fascinating doctrine for nations. Their rulers studiously misrepresent the Papacy, setting it down as a purely human institution, whose tendency is to clothe politics in the garb of religion, as Mahomet did, and give to its selfish schemes the name of the cause of God, so as to arouse an enthusiasm and fanaticism which merely human powers could never hope to enkindle.

Such was the meaning of the famous sentence put by Shakespeare in the mouth of King John: "No foreign power shall tithe or toll in my dominions." Such also the meaning of these words uttered in later years by an English statesman: "You are about to disestablish the church in Ireland; but you will have a nation ruled by a foreign power: the Pope is an absolute sovereign." No man knew better than Disraeli the fallacy of his assertion; but he knew that it was the best party cry to stir the blood of patriotic Englishmen. For the same reason, some years ago, Mr. Gladstone told the House of Commons that the Irish University bill was defeated by Cardinal Cullen, under mandate, of course, from Rome: and the cry was echoed throughout the world.

That same cry is muttered even here in certain parts of our own land. Terror of Rome! Such is the chord deemed best calculated to arouse popular feeling. The Catholics wish to surrender the country into the hands of the Pope!

V.

How is it possible to convince people that all these allegations are utterly and maliciously false? A thousand times they have been denied; but the violent opponents of ultra-montanism, by which they mean Catholicity, will continue to close their eyes to the truth that the Church has no connection whatever with politics, as politics simply. But where politics advances to trample upon religion, of course then the question changes, and as a matter of course religion must have its say, and must be taken into account. The Pope is infallible, and so was Peter, when our Lord made him the rock upon which he should build his church. Pius IX is engaged in the same conflict with modern emperors which fell to the lot of Peter with their pagan predecessors, and Peter was placed in that conflict, not simply because he was Peter, the head of the church on earth, and the Vicar of Jesus Christ, but because he was the true follower of his divine Master, and every Christian who is faithful to the law of his crucified Lord is bound to say to the State "I cannot," when the State would have him deny his Master, and break loose from the teachings of the Church. It is not the Pope these men are fighting, it is Christianity. Consider those statutes enacted by modern society, making the divinely instituted sacrament of matrimony a mere civil contract, and enjoining disobedience to the lawful pastors. Were the Pope to die to-day, and were it possible that an interregnum should ensue, which is the ardent desire of many, that fact could not make the least difference in the opposition of Catholics to these State measures. Wrong would be wrong still; the laws of God would remain as binding as ever, and to hinge the Catholic faith, in this manner, on the Papacy is a transparent trick. The Pope teaches what Jesus Christ, practical history, if the term may be used, begins with the coming of the Messiah. All the rest, as far as theories of government, of the relations of the individual to the State are concerned, may be considered as blotted out, as a *tabula rasa*, and the world, in the moral order, began anew. Before the coming of our Lord, there was no government, in the modern sense of the word, outside of the Jewish nation; there was only brutal force. Jesus Christ laid down laws which should enter into every relation of the life of man, and could not be mistaken. These laws were just as binding on the monarch as on the subject, on the government as on the governed: they guided and helped it, and infused into it the first principles of freedom.

VI.

Now, it seems obvious to common sense that, if Christ left a law to the world, he left it in somebody's keeping; he left a government and a head as the representative of himself. This representative is the Pope, whom all Christendom recognized for so many centuries, not as king of this mundane world, but as the supreme head of the universal Church of Christ. Here it is then, that Catholics bind their faith in the Pope; not in Pius IX as a ruler of Rome, but in Pius IX as Vicar of Jesus Christ, as his living representative on earth. When, therefore, Christendom departs from Christianity, and devises measures or promulgates doctrines in opposition to the law of Christ, Catholics look to the decision of him with whom the Word abides to say if this be true or untrue, right or wrong. He pronounces and they believe and obey.

