

judged in any matter and shall be persuaded that he has a good cause so that he may desire a second Council, if it pleases you let us honor

#### The Memory of St. Peter the Apostle ;

let those who examined the matter write to Julian, the Roman Bishop ; that if he deems it right to revise the judgment it be revised and let him appoint the judges. But if he decide that the cause is not of a nature to warrant a revision of what was done what he shall decree shall be confirmed." Bishop Nevill tells us this was "a scheme" to provide a court of appeal ! There is not a word about appeals in the Canon ; it is "a scheme" to show special respect to the successor of Peter, then attacked by the Arian heretics. We come now to the Fourth Canon ; it deals with the subject of "Appeals." It runs : "If any bishop be deposed by the judgment of the neighboring bishops and declares his wish that his case be adjudged at Rome, after the appeal of him who appears deposed, let no other bishop be ordained for his See until the case be defined by the decision of the Roman Bishop." The Seventh Canon runs : "If any bishop was accused and judged and deposed by the bishops of his own province, and if he who is deposed appeals and has recourse to the Bishop of the Roman Church and wishes to be heard by him," etc., etc. I think I had better stop ! How could Bishop Nevill stand any more of a thing so "Romish" and "Popish" ?

Difficulties and Replies.—Difficulty 1 : Oh ! but that many bishops were not present at this "obscure Synod of Sardica."—Answer : Authorities ancient and modern are divided as to the number present. Newman says 380 assembled, of whom 76 were Arians ("Arians," p. 289); Neander says that 300 Westerns and 76 Easterns were present (Hist. IV., p. 46); St. Athanasius, who was himself a member of it, says that the decrees of the Council of Sardica were signed by more than 300 bishops (Apol. Cont. Or. C. 1). Bishop Nevill calls this Council an "obscure Synod." St. Athanasius calls it a "great Synod." The Emperor Justinian called it, in one of his edicts, "Ecumenical." Many ancient Fathers named it "Magnum Concilium"—the "Great Council." Difficulty 2 : Oh ! but "the Eastern bishops withdrew from it."—Answer : Just fancy calling 76 violent Arian heretics "the Eastern Bishops" ! Remember that there were at the time in the "Eastern Church"

#### Over 700 Bishops.

This cavil is a ditch dug for the credulous by the cynical, anti-Papal De Marca—called by Bishop Nevill "the Roman De Marca" ! Some of Bishop Nevill's "authorities" leaped into it ; he follows as a matter of course. Difficulty 3 : Oh ! but "Mosheim tells us that its enactments are regarded by some as forged."—Answer : Wonderful ! When you look for the prejudiced Mosheim's authority for the statement you read in the footnote. "Mich. Geddes, Diss. Can. Sard !" The same Bishop Hosius who presided at Nice presided also at Sardica. Many of the same bishops attended both Councils ; hence the Council of Sardica was commonly considered among the ancients as a continuation of that of Nice. Its Canons, often bound up with those of Nice and regarded as an appendix to them, were quoted as Nicene, by Popes and Fathers. Though apparently not known in early Africa, these Canons were found in Western and Eastern collections. But of what authority is ancient testimony as compared with that of Mich. Geddes ! Difficulty 4 : "The Codex Canonum Ecclesiae Universae does not think it worth while to include the Canons of Sardica at all," says Bishop Nevill triumphantly. Answer : Now or never these contemptibly popish Canons are wiped out. But what is this affair with the magnificent name—"Codex Canonum Ecclesiae Universae" ? It is the compilation of a blundering fellow called Christy Justell, who contrived to supply for the deficiencies of his work by the splendor of its title. His "Codex," made up of Canons genuine and spurious, appeared in 1610, and was received by Canonists with a shout of laughter. It soon disappeared to the dusty top shelves of controversial cranks, whence it has been occasionally, but rarely, taken down by that useful class of men for their own purposes. Once Mr. Foulker quoted it in 1869 against Cardinal Manning. The effort did not prove happy for Foulker ; the despatch of his lofty authority was quick and decisive. Can it be that Bishop Nevill has the controversial pamphlets of Foulker beside "the useful little books" of the lovely Littledale ?

