

people from discharging a religious obligation. The New York *Nation* was foremost in the promoting this impertinent interference with the rights and the freedom of the Catholic conscience. It is not surprising, then, that the people should have felt the indignity offered to their rights and character by the affectation of distrust which these journals manifested, and that they should have repelled it by a liberality of contribution almost unexampled. It is consoling evidence that the attempt made by the *Nation* to inoculate the Catholics of this country with the views of French Radicalism and infidelity has been an entire failure."

On July 28th we find another testimony to the influence of the *Freemantle*. Lewis Cass, Jr., the United States representative in Rome, under instructions from the Taylor Administration, refused to recognize the bogus Roman Republic set up by the followers of Mazzini. Five weeks later the French and Austrian troops entered Rome, put an end to the Ricks, and re-established the Papal authority. Amid the rejoicings of the population, a solemn *Te Deum* was chanted in St. Peter's, Rome, and the Pope had his own again.

During 1868, successive issues contained a series of letters from Rome, written by General Carroll Tevis, with the view of awakening American interest in the dangers which menaced the Pope. General Tevis made clear, with incontrovertible logic, to what point the march of events was hastening. Little reliance could be placed upon France in case she became involved in war, and the moment her troops were withdrawn, the Savoyards were pretty certain to occupy Rome. Even as it was, the denudation of the territory of the Papal States had seriously affected the Government's revenues. The *Freemantle's Journal* threw its columns open and started a popular subscription for 'Aid to Defend our Holy Father,' which, in the three months previous to November 14th, when the list closed, amounted to \$6,558.95.

"In the following year this journal raised \$1,554.71 as a Christmas gift for the Holy Father, and \$4,391.35 for the 'successor of Peter in chains.'

"Again this journal induced its friends to subscribe to another little birthday gift to the Pope. The printed form was headed:

'To our Holy Father, Pope Pius IX., the readers and friends of the *Freemantle's Journal* in testimony of their love and faith, and that they are afflicted in his afflictions, with the completion of his eighty-first year.'

"The sum was only \$874.91, the amount asked of each subscriber being designedly placed low, so that as many as possible might participate in this tribute to the venerable and sorrow-laden Pontiff, and carry joy to his heart, not so much from

the amount of the paltry sum, but from the devotion manifested by the numbers who contributed their pennies.

"The year 1874 was marked by the great American pilgrimage to Lourdes and Rome, suggested by this journal, and acted upon by its fervent readers. Two collections were opened in these columns--and the success of these continuous calls, asking and *demanding* that the amount of each should be small, marks the wide scope and the genuine influence exerted by the paper from its long career of honesty--to be sent along with these modern pilgrims. That of offerings to the Holy Father accompanying a handsome album containing the names of the donors amounted to \$4,055.41; that of offerings for the lamp at Parayles-Monial and for the Grotto of Lourdes, to \$1,803.21. When it is recalled that recent lists by influential dailies in favor of monuments to national heroes have fizzled out as failures after years of persistent daily 'booming,' we are astonished at seeing such responses to the continual calls of this journal. It is a triumph of McMaster's faith over materialism."

Leo XIII., in his Apostolical letter to the Archbishops and Bishops of Austria says concerning the temporal independence of the Pope:

"Now, since to wish that the Roman Pontiff may be subject to no human power, and that he may be fully and perfectly free is a sacred obligation which concerns the Catholics of all nations, and not one alone, the Bishops should consult upon the matter and apply themselves to arouse and excite the solicitude of the faithful in this very just cause, with the view of hastening a happy result."

From these words of Leo XIII., it is evident that no Catholic can speak against the temporal independence of the Pope without committing sin.

A recent French work taking a liberal view of the breach of the Seventh Commandment in the seizure of the Papal possessions, and trying to prove that one can be a good Catholic and acquiesce in the curse of the spoliation by the Italian government, that the temporalities of the Pope are not necessary, etc., has been placed on the Index.

END OF CHAPTER VII.

THEY who practice abstemiousness and frugality have a higher relish of pleasure, and are less affected by pain than those who are the most diligent and assiduous in the pursuit of delight and indulgences.—SOCRATES.