

the Church to prove the proposition which says "that the Pope of Rome is supreme head of the Church" is not a modern assumption, but is a very ancient doctrine, that, indeed, it was acknowledged, acted on, and formed the great pivot on which the whole policy and history of Christianity has turned in defence as in attack. In sorrow as in joy, the See of Peter stood supreme on the hill top. Sometimes, no doubt, the attackers were powerful, at no time greater than when the spiritual progenitors of Mr Richards went into the battlefield. The avalanche came on slowly but terribly, sweeping doctrines and customs hoary with age into the deep abyss of religious confusion and corruption. When the mighty cloud of dust cleared away onlookers could see the Church upon the hill in the Eternal City showing itself with renewed beauty, power and glory. It surely can lay claim to be the house built on the rock, and the flood came and the stream beat vehemently upon that house, and it could not shake it. Like the rock upon the sea shore against which the waves are eternally dashing only to return broken to pieces is the See of Peter, the rock against which the mighty waves of infidelity, heresy and immorality are ever beating and ever driven back defeated.

Dr Carr remarks with truth, "Those who make a claim to antiquity cannot repudiate the testimony of those venerable witnesses." The witnesses he brings are St Jerome and St Augustine than whom none better could be found. St Jerome says, "I, following no leader but Christ, am united in communion with your Blessedness, that is with the chair of Peter. On that rock I know the Church is built. . . whoever may not be in the ark of Noah will perish in the deluge." St Augustine says: "Two councils have been sent to the Apostolic See, and thence also have the rescripts come. The cause is ended. Would that at length the error were ended." At another place he said he was kept in the Church by the unbroken line of Roman Pontiffs. Then he enumerates the Popes one by one, and exclaims in evident triumph: "In this order of succession no donatist (heretical) bishop is found." Notwithstanding this testimony from St Augustine Mr Richards says, in his letter to the *Daily Times*, "It is evident, then, from this that Roman supremacy was unknown in Africa in the time of St Augustine of Hippo."

Those Fathers lived at the end of the fourth century, and none can deny that they had special qualifications for knowing what was the true teaching of the Church in their time regarding the supremacy of the Bishop of Rome.

St Jerome was born on the confines of Dalmatia, about 340. He travelled through France, visiting the principal schools there. Thence he went to Antioch, where he remained many years; thence to Constantinople, spending three years in that city; thence to Rome, where he became secretary to Pope Damasus. After the death of this Pope he went to Bethlehem, where he remained over thirty years, translating the Bible into Latin from the original Hebrew. Was he not a man specially qualified to give expression to the general teaching of the Church in his time—not the Church of any particular country, but the Church spread through all countries? He also knew of the special privileges of the Churches of Antioch, Constantinople, and Alexandria, and yet he says: "I am united with the Chair of Peter. On that Rock I know the Church is built." Is it not curious that at this end of the Nineteenth Century we have people who profess to be learned, and who appeal to history, and yet who lay it down as an infallible dictum, that those Roman claims which are so clearly and forcibly acknowledged by St Augustine and St Jerome, have not existed from the first, not been known indeed for centuries after 314 A.D.? Speak of the infallibility of the Pope after that! Why the Catholic Church is modest in her demands, because she teaches that only one of her members is infallible, that is the head, Christ's Vicar on earth; but it seems that each member of the other Churches teaches, at least, his own infallibility.

There is one other saint whose name I shall mention. Mr Richards practically says that the Bishop of Alexandria in ancient times had the same authority as the Bishop of Rome. Now the best witness as to the authority of the Bishop of Alexandria at the time we are writing of is the Bishop who filed his case. Mr Richards will admit that he ought to know more about his own rights and privileges, and the rights and privileges of his See, than we do. Athanasius was appointed Bishop of Alexandria five months after the Council of Nice in 325. He was driven into exile no less than five times by the Emperor Constantine at the instigation of the Arians. He who suffered so was not the man to weakly forfeit the rights and privileges of his See, yet we find him appealing from the decision of a council assembled in Antioch, composed of heretical Bishops, to Pope Julian I, who sat in the Chair of Peter from 337 to 352. When has it been heard of that the Bishop of Rome appealed to the Bishop of any other See to decide any cause? An appeal shows some superiority in the court appealed to. Therefore when Athanasius appealed to Rome he thereby acknowledged that the Bishop of Rome was entitled to judge his cause, an acknowledgment which the literati will not grant at the end of the nineteenth century.