The tendency of governments to-day is to say: "We bow to no law, we recognize nothing higher than ourselves." This is going back to the ante-Christian era, and reviving the worship of force. Disbelief in Christ, and consequently practical disbelief in his doctrines, such is the tendency of the nineteenth century. And, therefore, to be Catholic is to be anti-national in the eyes of the State, when in reality it is to be the most devoted citizen of the commonwealth. Rome employed a Christian legion; and though in bravery and fidelity to the empire that legion knew no superior, many of its members were martyred because they recognized a spiritual power higher than the State. From the foregoing considerations we conclude that Catholicity, dating from Christ, believing in Christ, and built upon Christ, will follow the State in all things save where it transgresses the commandments of Christ; hence the *non possumus*.

Catholics cannot consent to the doctrine that, in the dominion of this world, the State has precedence. What is the State? An accident. The Czar of Russia, the Sultan of Turkey, Bismarck, the British Parliament, the Commune, all these in turn call themselves the State. Government, indeed, is supreme, and to be obeyed *in its own sphere;* but if there be no law higher than the material laws which men construct for themselves, and change as occasion demands, good-bye to all stable government. Its powers are limited, as those of all human institutions; once it oversteps these boundaries it becomes tyranny. We are bound to give thanks to the infinite goodness of the Redeemer who has left a power above this world; this power is religion, and the church is the embodiment of religion, and the Pope is the head of the corporate body, infallible indeed when teaching the universal church, else is he an accident as all the others. There will be always two laws in this world: the law of God, and the law of man. The first is equivalent to right; the second is not necessarily so. The difficulty between States and the Catholic Church lies in the fact that the States consider legality synonymous with right, and that what is legal, therefore, must commend itself to the Christian conscience.

VII.

Here, also, we see the peculiar mode of persecution against the Church, used in modern times, as it was remarked before. The brutal force of former days is disguised under the forms of legality; the enemy masks its batteries behind the dazzling names of liberty, civilization and progress; and how many, even among Catholics and well-meaning men, have been the victims of the fatal illusion! This nineteenth century, at least the latter half of it, has been lauded and glorified as the age of freedom—as the liberal age.

Catholics began to forget their history: they began to think the era of persecution for conscience sake over, when they heard it proclaimed on all sides that perfect freedom of thought was the order of the day; there was to be no distinction of persons: the lion was to lie down with the lamb, the world to become a haven of brotherly love, and the dawn of the millenium was seen in heaven; the rack, the gibbet, the fagot and the hurdle were all to be banished out of sight and forgotten, or only preserved in museums as evidence of what horrible beings our sires could become. It was all very gushing and nice: the narrow lines of prejudice were to be softened down, and old-fogy, stiff kneed notions to be voted out.

Suddenly rang out the voice of Peter's successor: *Liberalism is false!* beware of it. It is only a few years back since these words startled the world in the Syllabus. A storm of hatred and fury arose on all sides, endeavoring to drown the voice of the Church. Who are you who condemn us? asked the world: the infallible head of the Church! Men asserted that Catholics themselves did not accept it: and the Catholic Church spoke out boldly in these days, not to proclaim a new doctrine, but to acknowledge before a doubting world what it had always accepted and believed, that the head of the Church upon earth is infallible. There was no more talk of softening down lines: Catholics believed this, or they were not Catholics.

And all the facts in these latter years have confirmed the sentence uttered by the Supreme Pontiff: *Liberalism is false.* Prince Bismarck deserted the conservative party to which he had adhered so long, and threw himself into the arms of the liberals; the odious ecclesiastical bills were the result of that conversion; such is liberalism. "We will force your children to go to our schools and receive the education we give them, which you call godless," says Huxley, scientific liberal like Dr. Falk. *La Commune* was the essence of liberalism, and it shot the Archbishop of Paris and the other victims out of pure sport apparently. "A free church in a free State," was the Cavour doctrine for liberal Italy, and the bill for the appropriation of church property and of that belonging to religious orders, and some other bills still more infamous, have followed naturally upon the appropriation of the Papal States, and the imprisonment and exile of the head of the Church. Liberalism has dealt with the Church, its dealings with the Catholic clergy. The South American States have done the same in the name of liberalism. The whole world may be traversed, and wherever liberalism is strongest, there is violence done in the name of freedom.

