

assumed "slave of slaves" as his official title? But the Christian popes since the time of Gregory VII. have ever delighted to subscribe themselves "servus servorum Dei" (slaves of the slaves of God.) This truly was raising slavery to the dignity of a Christian virtue; this truly was taking the sting out of servitude.

But nowhere is this Christian apothecosis of slavery more noticeable than in the interrogatories of the Christian martyrs.

"What is your condition?" asked the governor of Sicily Quintianus of St. Agatha. "By condition I am free; by birth noble; all my parantage shows that," answered Agatha. "If you are of so noble and illustrious a family, why do you lead the despicable life of a slave?" "I am a servant of Christ and consequently of servile condition." "If you were truly of noble birth you would not debase yourself by taking the name of slave." "The highest nobility is to be a slave of Christ," answers Agatha, and in so answering she only speaks the language so well understood in the Church, but which the Pagan world did not yet understand. "Of what condition are you?" asked the pro-consul of Asia of the martyr, Maximus. "By birth noble, but a slave of Christ." "Young woman!" asked the Judge of the beautiful and talented Febronia, "are you a slave or free?" "A slave" "Whose slave?" "Christ's."

Thus did the Church in her martyrs destroy slavery by raising it to the rank of the highest Christian virtue. Who then shall dare to say that the Church has never opposed slavery? H. B.

INTERMARRIAGE.—It appears to be a law of nature, that frequent intermarriages between a family, class, or nation, have a tendency to produce mental and bodily degeneracy; and the more limited the circle to which they are confined, the greater is the degeneracy. This account for the fact, that the children of cousins, or other near relations, are so often weak in intellect—sometimes even idiotic. It is well known that idiocy is by no means rare in royal and noble families among which the practice of marrying cousins prevails.

A SONG OF FADING.

Fading, fading, fading! Oh, look not in upbraiding

On the mists that dim mine eyes, dear,
for my vanished youthful bloom.

Nay, I would not recall it;—but oh, how fast 'tis fading!

How wan the summer of my days with wintry blight and gloom!

Fading, fading, fading! Sure, relentless fingers

Write life's story on my face in lines of pain and care:

Ah, you tell me, dear, that in mine eyes the soul of youth still lingers,—

But see the snowy threads amid the darkness of my hair.

Fading, fading, fading! Ah, the mellow splendor

That cometh oft in after-days is fair enough, in sooth!

But is aught of earthly beauty that ripen years can render

Dear, innocent, and tender, like the bloom of our first youth?

CATHERINE E. CONWAY.

BUFFALO, Dec. 18th. 1878

IRELAND AND ROME.

BULL OF ADRIAN THE FOURTH.

BY RIGHT REV. P. F. MORAN, D. D., BISHOP OF OSSORY, IRELAND.

(Concluded from page 55.)

In the Remonstrance addressed by the Irish princes and people to John XXII., about the year 1315, repeated mention is made of the Bull of Adrian. But then it is only cited there as a conclusive argument *ad hominem* against the English traducers of our nation. "Test the bitter and venomous calumnies of the English, and their unjust and unfounded attacks upon us and all who support our rights, may in any degree influence the mind of your Holiness." The Bull of Adrian IV. was published by the English, and set forth by them as the charter-deed of their rule in Ireland; yet they violated in a most flagrant manner all the conditions of that Papal grant. The Irish princes and people in self-defence had now made over the sovereignty of the island to Edward de Bruce, brother of the Scottish King; they style him their adopted monarch, and they pray the Pope to give