

But the Revolution of 1830 having deprived these prelates of all political privileges, they went over to Ultramontanism, so that the catastrophe which had befallen them became to the Popish clergy a means of restoring their internal unity. They were no longer attracted in two opposite directions; they had no longer to give one-half of their affections to the crown and the other half to the See of Rome. They were in their opinions as in their hierarchy, *one*. If some few bishops or unbeneficed priests felt any reluctance to abandon their former convictions, they gave no evidence of it. From the palace of the cardinal and archbishop to the parsonage of the humblest village priest, Ultramontanism circulated as the only watchword. The Jesuits were in extacies, for they are Ultramontane in heart, principle, and practice.—All for the Pope; all with the Pope; the Papacy is above councils and kings; the Vatican governs both soul and body, churches and empires: such are their invariable maxims; and they congratulated themselves on having at length beheld the fall of Gallicanism among the Romish clergy of France.

This return to unity of sentiment secured to the priests many important advantages. Being more united, they were stronger. Besides, they received a more vigorous impetus from their common centre; for Ultramontanism is the spirit of Rome, conveyed through a thousand different channels, and spreading into every vein and artery of the vast Papal body. They also obtained facilities for gaining the ear of the new government. The Gallicans were necessarily legitimists; they were connected with the old Bourbons by ties of memory, tradition, public connexion, and private attachment. But the Ultramontanes and Jesuits were not simple enough to be stopped by any such scruples. Gratitude and fidelity

to former affections are bonds which they break without scruple.—“The interests of Rome, the authority of the Papacy, above all else! If Louis Philippe and his ministers can be of any service to us, we will join them. The Bourbons *were* our protectors certainly, but they have been so awkward as to lose their throne. So much the worse for them! Rome is not to link her destiny to that of conquered princes!” Thus reasoned the Jesuit party; and, leaving one hand in the grasp of the legitimists, they held out the other to the victorious dynasty. This was not, perhaps, a very moral procedure: but we shall see, in the course of our history, that it was of great advantage to Romanism.

Independently of the strength acquired by their becoming more united, the priests, taught a severe lesson by their recent misfortunes, were more cautious to avoid notorious scandals and excesses. When they had plenty of money and court influence, they could easily indulge their passions. But being deprived of the greater portion of their wealth, and compelled to shut themselves up in the interior of the sanctuary, they became, in general, more grave and decorous in their conduct. The bishops were more careful to appoint men of decent character to incumbencies, and to expel those of an opposite description. Here speak, it must be observed, of a relative amelioration only. Imperishable nature ever vindicates her rights. The forced celibacy of priests must always lead to abominable excesses, because the law of man cannot prevail against the law of God. But external proprieties were better preserved after 1830, and the Romish ecclesiastics showed more respect for their office and for public decency, than before, which circumstances served still further to prepare the way for a revival in their communion.

Certain acts of charity, opportunely performed, were another means of