Such is the result of that spirit of liberty which is nothing else but the liberty of corruption and of blasphemy: its only aim is to crush whatever is honorable and virtuous; it is not surprising to see a feeling of dissatisfaction at an undefined something in all the modern States. It is likewise very plain that the true Catholic, in battling for his religion, is battling at the same time for freedom and the rights of man. The mailed hand, red already with the life-blood of three nations, which now smites the Church, will not hesitate to crush to powder every semblance of freedom which stands in its path. He who attacks the rights of God will laugh at the puny rights of man, simply as man—and they who have bowed down before the State god, have forged for themselves an agent of self-destruction.

VIII.

Happily Catholics have faith in a God above it all. If this persecution has done no other good, it has brought out to the eyes of the world, in a wonderful manner, the vastness and unity of the Catholic Church. Some years ago, the cry was: infallibility will not be accepted. Later on, religious communities were banished from their homes; and when the last remnant of the Papal States was torn from the Holy Father, the world cried out: the Papacy is dead. When a few disappointed and faithless men showed their heads in Germany, with all the powers of the throne at their back, men cried out: there is to be a new schism. What do they say now? How stands Rome to-day? Never more united, though never did the world collect its forces with greater fury to overwhelm it!

Meanwhile, the Catholic universe speaks out, and from the ends of the earth comes back the protest, echoed from point to point, and gathering volume as it goes: "We protest as men, we protest as free citizens, we protest as Christians!" Your unjust laws may be carried out, the bishops will go to prison, will pay the fines, or become exiles; but they will continue to ordain priests and educate them, in spite of Cæsar and of his legions. The just rights of the State, whether monarchy or republic, are sacred in their eyes, but they live for something more than the State; all the armies in the world cannot coerce the free soul of one man, for they cannot reach it; it is beyond their province; the real difficulty begins now; Catholics cannot yield; sooner or later the State must.

It seems as if the State foresaw this inevitable result, for, goaded on either with the madness of desperation or blinded by the insane fatuity of approaching doom, we are witnesses to the tremendous effort now being made by the Italian government to blot out the Church, by choking the utterances of the Pope. Such is in plain language the object of the "Clerical Abuses" bill at present pending before the parliament of Italy. A bitter mockery is this bill of "Clerical Abuses," thrown up into the face of that other product of liberalism, the "Law of Guarantees." The Holy Father delivers an allocution, and the Italian government, through its minister, keeper of the seals, issues a circular, which, to quote from the recent letter of Cardinal Simeoni, states: "that newspapers publishing this pontifical document will not be proceeded against, provided they do not accompany it by any comments expressing adhesion.... The fact is that if another argument were still wanting to throw additional light upon the deplorable condition of things exposed in the Holy Father's allocution, the circular in question furnishes it in a most striking manner. From the moment, in effect, that the publication of the pontifical expression is subject to the good will and pleasure of a keeper of seals, whoever he may be, the liberty accorded to this expression is only, and can only be illusory. ..... But there are other points in this circular that reveal in a still stronger light, what the liberty so generously accorded to the Sovereign Pontiff consists in. This liberty consists in this: On the one hand, the press hostile to the Church is permitted to clamor in every way against the words of the Holy Father, by making them the subject of insult and blasphemy, and even by distorting their sense; whilst on the other hand, the honest press is forbidden to make any comment whatever to confirm the truth of the acts deplored, or which manifest the least deference for the words of the august head of the Church, for his counsels, and for his teachings..... As to the clergy in particular, the liberty that is promised to them is formulated in new and more severe menaces, so that, if ministers of religion, in obedience to the voice of the supreme head, preach his doctrines and urge the people to practice them, they will find themselves under the ban of a law which declares this conduct an intolerable abuse, punishable by imprisonment and by the heaviest fines."

Cardinal Simeoni continues: "If the Italian Catholics have just grounds for feeling themselves aggrieved,..... the Catholics of other countries have none the less reason to complain. Their respective governments, therefore, have special interest in seriously examining into such a state of things, according to the recommendations made on this very subject by the Holy Father in his recent allocution."

