

by our Lord to His Apostles, "The servant is not greater than his master; if they have persecuted Me, they will also persecute you." (St. John xv. 20.) Our Divine Redeemer came eating and drinking, and yet He pleased not,—our Holy Father instituted reforms, and he was repaid by treason and revolution. During his long reign, he has striven to make his people happy, and nevertheless, he is reviled and calumniated. Amid all his undeserved sufferings, the fiery trials to which he has been subjected; the bitter persecution and obloquy of which he has been the target, at the hands of the base and depraved, he presents a sublime spectacle to the world,—the noblest example which the age has afforded of the triumph of moral strength over brute force; of truth and virtue over falsehood and iniquity. And why all this hatred and calumny and injustice which assail the Sovereign Pontiff? It is an old story: the continuation of the enmity placed by God between the seed of the woman and that of the serpent, the uninterrupted warfare between good and evil, that has raged in the world since the fall. The Holy Father is the visible Head of the Christian religion, and the enemies of Jesus and of His blessed work on earth hate him on that account, and would destroy him if they could. The Papacy is the foundation of the everlasting Church, the centre of its unity and fountain of jurisdiction, and they see at a glance that by destroying the Papacy, they would thereby destroy the Religion they detest. It is the old cry of the Deicides: "Away with Him, away with Him," "we will have no king but Cæsar." The Papacy is also the guardian of order; the bulwark of society and of thrones, and the revolution aims at the destruction of these through the downfall of the Papacy. Of course, the enemies of religion and of society mask their satanic designs under the flimsy veil of pretence. They would, they allege, respect religion, and would not lift a profane hand against the sacred ark of the Christian Church. They would surround the august Head of the Church with all the veneration and pomp due to his exalted dignity, but they would deprive him of his temporal power in order to leave him free to attend exclusively to the interests of religion, and would establish "a free Church in a free State."

In order to understand the absurdities of these pretences, the shallow sophistry of these vapid declamations, the glaring injustice and wickedness of this self-imposed mission of the revolutionists, it may be useful to go to the root of the Roman question, and glance briefly at the tremendous issues it involves.

We shall begin by stating that the Primacy of St. Peter and his lawful successors over the Christian Church is an article of faith and a fundamental doctrine of Catholicism. What the sun is to the solar system, that the Primacy of the Apostolic See is to the Catholic system of belief. The Church is a kingdom, it must have a chief ruler; it is a visible body, it must have a visible head; it is a house, it must have a head of the family; it is a sheep-fold, it must have a supreme shepherd. Our Blessed Lord promised Peter the headship of the Church, when He said, "I say unto