root and mother of the Catholic Church." St. Augustine, A.D. 395, when writing to Pope Innocent, in conjunction with the Fathers of the Council of Milevis, says—"As our Lord, by a gift of His special grace, hath placed you in the Apostolic Chair. . . . deign then, we beseech thee, to apply thy pastoral cure to the great dangers of the infirm members of Christ; for a new heresy, a most dangerous tempest of the enemies of the grace of Christ hath begun to rage, etc." (St. August., tom. 2, Epist. 92). St. Chrysostom, A.D. 390, says—"For what cause likewise did the Son shed His blood? Certainly that He may gain those sheep, the care of which He committed to Peter and his successors." (St. Chrysos. de Sacerdot, tom. 5, Lib. 2). St. Cyril, A.D. 310, explaining those words of St. John, "Lord, to whom shall we go, thou hast the words of Eternal life?" observes—"Through him alone, who was exalted above the rest, they all make answer. It was, therefore, an act of prudence becoming Saints, to confer on him, who was superior in *place* and *rank*, the part of answering in the name of all." (St. Cyril, Lib. 4, Com. in Joan.). Theodoret, A.D. 450, writing to Renatus, a Roman priest, says—"They have stripped me of my priesthood, and they now cast me out of the city, reverencing neither my old age nor my grey hairs nurtured in piety. Wherefore, I beseech you to prevail on the Most Holy Archbishop (of Rome) to use his Apostolic power, and command me to hasten to your council, for that Most Holy See hath, on many accounts, the headship over the churches spread throughout the whole world." (Theodoret, Epist. ad. Ren. Presbyt. Rom.) It would be easy to give other innumerable extracts from the early Fathers. These are sufficient to show the truth of the Catholic doctrine, in opposition to the first proposition of this 37th article.

I shall next refer to certain Councils of the Church on the same subject, confining myself, for the proof of Catholic doctrine and the refutation of Anglican tenets, rather to the testimony of antiquity than to any scriptural or theological proofs thereof. T. D.

### THE DUTY OF CATHOLICS TOWARDS HISTORICAL SCIENCE.

In the very able and lucid address of Prof. St. George Mivart before the Catholic Union of Great Britain, to which we referred last week, occurs the following passage on the study of history, which will repay careful perusal.

"The period of history which is now especially interesting and important from the point of view of Catholic controversy, is that which extends, roughly speaking, from about 1000 B.C. to A.D. 300. This field now urgently needs zealous and capable labourers. But whoever desires to do good by applying himself to historical science, must bear in mind two indispensable requisites. (1) He must know what has been done by his predecessors; and (2) he must do his best to avoid prosecuting his studies in a partisan spirit, which is not only so apt to mislead, but so destructive of influence. As to the first requisite, it is evident that the Catholic student who hopes one day to do good service to truth must try and make himself thoroughly acquainted with the most advanced positions, and to enter, in imagination, into the points of view of their advocates. Evidently no one can

hope to relute opinions which he does not even understand. As to the second requisite it will be amply sufficient to quote the admirable words of the present Pope. He said, in August, 1883: 'It is hard to conceive how much harm may be done by a study of history devoted to party ends.....For it becomes not the guide of life, nor the light of truth.....Men are needed who will set themselves to write with the intention and aim of making known the truth in all fulness and strength..... The first law of history is to dread uttering falsehood; the next is not to fear stating the truth; lastly, that the historians' writings should be open to no suspicion of partiality or animosity.' These venerable words are of special value to us in England. For it seems to me, we in this country suffer much from the imputation that we are careless of truth, and especially of physical and historical truth. We know, of course, that no man can be either truly scientific or truly religious who does not set truth, pure and simple, above every other consideration, whatever it may be, but it is well to show outsiders that we do hold this by one practical example. One need not be a Catholic, one need only be a theist in order to feel sure that a God of truth cannot be served by carelessness or indifference as to what truth is, still less by untruth. Yet it is manifest that, as regards historical science, an admonition respecting zeal for truth is needed, or Leo XIII. would never have uttered it. It is indeed too familiar a fact that a certain spirit of timidity exists as to matters of controversy on the part of some very good people, which would seem to imply an insufficient trust in science—since we cannot attribute it to a want of trust in religion. Such want of trust will certainly disappear, *step by step, with every advance in knowledge.* History is not my province, but I cannot doubt that God's natural revelation exists in historical as in physical science, and will assuredly make its way in spite of all opposition. There are also persons who may hesitate to apply themselves to such enquiries as I here venture to recommend, because authority may not have fully expressed its mind concerning them. But surely we cannot need more encouragement than that which our Holy Father has already given us in the words I have quoted; such persons cannot expect the Head of the Church to lead the way in details of scientific investigation. These he has invited us to pursue, and in a thoroughly scientific spirit. The persons I refer to forget that the Holy See is not the head of any mere school or section of Christians, but is an imperial power, intent on preserving the organic unity of Christendom. It follows slowly and warily the course of scientific thought and investigation. It cannot be expected to anticipate by positive pronouncements what is greatly in advance of general Catholic opinion. It is amply sufficient if the gradual change in the knowledge, the ideas and the convictions of the Catholic body in due time overcomes any natural reluctance to forsake a beaten path, and by insensible steps induces conformity to a new environment. The slow, silent, indirect action of public opinion does by degrees infallibly produce its effect, and authority, as experience has shown us now and again, may end by thoroughly adopting what was at first resisted and denounced. I remind my hearers of these truths by way of encouraging them fearlessly to enter upon those historical investigations which Catholics must quickly undertake if they would not abandon this field of science entirely to their opponents. We surely owe to Almighty God a conscientious and industrious use of the talents intrusted to us; a sincere and earnest faith abundantly assuring us that the free and faithful investigation of the details of His revelations through physical and historical science can never lead to any real contradiction of that religious revelation which is our supreme consolation in all the troubles to which flesh is heir."

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There is a great difference between the country owl and the Boston owl. The uncultured bird says, "Tu-whit, tu-who," but the other, "Tu whit, tu-whom."