Were any additional proof required of the absolute necessity of the temporal power of the Popes, this "Clerical Abuses" bill would be sufficient to convince the greatest skeptic. This temporal power, let it be well understood, is not a national sovereignty: it is the sovereignty of the Vicar of Christ; and the Vicar of Christ is the head of the only true religion, which is to be preached, not to one nation, but to all rational creatures scattered throughout the whole universe; therefore, such a sovereignty is exceptional, and can never fall under the civil supremacy of any temporal ruler; it is also international, because it is the bond of all nations by the higher life of Faith, Charity and Unity. For this reason, the head of the Church holds an extra-national position, and being extra-national, he must be independent, and therefore sovereign; for between independence and sovereignty no line can be drawn.

On that account, in his admirable allocution of March 12th, the Holy Father urges "upon the rulers of Christian nations a more careful consideration of the serious position in which the head of the Church is placed." Already French Catholics have taken the lead. A petition was addressed to Marshal MacMahon asking him to employ all means in his power to have the independence of the Pope respected. Other nations will follow this line of conduct; no Christian gov- [illegible] to resist the an- according to the words of Cardinal Manning, who says: "The nations of this world have closed round about the Vicar of Jesus Christ, and have accepted a solution which is not the solution of Divine Providence. It is the solution of a revolution and of a sacrilege. That solution will not stand. How long it may remain, it is not in my power to say..... Pius IX was shut up under the roof of the Apostolic palace in the year 1870. God only knows when will come the time of the solution; but if any man believes that the present condition of Rome is to be perpetuated let him go back and read his history over again. I have no desire to be a prophet of evil. For twelve months we have had all the torches of war kindling in the East....What will be the end of this God only can tell. Pius IX, as the Vicar of our Lord and the representative of the Good Shepherd, will never strike the spark of war; but whatever war is kindled will involve the whole of Europe, and whatever war involves the whole of Europe will involve, as it always has in Christian history, Italy and Rome. Then will come the solution, not brought about by us. The world is at this moment under the sway and power of the anti-Christian revolution which began at the end of the last century....In five and twenty years of revolution in Italy, ending, as men thought, in 1870, when they believed the Roman question was buried, those who saw further told them that the Roman question was only begun."

IX.

Despite the gigantic struggle of the past few years the pontificate of Pius IX stands out in majestic relief, soaring high above the powerless assaults of its numerous enemies; and illustrated by such achievments and triumphs, that it has been said posterity will designate the nineteenth century as the century of Pius IX, the Pope of the immaculate conception.

At the very dawn of the pontificate we find the Pope an exile. Under such circumstances, none but a Pope would have done what Pius IX did, when he issued at Gaeta on the 2d of February, 1849, the *encyclical letter to the bishops of the world, that "they might signify....what was the piety and devotion of their flocks toward the immaculate conception of the Mother of God, and especially what the bishops themselves thought about promulgating the definition. The answers poured in from all directions with the irrestible force of a torrent, and lo! ‖"The stream of the river maketh the city of God joyful; the Most High hath sanctified His own tabernacle," and the universe hears Pius IX by his †supreme judgment and authority.....declare, pronounce and define that the doctrine which holds that the Blessed Virgin Mary, at the first instance of her conception, by a singular privilege and grace of the Omnipotent God, in virtue of the merits of Jesus Christ, the Saviour of mankind, was preserved immaculate from all stain of original sin, has been revealed by God, and therefore should firmly and constantly be believed by all the faithful."

This proclamation must have been particularly pleasing to the Blessed Virgin, since she herself deigned to approve it during her apparitions at Lourdes, when she uttered the significant phrase: "I am the Immaculate Conceptionr."

X.

Probably no pontificate has been more prolific of works than that of Pius IX, the effects of whose faith, like the midday sun, have extended their influence to the remote parts of the earth, and whose grand mental faculties, in spite of advancing years, remain unconscious of twilight; and, ever animated, to lay up additional *"treasures in heaven: where neither the rust nor the moth doth consume, and where thieves do not dig through nor steal."

