

NOTE 6, p. 42.

This concert and unity, which are found in Catholicity, are things which ought to fill every sensible man with admiration and astonishment, whatever his religious ideas may be. If we do not suppose that *the finger of God is here*, how can we explain or understand the continuance of the centre of unity in the see of Rome? So much has been said of the supremacy of the Pope, that it is very difficult to add any thing new; but perhaps our readers will not be displeased to see a passage of St. Francis de Sales, where the various remarkable titles given to the Sovereign Pontiff and to his see, by the Church in ancient times, are collected. This work of the holy Bishop is worthy of being introduced, not only because it interests the curiosity, but also because it furnishes matter for grave reflection, which we leave to the reader.

TITLES OF THE POPE.

Most Holy Bishop of the Catholic Church—Council of Soissons, of 300 Bishops.
 Most Holy and Blessed Patriarch—Ibid., t. vii., Council.
 Most Blessed Lord—St. Augustine, Ep. 95.
 Universal Patriarch—St. Leo, P., Ep. 62.
 Chief of the Church in the World—Innoc. ad P. P. Concil. Milevit
 The Bishop elevated to the Apostolic eminence—St. Cyprian, Ep. 3, 12.
 Father of Fathers—Council of Chalcedon, Sess. iii.
 Sovereign Pontiff of Bishops—Id., in præf.
 Sovereign Priest—Council of Chalcedon, Sess. xvi.
 Prince of Priests—Stephen, Bishop of Carthage.
 Prefect of the House of God and Guardian of the Lord's Vineyard—Council of Carthage, Ep. to Damasus.
 Vicar of Jesus Christ. Confirmer of the Faith of Christians—St. Jerome, præf. in Evang. ad Damasum
 High-Priest—Valentinian, and all antiquity with him.
 The Sovereign Pontiff—Council of Chalcedon, in Epist. ad Theodos. Imper.
 The Prince of Bishops—Ibid.
 The Heir of the Apostles—St. Bern., lib. de Consid.
 Abraham by the Patriarchate—St. Ambrose, in 1 Tim. iii.
 Melchisedech by ordination—Council of Chalcedon, Epist. ad Leonem.
 Moses by authority—St. Bernard, Epist. 190.
 Samuel by jurisdiction—Id. ib., et in lib. de Consider.
 Peter by power—Ibid.
 Christ by unction—Ibid.
 The Shepherd of the Fold of Jesus Christ—Id. lib. ii. de Consider.
 Key-Bearer of the House of God—Id. ibid. c. viii.
 The Shepherd of all Shepherds—Ibid.
 The Pontiff called to the plenitude of power—Ibid.
 St. Peter was the Mouth of Jesus Christ—St. Chrysost. Hom. ii., in Div. Serm.
 The Mouth and Head of the Apostleship—Orig., Hom. iv. in Matth.
 The Cathedral and Principal Church—St. Cypr., Ep. iv. ad Cornel.
 The Source of Sacerdotal Unity—Id., Epist. iii. 2.
 The Bond of Unity—Id. ibid. iv. 2.
 The Church where resides the chief power (*potentior principalitas*)—Id. ibid. iii. 8.
 The Church the Root and Mother of all the others—St. Anacleto. Papa, Epist. ad omnes Episc. et Fideles.
 The See on which our Lord has built the Universal Church—St. Damasus, Epist. ad Univ. Episcop.
 The Cardinal Point and Head of all the Churches—St. Marcellinus, R. Epist. ad Episc. Antioch.
 The Refuge of Bishops—Conc. Alex., Epist. ad Felic. P.
 The Supreme Apostolic See—St. Athanasius.
 The Presiding Church—Emperor Justin., in lib. viii., Cod. de Sum. Trinit.

The Supreme See which cannot be judged by any other—St. Leo, in Nat. SS. Apost.
 The Church set over and preferred to all the others—Victor d'Utiq., in lib. de Perfect.
 The first of all the Sees—St. Prosper, in lib. de In-grat.
 The Apostolic Fountain—St. Ignatius, Epist. ad Rom. in Subscript.
 The most secure Citadel of all Catholic Communion—Council of Rome under St. Gelasius.

NOTE 7. p. 45.

I have said that the most distinguished Protestants have felt the void which is found in all sects separated from the Catholic Church. I am about to give proofs of this assertion, which perhaps some persons may consider hazardous. Luther, writing to Zwinglius, said, "If the world lasts for a long time, it will be again necessary, on account of the different interpretations which are now given to the Scriptures, to receive the decrees of Councils, and take refuge in them, in order to preserve the unity of the faith.—*Si diutius steterit mundus, iterum erit necessarium, propter diversas Scripturæ interpretationes quæ nunc sunt, ad conservandam fidei unitatem, ut conciliorum decreta recipiamus, atque ad ea confugiamus.*"

Melancthon, deploring the fatal results of the want of spiritual jurisdiction, said, "There will result from it a liberty useless to the world;" and in another place he utters these remarkable words: "There are required in the Church inspectors, to maintain order, to observe attentively those who are called to the ecclesiastical ministry, to watch over the doctrine of priests, and pronounce ecclesiastical judgments; so that if bishops did not exist, it would be necessary to create them. *The monarchy of the Pope would be of great utility to preserve among such various nations uniformity of doctrine.*"

Let us hear Calvin: "God has placed the seat of his worship in the centre of the earth, and has placed there only one Pontiff, whom all may regard, the better to preserve unity.—*Cultus sui sedem in medio terræ collocavit, illi unum Antistitem præfecit, quem omnes respuerent, quo melius in unitate continerentur.*" (Calvin, *Inst.* 6, § 11.)

"I have also," says Beza, "been long and greatly tormented by the same thoughts which you describe to me. I see our people wander at the mercy of every wind of doctrine, and after having been raised up, fall sometimes on one side, and sometimes on the other. What they think of religion to-day you may know; what they will think of it to-morrow you cannot affirm. *On what point of religion are the Churches which have declared war against the Pope agreed? Examine all, from beginning to end, you will hardly find one thing affirmed by the one which the other does not directly cry out against as impiety.*—*Exercuerunt me diu et multum illæ ipsæ quas describis cogitationes. Video nostros palantes omni doctrinæ vento, et in altum sublato, modo ad hanc, modo ad illam partem deferri. Horum, quæ sit hodie de religione sententia scire fortasse possis; sed quæ eras de eadem futura sit opinio, neque tu certo affirmare queas. In quo tandem religionis capite congruunt inter se Ecclesiæ, quæ Romano Pontifici bellum indixerunt? A cæpite ad calcem si percurras omnia, nihil prope*