

modern civilisation do not heed this danger, though they call themselves the true and sincere friends of religion. We would fain believe their words if the sad events now daily being accomplished before the eyes of all did not evidently prove the contrary. In fact, there is upon the earth one only true and holy religion founded and established by our Lord Jesus Christ himself. This religion, which is the truthful mother and nurse of all virtues, the enemy of vices, the liberator of souls, and the mistress of true happiness, is called Catholic Apostolic Roman. What is to be thought of those who live out of this Ark of Safety, we have already declared in our Consistorial Allocution of December 9, 1861, and we here confirm the same teaching.

"But we will ask those who, for the good of religion, wish us to extend our hand to the civilisation of the day, if the facts are such that the Vicar of Christ divinely established by Him to maintain the purity of His heavenly doctrine, and to feed and confirm in this same doctrine both sheep and lambs, can without very grave danger to conscience, and very great scandal to all, associate himself with this civilisation of our days, by means of which so many evils are produced that can never be sufficiently deplored, and by means of which are proclaimed so many pernicious opinions, so many errors, and so many principles flatly opposed to the Catholic religion and its doctrines?"

Regular concordats have been abolished as in Naples, and the Pope will continue loudly to protest against "similar audacious violations:—

"While this modern civilisation favours all non-Catholic religions, while it opens access to public offices even infidels, and throws Catholic schools open to their children, it waxes wroth against the religious congregations, against the institutes founded to direct Catholic schools, against a great number of ecclesiastical persons invested with the highest dignities, many of whom are miserably dragging on their life in exile or in prison, and even against those distinguished laymen who, out of devotion to us and to the Holy See, have bravely defended the cause of religion and justice. While it makes grants to non-Catholic institutions and persons, this civilisation plunders the Catholic Church of its most legitimate possessions, and employs all its efforts to lessen the salutary authority of that church. Finally, while it gives full liberty to all speeches and writings which attack the church and all those who are at heart devoted to her, while it excites, nurses, and encourages license, it shows itself full of prudence and moderation when it has to reprove the severity and violence displayed towards those who publish excellent works, while if these appear to transgress in the least the bounds of moderation, it punishes them with the last severity."

Could the Sovereign Pontiff extend a friendly hand and make league and bond with such a civilisation as this? As well ask, "What compact can exist between Jesus Christ and Belial?" Is reform asked for? Suitable concessions in civil administration have been granted: all that had been asked except to consent to the spoliation already committed:—

"But not only is the Roman Pontiff attacked with the intention of entirely depriving the Holy See, and the Roman Pontiff of his legitimate power over civil affairs; the object is nothing less than to weaken, and (if that were possible) to destroy the salutary power of the Catholic religion. With this aim the very work of God is attacked, the fruit of the redemption and that holy faith, the most precious inheritance which has rescued us from the ineffable sacrifice consummated on Calvary. Yes; this is

the goal to which they tend. The facts already mentioned, and those which we see happen daily suffice, and more than suffice, to demonstrate it.

"How many dioceses of Italy have we seen deprived by various obstacles of the bishops, amid the applause of the defenders of modern civilisation, who leave so many Christian flocks without pastors, and who seize on their property to employ it even for criminal purposes. How many prelates have been sent into exile, how many apostates are there (it must be confessed with pain) who, speaking not in the name of God, but in the name of Satan, and sure of the impunity which a fatal system has granted to them, destroy men's consciences, seduce the weak into prevarication, confirm those who have miserably yielded to perfidious teachings, and to strive to rend the garment of Christ! Yet they have no fear of national churches, as they call them, and other impieties of the same kind they praise and recommend. And after thus insulting religion, which they hypocritically invite to adapt itself to modern civilisation, they with equal hypocrisy press us to be reconciled with Italy.

"Doubtless while we, deprived of almost all our civil sovereignty, are sustaining the heavy burden of our pontificate and of our royalty by the help of the pious gifts which the children of the church send to us daily with the greatest tenderness, while we behold ourselves the object of envy and hatred by the act of those very persons who ask for reconciliation from us, they would like us to declare, in the face of all men that we cede to the spoliator the free possession of our despoiled provinces! By what audacity, unheard of till this day, would they ask this Apostolic See, which has always been the rampart of truth and of justice, to sanction the violent and unjust seizure of property, giving to him who has seized it the power of possessing it peaceably and honestly, and so to lay down a principle so false as that an unjust deed crowned by success is no detriment to the sacredness of right. This demand is quite opposed to the solemn words lately uttered in a powerful and illustrious senate, declaring that 'the Roman Pontiff is the representative of the principal moral force in human society.' Hence it follows that he can by no means consent to this barbarous spoliation without violating the foundations of that moral law of which he is himself recognised as the best expression and the most perfect image."