The untiring activity of the Sovereign Pontiff has produced results to which the universe looks with astonishment. During his reign, Pius IX has declared two saints doctors of the Church: St. Hilary, the opponent of Arianism, and St. Alphonsus of Liguori, whose theological teachings have thereby received the highest sanction. The splendid ceremonies attendant upon the canonization of the Japanese martyrs, of Blessed Margaret Mary, of Blessed Germaine Cousin, of Blessed Andrew Bobola, of Blessed Benedict Labre, and their other "co-heirs of eternal glory;" the restoration of the Catholic Hierarchy in England, the solicitude displayed for the wants of the faithful by the creation of new Episcopal sees, especially in Holland, Australia and our own continent, the never-failing notes of warning and of protest sounded by the Holy Father at each new outrage, in the clarion tones of the pontifical allocutions and letters, admirable no less for their consistency and opportuneness than for the sublime faith of their author; these, and other instances, do not surprise us, Catholics, who believe, that although tempest tossed, the Church cannot be submerged, but make our hearts swell with exultation at finding realized in the person of Pius IX, that †"there shall come forth a rod out of the root of Jesse, and a flower shall rise up out of his root. And the spirit of the Lord shall rest upon him; the spirit of wisdom and of understanding, the spirit of counsel and of fortitude, the spirit of knowledge and of godliness."

In 1864, during a temporary lull in the storm, at a time when the minds of men were apt either to become confused by the multitude of threatened points of attack, or were in danger of being swayed by specious doctrines, the Syllabus appears. What is the Syllabus? A beacon shining out through the darkness of ignorance and passion to teach the unwary and the wavering the "principal errors of our epoch;" a battle cry to encourage those who combat in the cause of right, and a providentially inspired prelude to the proclamation of the dogma of Papal infallibility, that great, that necessary consummation of the labors of the most remarkable assemblage the world has ever witnessed.

The successor of St. Peter speaks, and from the ice-bound regions of the Pole to the burning shores of the tropics; ‡"from the rising of the sun unto the going down of the same," making use of all the improved means of communication and travel supplied by modern science, the invitation is accepted by the illustrious and venerable band of pilgrims, pastors of the Church, who, regardless of difficulty or distance, immediately set out for Rome at the call of the Great Shepherd. Never was Catholic Unity more strikingly demonstrated; never was there a Council so really Ecumenical as the august assemblage of the Vatican—and ‖"Why have the Gentiles raged and the people devised vain things? The kings of the earth stood up and the princes met together against the Lord and against his Christ." The [illegible] their death blow; and the howl of rage that greeted the dogmatic definition of Papal Infallibility rendered unnecessary any attempt to prove that the Pope, §"as successor of St. Peter, Prince of the Apostles, by virtue of the promises of Jesus Christ is preserved from error of judgment when he promulgates to the Church a decision on faith or morals."

XI.

Since the prorogation of the Vatican Council, two crowning glories have been added to the pontificate of Pius IX. These glories were the legitimate result of the Council, and were ardently prayed for by the faithful, who were eager that the Church should be confided to the patronage of St. Joseph, and that the world should be consecrated to the Sacred Heart of Jesus. **"Joseph, the spouse of Mary, of whom was born Jesus!" Did he not deserve to receive from the Vicar of Christ on earth the title of patron of the universal Church? Jesus Himself ¶"being (as it was supposed) the son of Joseph" could not fail to ratify the placing of the Church under the special protection of the "faithful and prudent servant," to whose fostering care the early years of His earthly career had been committed!

The wonderful propagation of the devotion to the Sacred Heart of Jesus, whose pulsations are the life of the world, found a willing response in the breast of Pius IX. None knew better than he the necessity, at the present time, for the consecration of the universe to the Sacred Heart, because no one had experienced more bitterly the baneful effects of the struggle waged by hatred, and no one knew better, that in the Adorable Heart of our Savior ††"all the elect make their dwelling; there they find the life of the soul with that of the heart. The soul finds there a fountain of living waters; the heart a furnace of love, so that it can no longer live except by love."

XII.