'My letter should extend to length too great were I to touch upon all the

#### Petty Difficulties and Inaccuracies

(there is hardly a leading statement historically correct in the whole production) of Bishop Nevill's letter. I may remark as to the synodical letters of this Council that three were written : a general one intended for all Bishops of the Church, a special one for the clergy and laity of Alexandria, and a third addressed to Pope Julius. This contained the clause which I quoted as

giving in the fewest possible words an idea of the spirit pervading the Canons and letters of the Council : "For this will seem best and by far the most fitting if the Lords Bishops make reference from all the provinces to the Head, that is, the See of the Apostle Peter." The synodical letters were signed by Bishops from Spain, Gaul, Italy, Sardinia, Pannonia, Decia, Macedonia, Epirus, Rhodes, Palestine, Egypt, etc. (Parsons' Hist. Stud., Vol. I., p. 211).

'To conclude, what immediate bearing has all Bishop Nevill's random talk about the Council of Sardica, "appeals," and so on upon the historical question "Was St. Peter Bishop of Rome ?" Why run away from the point ? Why try and conceal his escape in a cloud of dust about the Papal Supremacy ? As he was, on the run, what a pity he did not get to a subject with which he should be far better acquainted—I mean the Royal Supremacy. This is a very puzzling question to many people ; hence they would like to hear from him a dissertation from the Scriptures, the Fathers, and the Councils on that wonderful text—25 Hen. VIII.,—which confers on a lay Pope "the supreme power, jurisdiction, order, rule, and authority over the estate ecclesiastical."

## Diocesan News

### ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

October 3.

His Grace the Archbishop returned from the West Coast on Thursday.

The 'At Home' given in aid of the organ fund of St. Mary of the Angels' Church realised the sum of £11 5s.

A sacred concert, in aid of the new organ which is being built, will be given shortly at the Church of the Sacred Heart by the members of the choir.

The following pupils of St. Mary's Convent were successful in passing the theoretical examination held in June last by the representative of Trinity College, London :—Senior honors—Cecilia Sullivan, Augusta Fitchett, Jeanette Levastam.

The final football match for the fifth-class championship was played between teams representing St. Patrick's College and Wellington College at Berhampore. After a stubborn fight the boys from St. Patrick's were the victors by 11 points to nil. Tries were scored by Heenan (2) and Cullen, the latter's being converted by O'Connor. Mr. J. Laughton was referee.

The members of the Literary Society connected with the local Young Men's Catholic Club did not let the centenary of Robert Emmet's death pass unnoticed. At the weekly meeting of the Literary Society, held on Monday evening, 28th inst., an excellent paper on the life of Robert Emmet was read by Mr. J. J. Cronin, one of the most active and enthusiastic members of the Society. Mr. Cronin's paper was remarkable for its literary excellence, and concluded with Emmet's speech from the dock delivered with great force and eloquence. Mr. Cronin's paper was very warmly received by the members present, and a special vote of thanks to him for his excellent work was unanimously carried. Several of the members present expressed regret that Irish history is not being studied by our Catholic young people.

### Wanganui

(From our own correspondent.)

October 3.

The Very Rev. Dr. Kennedy, of the Meanee Seminary, delivered a highly interesting lecture here on last Tuesday night, taking as his subject 'The Mysteries of Pond Life,' and illustrating his lecture at every step by lantern views. Stripping his subject of technical terms and treating it in a popular manner, with now and then a touch of humor, the lecturer commanded the attention of his hearers from the outset, and made his explanations intelligible even to the smallest child in the audience. That the lecture proved of great educational benefit to those who had the pleasure of hearing it goes without saying, and certainly opened the eyes of many who daily pass by, as unworthy of notice, the little insects which were chosen by Dr. Kennedy as the subject of his beautiful lecture, and which by the aid of the microscope and the camera, combined with the skill of the scientist and the photographer, were shown in all their marvellous perfection. As an eloquent conclusion to his lecture, Dr. Kennedy, in referring to the soi-disant scientists who reject God as the author of the wonderful works of nature, said that all the wonders that had