

Friends at Court

GLEANINGS FOR NEXT WEEK'S CALENDAR

- October 12, Sunday.—Twenty-second Sunday after Pentecost.
 „ 13, Monday.—St. Edward, King and Confessor.
 „ 14, Tuesday.—St. Callistus, Pope and Martyr.
 „ 15, Wednesday.—St. Theresa, Virgin.
 „ 16, Thursday.—St. Gall, Abbot.
 „ 17, Friday.—St. Hedwige, Widow.
 „ 18, Saturday.—St. Luke, Evangelist.

St. Gall, Abbot.

St. Gall was one of a number of Irish monks who, towards the close of the sixth century, accompanied St. Columbanus to the Continent. Having settled near Lake Constance, by his preaching, example, and miracles, he converted to the true faith so great a number of idolaters that he is justly regarded as the apostle of that territory. The abbey which he founded there became one of the most famous in Europe for the number of learned men it produced, and for its valuable and extensive library. St. Gall died about 646. One of the cantons of Switzerland is called by his name.

St. Hedwige, Widow.

This saint was aunt of St. Elizabeth of Hungary, and wife of Henry, Duke of Poland. She was remarkable for her charity to the sick and poor. She died in 1243.

St. Luke, Evangelist.

St. Luke was a native of Antioch, capital of Syria, and was by profession a physician. He was probably one of the first converts to Christianity in Antioch. He wrote his Gospel mainly for the use of the Greeks converted by St. Paul, and, consequently, he did not purpose proving, like St. Matthew, who wrote for the Jews, that Christ was the promised Messiah, but preferred rather to bring into prominence the facts which show that He was the Saviour of the world, and that He had died for all—Jews and Gentiles. St. Luke also wrote the Acts of the Apostles. He is believed to have been martyred in Greece, but the date of his death is uncertain.

GRAINS OF GOLD

THE BRETON MARINER'S PRAYER.

On pathless waters deep and dark,
 Trembling, I launch my fragile barque;
 So weak my hand, so strong the waves,
 So few the saved, so full the graves,
 So small my boat, so wide the sea,
 O God, my Father, keep Thou me!

I know not what shall safely guide
 Me o'er the foaming, treacherous tide;
 Nor where the rocks and breakers lie,
 Nor which is shore, nor which is sky;
 So small my boat, so wide the sea,
 I dare not sail except with Thee.

Like famished beast the ocean raves,
 But Thou art mightier than the waves;
 And still my prayers to Thee ascend,
 And still Thy skies above me bend;
 Though small my boat and wide the sea,
 Safely I sail, O God, with Thee!

He who, when he has once knocked, is angry because he is not forthwith heard, is not a humble petitioner, but an imperious exactor. However long He may cause thee to wait, do thou patiently bide the Lord's leisure.—St. Peter Chrysologus.

Food and exercise have much to do with bodily vigor, and good literature has much to do with mental strength; but some people are foolish enough to suppose that they can believe what they please in religious matters and still be 'as good as other people.'

'STAND FAST IN THE FAITH'

(A Weekly Instruction specially written for the N.Z. Tablet by 'GHIMEL'.)

THE ROMAN CHURCH IN ITS INFANCY

THE COMING OF ST. PETER TO ROME—III

We are not concerned now with the date of St. Peter's arrival in Rome, the duration of his apostolic labors there, or the date of his death: all these points are still a subject of debate among scholars. The main fact is that St. Peter lived, taught, and died at Rome: this is the historical foundation of the claim the Bishops of Rome make to the Apostolic Primacy of St. Peter.

Fortunately the fact of Peter's activity and death in Rome is susceptible of strict and scientific proof: it cannot be denied without denying the best known facts of Roman history, and serious Protestant historians of to-day have ceased to deny it. The facts may be set forth thus: Writing almost undoubtedly from Rome, St. Peter ended his First Epistle in this fashion: "The Church that is in Babylon, elected together with you, saluteth you; and so doth my son Mark (v. 13)." Babylon must be here identified with the Roman capital; since Babylon on the Euphrates, which lay in ruins, or New Babylon (Seleucia) on the Tigris, or the Egyptian Babylon near Memphis, or Jerusalem cannot be meant, the reference must be to Rome, the only city which is called Babylon elsewhere in Christian literature (Apoc. xvii, 5; xviii, 10) (*Cath. Encyc.* xi., 749).

St. Clement of Rome, writing to the faithful at Corinth in the year 96 or 97, says: 'Through zeal and cunning the greatest and most righteous supports [of the Church] have suffered persecution and been warded to death. Let us place before our eyes the good Apostles—St. Peter, who in consequence of unjust zeal, suffered not one or two, but numerous miseries, and having thus given testimony has entered the merited place of glory.' He then goes on to connect the death of St. Paul (who certainly suffered at Rome) and of St. Peter with the memory of a number of elect who, in suffering martyrdom, gave a great example of courage 'amongst us,' that is, among the Romans (ch. x).

Something similar occurs in a letter written (before 117) to the Romans by St. Ignatius, Bishop of Antioch. The venerable old man was being brought to Rome for martyrdom, and he begged the Roman Christians not to ask pardon for him from the Emperor; then he adds: 'I beg [this of you], I issue no commands, like Peter and Paul; they were Apostles, while I am but a captive (*Ad Romanos* IV). The meaning of this remark must be that the two Apostles labored personally in Rome, and with apostolic authority preached the Gospel there' (*Cath. Encyc.*, XI., 749).

From the second century on, the witnesses speak more explicitly. St. Irenæus of Lyons, a native of Asia Minor, and a disciple of St. Polycarp of Smyrna, who in turn was a disciple of St. John the Apostle, passed a considerable time in Rome shortly before the middle of the second century. He tells us that 'Matthew edited a Gospel written in their own tongue for the Hebrews, whilst Peter and Paul were preaching Christ at Rome, and laying the foundation of the Church.' (Testimony preserved in Eusebius, History V., 8.) Again he speaks of the Church at Rome as 'the greatest and most ancient Church, known by all, founded or organised at Rome by the two most glorious Apostles, Peter and Paul' (*Apt. Heresies*, III., iii).

Dionysius, Bishop of Corinth, writes thus of the Church at Rome in the time of Pope Soter (165-174): 'You have therefore by your urgent exhortation bound close together the sowing of Peter and Paul at Rome and Corinth. For both planted the seed of the Gospel also in Corinth, and together instructed us, just as they likewise taught in the same place in Italy and at the same time suffered martyrdom' (In Eusebius's Hist., II., xxviii.).

W. F. SHORT

MONUMENTAL SCULPTOR . . .

POWDERHAM STREET, NEW PLYMOUTH.

Every description of Monumental Work undertaken in latest and most up-to-date style.