The pontificate of Pius IX has been passed in review. Its struggles and its achievements have been contrasted. Three landmarks remain, the Immaculate Conception; the Vatican Council; Papal Infallibility. These will render it forever glorious! To-day, we are come together to celebrate the Golden Jubilee of the Episcopate of Pius IX. We assure him of our love and veneration. Like him, we feel neither weakness nor fear as to the final result. Through the shower of hostile darts raining around the Vatican can be read the lucid words written on the tiara of Pius IX: "I am the strength of God: let no man touch me!"

In conclusion, let us repeat, in condensed terms, the beautiful discourse addressed some years ago by our Holy Father to the Catholic youth of Italy: "O! my sons," said he, "let us give battle, and fear nothing. Remember that the enemies of God are vanishing, and the Papacy remains. The child Jesus fled into Egypt; but in the night time He was told to return—*for they are dead who sought the life of the child.* How many persecutors of the Papacy are dead! after giving vent to their fury and decimating the faithful they are dead, and the Papacy remains. Yes! *ipsi peribunt*, but thou, beloved Peter, living in thy successors; thou, constituted by God, his Vicar on earth, thou remainest, and thou shalt always remain: ipsi peribunt, tu autem permanebis."

Such is, in substance, the allocution made by the Pope, on the feast of the Epiphany, four years ago, to the representatives of the Catholic youth of Italy. His wonderful facility, in conveying the most useful truths, on the least occasion, has become proverbial. Not only every page of the sacred book, but also the most trifling accident furnishes him with a rich mine of appropriate and important instructions. What a beautiful and valuable collection will be left to posterity, to pastors and people, in the innumerable discourses delivered, almost daily, every successive year of his long reign! The sublime words, quoted above, and uttered by our great Pontiff, can be accommodated, with perfect propriety, to the supreme office of the Vicarate of Christ, with which Pius IX is divinely invested, and which he sustains so gloriously, in the presence of God, of angels, of men, and of the infernal revolution itself.

Dr. Layton's address was frequently interrupted by cheers and applause.

E. Howard McCaleb, Esq., now appeared, and was also greeted with enthusiastic cheers.

MR. M'CALEB'S ADDRESS.

On presenting the resolutions, Mr. E. Howard McCaleb spoke as follows:

Mr. President and Fellow Catholics—As chairman of your committee, it now becomes my pleasing duty to submit for your adoption the preamble and resolutions expressing your opinions on this auspicious occasion. Your committee are well aware how vain and feeble are human words to represent the unutterable emotions of joy and affection which thrill every Catholic heart to-day. In performing the task allotted to me, I shall not attempt even a cursory review of the life, character and public services of our Sovereign Pontiff, Pope Pius the Ninth, whose name is associated with all that is truly noble, great and good of the nineteenth century. This duty has been creditably discharged by the learned and eloquent orator of the day, to whom we have just listened with rapt attention. Born at a time when the French revolution was about to startle the crowned heads of Europe from their dream of fancied security, he has pursued the even tenor of his way amid the storms of passion and the crash of thrones. He has witnessed more civil commotions and beheld the downfall of more human rulers than any other living monarch. Whether we regard his Holiness as a mere civil ruler, as a philanthropist and benefactor of the whole human race, as a patron of the arts and sciences, as a statesman in whom there is no guile, or as the head of the Holy Catholic Church, we find in him elements of true greatness and excellence, which but few have equaled and none have ever before surpassed. Called by the unanimous voice of the College of Cardinals to fill the Papal chair at a time when rationalism and infidelity were sapping the foundation of the faith, he has valiantly fought the battles of Christianity, and lived to see many of his adversaries, allies of the Devil, consigned to the merited oblivion of the grave.