May we not conclude with the burning words of that immortal master of the English language, Cardinal Newman? "Were those

two saints, St Athanasius and St Ambrose, who once sojourned in exile or on embassy at Treves, to come back. . . and travel till they reached another fair city, seated among groves, green meadows, and calm streams, the holy brothers would turn away from many a high aisle and solemn cloister which they found there, and ask the way to some small chapel where Mass is said, in the populous alley or forlorn suburb. . . Athanasius who spent his long years fighting against kings for a theological term."

In the concluding sentence of Mr Richards' letter he acknowledged the good done in England by St Augustine of Canterbury and says that in early times Britain and Rome were united in one Holy Catholic Faith (an admission, I may add, which others of his Church will not grant). Evidently he is travelling towards Rome: May we hope he will continue to travel, and that when he finds that the "ancient customs are prevailing" he, like many good men who have gone before him, will abandon the frail raft in which he is now trying to sail, for the Ark of Noah which will save him from the deluge.—I am, etc.

J. COFFEY.

## CATHOLIC NEWS.

(From contemporaries.)

His Holiness Leo XIII has addressed a very important letter concerning the attitudes of Catholics at the general elections to his Eminence the Cardinal-Vicar of Rome. In it Leo XIII once again repeats the counsels which have been given to the faithful whenever the question of their taking an active part in political contests of Italy has arisen. The persistent rumours which have been set afloat of late by those who have watched certain evolutions in Ministerial quarters is the reason why the Sovereign Pontiff has repeated the unchanging line of conduct adopted by the Holy See. The rumours so wide of the mark which for months have gone the round of the European Press may now be estimated at their proper value by Catholic and Protestant alike.

A very touching incident, in which interest will be felt by Catholics, is related in the preface to the admirable work on the Trial and Execution of Mary, Queen of Scots, which the Hon Mrs Maxwell-Scott, of Abbotsford, has just published through Messrs Black. We are told therein that the late lamented Father Stevenson, S.J., the historian and the faithful champion of Queen Mary—and to whom the authoress was indebted for much valuable assistance in her work—died, singularly enough, on the anniversary of the Queen's death (February 8th). Mrs Maxwell-Scott has added a special feature to her book by the presentation therein of a "reproduction" of the valuable but little known portrait of the ill-fated Queen, which is known as the "Blairs portrait." This painting originally belonged to Elizabeth Carle, one of Mary's devoted maids-of-honour, who at ended her Royal mistress on the scaffold, and was subsequently presented by her son to the Scotch College at Douai. When, during the troubles on the Continent, that institution was attacked and plundered, the picture was concealed in a chimney. Happily, it was discovered uninjured, after the peace of Waterloo and carried into Scotland, when it came into the possession of Blairs College, Aberdeen, where it still remains, and where much value is attached to this souvenir of the martyred Scottish Queen.

Mr C. F. Farran, an Irishman, has just been appointed Chief Justice of the High Court of Bombay.

Sir Henry Irving was born at Kington, near Glastonbury, 1831. His first public appearance was made at the Sunderland Theatre when he was eighteen years of age, and he appeared in various London theatres before going to the Lyceum, the scene of his many great triumphs. His sole management of that theatre dates from 1878. The honour conferred upon him has given the utmost satisfaction throughout the country.

Alphonse Allard, Brussels, who was a delegate from Belgium to the International Monetary Conference of 1892, in an address to the Conservative Association, said the only real remedy for the industrial and commercial depression was to rehabilitate silver. That the world was realizing this was shown in the widespread bimetallic movement.

Mrs Harriet Beecher Stowe, author of "Uncle Tom's Cabin," was 84 years of age on her last birthday. She received many congratulatory messages.

Much interest has been caused in Rome by a great grace, if not a miracle, bestowed by Our Lady under her title of the Madonna del Pomposo, at the Church of St Lorezo, in Damasco. The Feast of Our Lady of Pomposo is kept wherever there is an altar in her honour on May 8, and the good Romans have a special devotion to it, and make a point of attending at midday when a special prayer is simultaneously recited all over the world. A young lady, nineteen years of age, had been obliged to use crutches for more than two years through some paralytic affection, and after making three fervent novenas in Our Lady's honour, the last of which ended on the Feast-day, she appeared in St Lorezo's that morning carrying her crutches. There was, of course, great enthusiasm among the crowd of devout worshippers, and hearty shouts of "Evviva Maria, Chi l'ha creata!"