Amid this darkness the Pontiff has confidence in God, who directs all the prayers that are being offered up for the Holy See, manifestly showing how much well-intentioned men feel the necessity of tending towards this Chair of the Blessed Prince of the Apostles, this Light of the World, this Mistress of Truth, this Messenger of Salvation, which hath always taught, and till the consummation of the world will never cease to teach, the immutable laws of eternal justice:—

"The people of Italy themselves, have not been wanting in this concert of love and of filial respect for the Apostolic See. On the contrary, we have received from them many hundreds of thousands of affectionate letters which they have written to us, not to solicit the reconciliation, demanded by crafty men, but to lament over our cares, our troubles, and our anguish, to assure us of their love, and to condemn the criminal and sacrilegious spoliation of our dominions, and of the States of the Holy See."

In conclusion, the Pope will pray and pardon those who hate him, that they may repent and seek the blessing of the Vicar of Christ:—

"But in the meantime we cannot remain impassible as those who take no heed of human miseries, we cannot hinder ourselves from being much troubled and in great anguish, we cannot

but regard as touching us most nearly all the wrongs and injuries inflicted upon those who are suffering persecution for justice' sake.

"Therefore, while we are penetrated with profound grief, we pray to God, and we discharge the most important duty of our supreme apostleship, by raising our voice to teach and condemn what God and His Church teach and condemn, that so we may fulfil our course, and the ministry of the word which we have received from the Lord Jesus.

"If, then, we are asked for unjust concessions, we cannot consent to make them; but if we are asked for pardon, we are ready, as we have just declared, to grant it from a full heart. But in order to utter this word of pardon in a manner which becomes the sanctity of our pontifical dignity, we bend our knees before God, and embracing the glorious sign of our redeemer, we humbly beseech the Lord Jesus to fill us with the same charity with which He forgave His enemies before rendering His blessed soul into the hands of His Eternal Father.

"What we urgently implore of Him is, that even as he, after having pardoned, amid the thick darkness with which all the earth was covered, enlightened the minds of His enemies, who, repenting of their horrible crime, went away striking their breasts, so he may once more deign amid the darkness of our days, to pour down from the unexhaustable treasures of His infinite mercy, the gifts of His heavenly and triumphant grace, and bring back to one fold all the sheep who have gone astray.

"Yes, whatever be the future which the designs of Divine Providence may reserve for us, we beseech Jesus Christ in the name of His Church, to judge Himself the cause of His Vicar, which is the cause of His Church, to defend it against the efforts of His enemies, to illustrate it, and to restore it by a signal victory. We beseech him also to re-establish peace and order in convulsed society, to grant us that peace which we invoke, with most ardent wishes for the triumph of justice and which we expect from none but from Him. Of a truth, amid these frightful troubles which are agitating Europe and the whole world, and which are threatening those who have to perform the painful task of governing their peoples, there is none but God alone who can combat with us and for us. *Judica nos Deus, et discerne causam nostram de gente non sancta: de pacem Domine, in diebus nostris, quia non est alius qui pugnet pro nobis, nisi, tu, Deus noster.*"

The other document is the speech of Count Cavour, briefly indicated by a telegram in last week's postscript. The Italian Premier said that prudence had hitherto dictated silence on the problem of Rome, but, although immense difficulties surrounded it, he would try to satisfy their expectations:—

The first truth to be reclaimed is, that it is impossible to conceive a constituted Italian kingdom without Rome for its capital. If we have a right—if it is our duty to wish to possess Rome, it is because of this impossibility. The honourable member justly said that this truth is instinctively felt and unhesitatingly proclaimed by all who judge with candour our affairs. Italy has, indeed, much yet left to do to organise herself—to solve the problem of her internal administration, and to overthrow the secular obstacles erected within her own bosom against political order. In order to arrive at these results she has need of a union, a concord, which the Roman question will render unattainable so long as it remains unsettled.

"Eminent and sincere men may feel a preference for one town or another, but it is incontestable that if Rome were once our capital, all dis-