Protestantism and heresy, which formerly threatened the existence of the Church by their constant reiteration of old lies, designedly invented and circulated at the instance of wicked, corrupt and perverse kings, have been rapidly decreasing ever since Pius IX ascended the Papal throne. But their legitimate heir and successor, rationalism, has taken their place among the opponents of the faith, and the eminent doctors of the Church, under the leadership and guidance of the Pope, single-handed and alone, unaided by other Christian sects, or so-called Christian sovereigns, are everywhere engaged in combating and refuting this new enemy of the human race. Nor is this result surprising, when we remember that the germ of self-destruction is implanted in the primary principles of Protestantism. Rejecting the traditions and authority of the Church, relying solely upon the Bible and private interpretation for their guide, it is but natural that man's intelligence, limited, fallible, imperfect and liable to err when reasoning from the little known to the great unknown, should, deprived of the light of faith and the immutable dogmas of the Church, lead him into the quagmires of unbelief and infidelity. The time, it appears, is rapidly approaching when heresy and schism will pass away, when Protestantism shall be numbered among the things that were, and when the whole human race will be separated and marshaled into two grand divisions, the one composed of the members of the Holy Catholic Church, the other of the rationalists and materialists. The German schools and universities are a striking illustration of this tendency of the age. It is true that the civil authorities in monarchical governments will strive in the future, as they have in the past, to maintain their State religions, of which they are the ostensible heads, in order to shackle the minds and fetter the consciences of their subjects, but the divine right of kings is fast becoming an exploded theory, whose advocates are the lucky few, made so more by interest than by conviction. Upon the great highway of life we observe two sign boards, which arrest the attention of the weary travelers through this vale of tears. The one points to Rome and eternal salvation, the other to infidelity and the death of the soul.

Heresy and rationalism, in their unholy alliance against the Church of Christ, are not content with the unavailing and harmless weapons of ridicule and argument. Beneath their gloved hand is concealed the sword to torture and destroy, not the immortal soul, but the frail body of man. And as Cæsar's cohorts stood behind Pilate and Herod on that awful Good Friday morning, prepared to kill and mutilate the sacred body of our blessed Saviour, so in these evil days is the red hand of violence ready to do the bidding of Bismarck and Victor Emanuel in persecuting the brave disciples of the meek and lowly Jesus. The pen and the sword have combined together—the former is powerless to injure without the assistance of the latter. Gladstone, Huxley, Darwin and Tyndal belong to the same command as Bismarck, Garibaldi, Emperor William and Victor Emanuel. Satan is their general-in-chief, to whom they all yield implicit obedience. To-day his Holiness is a prisoner in the Vatican, and from the elevated heights of his imperial power looks down upon these wicked assaults made upon him by the princes and potentates of this wicked world, and with the same charitable magnanimity and compassion which animated his Divine Master when buffeted, scourged and spit upon by heartless, cruel, bloodthirsty Jews, exclaims: "Father, forgive them; they know not what they do!"

