

wide extent which we behold on coming from the gates of the Holy City." Pretending to have granted religious freedom to the human mind, it has really enslaved it. In vain does it struggle against its own inherent nature, in vain does it free itself of all semblance of authority, and by its own power dive into the mysterious depths of the divinity and strive to comprehend its secrets; it enters upon an unknown and unexplored void whose dimensions are equally infinite, and left by the justice of God, to its own perverse inclinations, it thus, finally, falls a victim,—a degraded serf, to its own self-sufficiency. Yet this, indeed, is the Religious Freedom of the human mind. But would you know the real extent of its Religious Freedom? Review the history of the world for the past three hundred years, and behold nation after nation, arising from their blood and ashes to tell the saddened tale. A voice, though low and faint, is borne to our ears; 'tis the voice of an unhappy people, trampled down by traitorous knaves from within, and foul oppression from without, truly her's is the story that has blotted the leaves, her's the real picture of which all others are but representations. To the history of this country go, to find all that is horrible to contemplate carried into effect, to behold bigotry in its deadliest form, and cruelty in its most glaring aspect, go there, to read of the heroic deaths of her famine-stricken people, and the artful connivances of traitors, supported by iniquity. But there are tides in the affairs of nations as well as individuals. The virtues of Christianity yet remain. Faith, as proven by centuries of bloodshed, that that holy spark, enkindled by her great Apostle, shall never be extinguished;—Hope, that the greatest dreams of her poet may be ever realized, that the day is not far distant, when she shall take her stand among the nations of the earth, when true liberty shall break the charity of its silence and plucking a quill from the eagle's wing write the epitaph of her slaughtered son. Charity, that England may soon awaken to a full sense of her injustice and cruel policy, and asking, obtain mercy at the bar of offended justice. But while lamenting over a review of our country's bloody struggles, shall we turn a deaf ear to the pleadings of her sisters?

We turn sickened at even the thought of such inhuman barbarity, when lo! the horrors of the French Revolution meet our startled vision. Here witness the germ of that truculent spirit, displaying itself in the condemnation of those very principles, to which society owes its

condition and man his eternal and temporal welfare. The poisonous seed of infidelity had been planted in this beautiful country and seemed to threaten it with destruction, so spontaneous was its growth. Religion was reviled and scoffed at, considered as an ancient system originated in barbarous times, and intended only as an impediment to the progress of the age and the religious freedom of the human mind. But that was only the mild commencement of that bloody period; for soon the storm, which was fast approaching, fell with all its fury upon our holy Church. The destruction of places of worship. The spoliation of religious houses, the sacrilegious profanation of all holy things and the hundreds that fell victims to their ruthless savagery,—these are the liberties with which a religious freedom had treated us, and which we fling back vauntingly in their face, and trace even to its very source. But no sooner have the echoes of these bitter recollections died away, when peal on peal rends the air from every country in which these principles have been promulgated. The religious history of England, Germany, Scotland, Sweden, Switzerland, Poland, Italy and others, all bear ample testimony to the truth of my assertions; and could the millions of its victims arise from their graves, the air would resound with their denunciations against principles, that have been so detrimental to mankind—that have caused streams of human bloodshed, and have been the loss of numberless souls. Eighteen hundred years have but too plainly shown what we are to expect; nor has the present age been an exception to the general rule as facts fully verify. Even in this free and enlightened country, with its constitutional freedom of religious worship, the bitter pangs of persecution have been keenly felt, and could the principles of bigotry, malice, and unchristian charity, of the followers of the liberty-famed reformer be carried out, the United States of America would flow with Catholic blood; and in a country like this, abounding with calumnious literature and slanderous accusations, a persecution even more dire than any she has ever experienced may, at any moment, burst forth with irresistible fury. Spain, Italy and Switzerland have also been the objects of its cruelty in this century, and the latter centuries, together with Germany are even in our own day feeling yet more vividly the effects of its diabolical workings. But this is the nineteenth century. An age when Bismarckian principles are fast gaining adher-