

Friends at Court

GLEANINGS FOR NEXT WEEK'S CALENDAR

November 2, Sunday.	—Twenty-fifth Sunday after Pentecost.
„ 3, Monday.	—Commemoration of All the Faithful Departed.
„ 4, Tuesday.	—St. Charles Borromeo, Bishop and Confessor.
„ 5, Wednesday.	—St. Paulinus, Bishop and Confessor.
„ 6, Thursday.	—St. Rose of Lima, Virgin.
„ 7, Friday.	—Of the Octave.
„ 8, Saturday.	—Octave of All Saints.

St. Charles Borromeo, Bishop and Confessor.

This great reformer of morals in the north of Italy was born of an illustrious Milanese family in 1538. From his youth he gave evidence of great talent, combined with well-grounded piety. At the early age of twenty-six we find him discharging the arduous duties of Archbishop of Milan with a zeal and prudence which evoked the admiration of all Italy. The wise provisions which he made for the education of the clergy and the advancement of religion in his province have ever since served as a guide for those whom the Church has called to the episcopal office. That he possessed the good shepherd's love for his sheep was shown by the heroic charity with which he ministered to the sick and dying in a terrible pestilence which visited Milan during his episcopate. Compelled as Cardinal Archbishop to maintain a certain exterior state, his private life was simple and austere. The death of St. Charles, which occurred in 1584, was in perfect keeping with his saintly life.

St. Paulinus, Bishop and Confessor.

St. Paulinus was born at Bordeaux in 353. He spent a very large property, inherited from his parents, in assisting the poor and ransoming captives. Finally, in order to secure the release of a widow's son, he gave himself up as a slave, and was carried over to Africa. After regaining his liberty, he became Bishop of Nola, in the south of Italy, where he died in 431.

GRAINS OF GOLD

MY LIFE.

My life is but a weaving
Between my God and me;
I may but choose the colors—
He worketh steadily.

Full oft He weaveth sorrow
And I, in foolish pride,
Forget He sees the upper
And I the under-side.

—Father Tabb.

There is only one sort of shabbiness that matters—a shabbiness of the soul.

The troubles of marriage only begin when a man tries to shirk its responsibilities.

The test of good manners is to be good-mannered in the presence of bad manners.

There are some folk who think everything is too good to be true. They are professional pessimists.

He who knows how to laugh, when to laugh, and what to laugh at, has achieved a philosophy all his own.

Remember that as a weapon of defence 'I'm sorry!' is a far better medium than 'It wasn't my fault!'

Consider carefully what you say. The indigestion caused by being compelled to eat your own words is distressing.

A masterful and tyrannical nature has the advantages and disadvantages of a stone wall: it protects, yet barricades.

'STAND FAST IN THE FAITH'

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

THE PRIMACY OF ST. PETER: ITS DOCTRINAL BEARINGS

(Continued.)

We have seen that St. Peter lived and died in Rome and had his See there, and that the Roman Pontiffs are his successors in that Bishopric. The question will now be asked: Was this Apostle invested by our Lord with any special authority over the whole Church, and if so, what was its nature?

The teaching of the Catholic Church on this point is laid down by the Vatican Council, Session IV., chapters 1 and 2:—(1) 'According to the testimony of the Gospel a primacy of jurisdiction over the whole Church was promised immediately and directly to the Blessed Peter the Apostle, and was conferred upon him'; (2) 'what the Chief Pastor and great Shepherd of the sheep, the Lord Jesus Christ, instituted in the person of Blessed Peter the Apostle for the perpetual welfare and lasting good of the Church, this must, by the institution of Christ, last for ever in the Church, which, being founded on a rock, shall remain ever firm to the end of the world'; (3) 'that if anyone, say . . . that the Roman Pontiff is not the successor of Blessed Peter in the same Primacy, let him be anathema.'

To explain: That our Lord conferred upon St. Peter some sort of pre-eminence among His Apostles, is not seriously denied, but objections crowd in from Protestants when once we attempt to fix its significance. Was the pre-eminence—primacy, it is called technically—conferred on St. Peter, one of honor or precedence merely, or did it give him jurisdiction and imply a special position of authority? 'Primacy of honor implies precedence in rank and dignity, but confers no real authority or jurisdiction over others. It supposes that amongst those who are equal in authority one obtains the first place, the place of honor, owing to age, position, influence, or some other extrinsic consideration. The senior bishop in a province or the senior magistrate on the bench is allowed this kind of primacy. Such a one is said to be *primus inter pares*, first amongst his equals. Primacy of jurisdiction, on the other hand, is a prerogative which confers not only precedence in point of place and dignity, but also authority over others. This, it is needless to say, is the Primacy, or as it is sometimes called, Supremacy, which Catholics claim for the Roman Pontiff. The authority which is involved in his Primacy is an authority to teach, to rule, and to correct. The limits of that authority are as wide as the Church of Christ upon earth.' (Abb. Carr. *Lectures*, p. 172.)

We turn to Sacred Scripture for proofs of this teaching, and taking the many passages cumulatively, we find them to be clear and irresistible. Only note that it would be a mistake to look for our modern phraseology there: indeed, we must be content to find the germ of the doctrine rather than the thing as it is now. But even so it is perfectly safe to say that the principle of Peter's Primacy has a much deeper foundation in Scripture than any other great religious principle or doctrine held by outsiders—say, their cardinal principle that the Bible is the sole rule of faith.

One of the first acts of Christ in His Public Ministry was to change the Apostle's name, and such an act is always looked upon in Scripture as full of meaning. When Abram was specially called by God to be the foundation-stone of the older Dispensation, he received a new name expressive of the office he was to hold, and prophetic of the place he was to take in the divine plan: he was now called Abraham, because God had made him 'the father of many nations' (Gen. xvii, 5). So, too, when Simon was brought for the first time by his brother Andrew to our Lord, he received a new name: 'And Jesus, looking upon him, said: Thou art Simon the son of Jona; thou shalt be

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