The unparalleled oppression and base ingratitude which our Holy Father has received at the hands of Victor Emanuel in his cowardly invasion and wanton confiscation of the Papal dominions, when the French garrison had been withdrawn to participate in the Franco-Prussian war, is but another proof of man's injustice, cupidity and love of power. The Eternal City, during the happy reign of Pius the Ninth, had become the asylum for genius drawn from every portion of the world. Thousands of visitors, many of them from the most remote regions of the habitable globe, poured into her open gates. Schools, libraries, universities for the advancement of the arts and sciences were established, enlarged and encouraged. Hospitals and asylums for the succor of the sick, the poor, the infirm and the afflicted, embellished and ornamented every quarter of the city. Her hundred magnificent basilicas, grand models of Catholic architecture, were filled with devout worshipers, pilgrims from every nation of the earth. On his memorable accession to the papal throne, even the prison doors were thrown open and those confined for political offenses released and set at liberty. The golden age of material prosperity had dawned again upon the Seven-Hill City "like another morn risen on mid-noon," when the corrupt and godless Italian king, jealous and envious of the happiness enjoyed by the subjects of his distinguished neighbors, in violation of the most solemn treaty obligations and in defiance of the will of Christendom, with force and arms invaded and occupied the unprotected Papal States. And with the same avaricious greed for the filthy lucre that Judas displayed when he betrayed the Saviour of men, this vicious tyrant suppressed and abolished schools for the young, the homes of the aged and infirm, the hospitals and pious establishments of religious orders, which our Pius the Ninth had founded. The usurper confiscated their properties and appropriated the proceeds to replenish the empty exchequer of his bankrupt government. But, thanks be to God, the day of retribution is at hand! "They who take the sword shall perish by the sword," saith the Lord. Victor Emanuel will soon learn that there is an avenging Nemesis, even in this life, that dogs the steps of the impious, and pursues with unrelenting fury the enemies of the human race. The tocsin of war is sounding along the shores of the Bosphorus. The Turks are leaving their harems, mosques and temples, and hurrying to the tented field. The Czar of all the Russias, in the name of Christianity, sends forth his legions to commit the most atrocious crime known to the decalogue—the shedding of human blood. The great bear gnashes his teeth with rage at the sight of the Crescent. The children of Mohammed are buckling on their armor and marshaling their forces with the same religious enthusiasm that nerved their arms and fired their hearts in days of yore at the glamour of their prophet's name. Europe stands aghast at the terrors of war. Two continents are about to be deluged with blood. The great powers await with fear and trembling the progress of the conflict they have vainly endeavored to avert. The members of the Peace Congress, who imagined that they had discovered a panacea for international disputes in commissions and arbitration tribunals, hold up their hands in horror and dismay. The whole map of Europe may soon be changed, and every great power involved in this gigantic contest. "I wish for peace," said the illustrious Gen. Von Moltke in the German parliament a few days ago, "but the times do not permit such a hope; on the contrary, the day is not distant when every government will be compelled to strain all its strength for securing its existence. The reason for this is the regretable distrust of governments toward each other." The Prisoner of the Vatican, secure in the love and affection of his people, looks down upon these evil days and the great events which are transpiring around him with the wisdom of the sage and the equanimity of the Christian philosopher. We, his children, regard these "wars and rumors of wars" as the interposition of Divine Providence in the affairs of men, and we may reasonably hope, fellow Catholics, that ere the smoke of the battle shall have lifted from the face of Europe, the temporal power of Pius the Ninth over the Papal Dominions, so essential to his independence and the universal welfare of the church, will be restored, and the impious conqueror cease to torture the consecrated children of God. Our Holy Father knows full well that the integrity of his boundless empire, "on which the sun never sets," the authority of his commands, which the lapse of eighteen hundred years has not impaired, and the faith of his subjects cannot be destroyed by revolutions, wars, nor civil commotions.

The immutable fiat has gone forth: "Thou art Peter; upon thee I build my Church, and the gates of hell shall not prevail against it." It comes sounding down the corridors of time, gathering new force as the world advances, increasing with its increasing years, stronger to-day than when these gladsome words fell from the hallowed lips of the resurrected Redeemer.

Turning our gaze from the Old World to the New, and as Catholics we have much cause for congratulation. True it is that in South American States the spirit of persecution exists. Those gallant soldiers of the cross, the members of the Society of Jesus, justly styled "the body guard of the Church," have been pursued with remorseless vengeance, and expelled from the care of their loving flocks through the machinations of secret political societies, which love "darkness rather than light." But here, in this giant young republic, where free thought and free speech are the fundamental principles of the government, the humblest Catholic can worship God and practice the tenets of his religion unrestrained and unfettered by the interference of the State. The unprecedented progress and growth of Catholicism under the benign influence of free government and constitutional liberty, shows that the church is now, as she has always been, the people's best and truest friend, and refutes the malignant slander that she is, or has ever been, the advocate of arbitrary power, or the flatterer of kings and courtiers. She teaches her children to "render unto Cæsar the things that are Cæsar's, but unto God the things that are God's." The spirit of religious intolerance which first manifested itself in the proscriptive laws and constitutional enactments, disqualifying Catholics from holding positions of honor, trust or profit, of most of the thirteen States, have, happily for us and our posterity, been gradually amended, repealed and abolished, until the last vestige of this discrimating injustice has, we hope, forever disappeared from the statute books. Our

*Bull "Ineffabilis."
‖Ps. xlv.

*Matthew, vi, 20.
†Isaiah XI, 1, 2.
‡Ps. CXII.
‖Ps. II.
§The faith of our fathers. Rt. Rev. James Gibbons, D. D.
**Matthew I, 16.
¶Luke III, 23.
††Father Daniel's History of Blessed Margaret Mary, translated by a Sister of Mercy.