

appear in church with the head veiled. He condemned the followers of Menander, a disciple of Simon Magus, and decreed that the God of the Old Law was the Creator of all things, and that nothing in nature was of itself evil. During his reign Jerusalem fell; and the Christians saw the triumphs of Vespasian and Titus, fulfilling the prophecies of Christ. The *Catalogus Felicianus*, written in the sixth century, states that Linus was martyred. Some dispute this on the grounds that there was no general persecution raging at that time. However, even in the intervals individual Christians were frequently put to death, and there is no sound reason to doubt that Linus, like his predecessor, shed his blood for the Faith. Of his great labors and sufferings and of his holiness the fact that his name is mentioned in the Canon of the Mass is a voucher. The same *Catalogus* mentions that his body was buried beside St. Peter's. And when, under Urban VIII., the Confession of St. Peter was being restored, a sarcophagus was discovered bearing the simple inscription, 'Linus.'

In 79, St. Cletus (or Anacletus) succeeded St. Linus. This Pope was a Roman. He reigned twelve years, and ended his life by martyrdom. The fact that he ordained twenty-five priests at one ordination, mentioned in the *Catalogus Felicianus*, may be taken as an indication of the growth of Christianity in the city.

Whether Anacletus was identical with Cletus or a distinct Pope remains uncertain. Many writers say they were the same person, and the chronology seems to bear out this view.

St. Clement succeeded about the year 91, A.D. 'In the third place,' says St. Irenaeus, 'from the Apostles the episcopacy came to Clement, who saw the Apostles themselves and conferred with them.' According to a Roman tradition he came of a noble family related to Vespasian. His church is said to stand on the site of his home, and to this day keeps his memory green in the Eternal City. During his pontificate the second persecution broke out under Domitian. This tyrant, who assumed the name of 'Lord and god,' looked with unfavorable eyes on the spread of Christianity, the more so as many members of the imperial family were now Christians. He feared, too, that the second coming of Christ was a menace to his reign, and according to Hegisippus, ordered all Jews descended from David and kin to Christ to be brought to Rome. However, seeing their poverty, and their hands hardened with rough toil, he let them go.

Clement wrote an Epistle to the Corinthians, which is of great dogmatic value, as a glorious vindication of the primacy and authority of the successor of St. Peter. According to Eusebius Clement died in the third year of the reign of Trajan. As Trajan succeeded Nerva, in January, 98, the date of Clement's death is 100, A.D. Ancient traditions say that he was martyred in exile.

From the coming of Peter to the death of Clement fifty-eight years elapsed. Horace compares the Roman Republic to the oak in the forest which seems to draw new vigor from the blows of the axe—*Ab ipso ducit opem, animamque ferro*. But the Republic had become the Empire, and the Empire was losing its strength in years of peace and prosperity while the young Church flourished in spite of all the powers of darkness marshalled against it in the name of the same proud Empire. In these fifty-eight years it had sustained two persecutions. In Rome and throughout Rome's dominions every attempt had been made to exterminate Christianity. But laws, fire, and sword notwithstanding, the followers of the Galilean Fisherman, who was himself a follower of Christ, Whom Rome crucified, were victorious all along the line. Pliny the Younger, writing to Trajan, tells him how the numbers of Christians are increasing 'in the cities, in the towns, in the fields,' and how the temples are deserted. St. Justin, martyr, says, 'Nor is there one nation, of barbarians, or of Greeks, or of any other name whatever . . . amongst whom, through the name of Jesus Crucified, prayers and thanks are not offered up to the Father and Creator of the universe.' And Tertullian boldly proclaims: 'We are of yesterday, and we are every-

where amongst you, filling your cities, islands, castles, municipalities, councils . . . we have left you only your temples.'

How vain it is for Gibbons, for Hobbes, and other infidels to ascribe such a marvellous growth to natural causes! No created cause could achieve such results. The religion of Rome was humanly impregnable. No rude, unlettered, despised men could of themselves overthrow it. However admirable their lives, the mere force of example was not enough to arouse the Romans from their vicious habits. The Gospel they preached might awaken their minds to a recognition of its beauty, but it would not move their wills to embrace its stern precepts, so contrary to all their customs, so emphatic in condemnation of their lives. Like Pilate they might ask, 'What is Truth?' and like Pilate, face to face with the Truth they would shut their eyes to it—their eyes and their hearts too.

Christianity and the spread of Christianity had no merely natural causes. If you go to-day and stand on the site of Nero's gardens you will see there the same Egyptian obelisk under which St. Peter died for the Faith. And you can read on it now an inscription which explains all. It is this:—

Christ conquers, Christ reigns, Christ commands.

## DEATH OF THE BISHOP OF BALLARAT

The sad news of the death of the Right Rev. Dr. Higgins, Bishop of Ballarat, was received on Thursday. The deceased, who was in his 76th year, had been ill for several months, and consequently his demise was not wholly unexpected. He was born in County Westmeath, Ireland, in 1838, and received his early education in St. Finian's Diocesan Seminary, Navan. From there he passed to St. Patrick's College, Maynooth. After being ordained in 1863, he returned to his native diocese, where he spent four or five years on the mission. He became president of St. Finian's Seminary (where he received his early education) in 1868, a position which he filled with conspicuous success for a period of about sixteen years. He spent four years as parish priest of Castletowndelvin, and in 1889 was appointed Assistant Bishop to the late Cardinal Moran. Ten years later he was translated to the See of Rockhampton, and in March, 1905, was again translated to the See of Ballarat in succession to Bishop Moore. During his occupancy of the See of Ballarat the late Bishop Higgins made many additions to the church and scholastic institutions of the diocese.—R.I.P.

## SACRIFICE

(For the N.Z. Tablet.)

My son! My son!  
 Just God hath called thee from the field of strife,  
 Hath called thee home; and thy young martyred life  
 Upon the soil of sacrifice is shed.  
 Alas! that I should mourn thee, know thee dead.  
 But duty called thee and I bade thee go.  
 A mother's pride is mingled with my woe,  
 Beloved one,

For thou hast fallen in the foremost line  
 As heroes die though grief and loss be mine,  
 I would not have thee bear the craven's name,  
 Nor stain thy manhood with ignoble shame.  
 Thank God thy heart was true, thy spirit brave,  
 Ah! steadfast thou hast proven to the grave,  
 Thy task is done.

Just was thy cause—and thou hast given all  
 That right may conquer and injustice fall:  
 Dearly I loved thee through the short glad years,  
 Watched o'er and cherished thee through joys and  
 tears,  
 God keep thee now I pray, my noble boy,  
 And rest thy soul in realms of peace and joy,  
 Thy goal is won.

Dunedin.

— HAROLD GALLAGHER.