

event? On these points, speculation, or at most, probable reasons must form the data of our conclusions. But there is one feature in this affair which is worthy of notice, at the outset, which displays either the heartlessness of Romish gratitude, or its thoroughly selfish character, which never acknowledges the performances of noble deeds, until, and unless, that acknowledgement can be made subservient to its grasping ambition, or to aid in raising its fallen fortunes. The prophet inquires, Can the mother forget her child? but Rome that surrounds all with her maternal mantle, has heard these martyred souls, for two hundred years, crying from under the altar, How long is our work to be forgotten, our merits unacknowledged, and our reward withheld; and though suffering the heart-sickness of deferred hope, she has thus long been deaf to their cries, and has displayed a calloused indifference to their disquietude and entreaties. Verily the "faithful" have but little encouragement to hope for the reward of their eminent services, unless the caprice or ambition of Rome is thereby gratified, and its own interests promoted.

In the case of the canonization of the Japanese martyrs, as they are improperly termed, there is strong reason to believe that a desire to confer upon them their promised reward, even at this late period, is only a pretext, and a stroke of policy by which to make friends of the "mammon of unrighteousness," and to provide for an apprehended necessity. It is reported that the Pope is so fully aware he is only a "tenant at will" in the Vatican, that he has every arrangement made for another hasty flight, he hardly knows where. The growing opposition to his temporal power, leads him to despair of finding a place upon the continent of Europe, and hence in turning his eyes eastward to find a place for the seat of his dominion, perhaps in one of the sleepless nights, when his soul has been racked with disquietude, like Ahasuerus of old, he remembers the uncompensated services of the twenty-seven whose devoted allegiance to Rome cost them their lives. Is it not possible that the happy thought was thus suggested, that by making their canonization the occasion of calling together his chief counsellors throughout the world, in order to detail to them his own troubles, he might learn from their counsels what were the probabilities of the future of his reign? The canonization scheme formed a very plausible pretext to cover the real object of the council, which was doubtless to ascertain, if possible, what could be done to withstand the attempts to divest him of his temporal sovereignty. In his allocution pronounced before the assembled bishops, he affectingly deplored the errors spread by the revolutionary spirit against the authority of the Romish Church, and especially regretted the oppression exercised upon the Church in Italy, and the war declared against his temporal power, and