

Specialty reported for the CATHOLIC RECORD  
THE SUPREMACY OF THE POPE.

Brilliant sermon by the Bishop of London.

On Sunday last His Lordship the Bishop of London preached to an immense congregation on the "Supremacy of the Pope," with special reference to the celebration of the Golden Jubilee of Our Holy Father Leo XIII. The following is a synopsis of the sermon. His Lordship began by reading verses 13th to 16th from the 16th chapter of St. Matthew's gospel.

Our Blessed Lord came down from heaven to redeem and save us. Man had fallen away from the purposes of his creation; he had become a wicked and guilty creature, a rebel against his Lord and Master. By the original transgression he had closed against himself the gates of heaven—had forfeited the sonship of God and the heirship of heaven—had wrecked the magnificent gifts and privileges so lavishly conferred upon him by the bounty of his Creator. Our Divine Saviour came to undo these evils—he came to lift up a guilty, fallen world, to redeem man and to plant him once more on the plane of his immortal destinies. All this he effected by the shedding of his blood on the cross. That blood was shed on Calvary but it inundated the world by its saving tide, and in principle and potency it washed away the guilt of all ages and nations. In addition to its eternal consequences, sin inflicted three terrible wounds on the spiritual nature of man—it shrouded his intellect in darkness—it weakened and wounded the will, and it corrupted the heart. Jesus Christ came to heal these wounds and to repair and build up the ruins wrought in the heart of man. Our Saviour is not only the Redeemer, but he is also the restorer of mankind. In Him, says St. Paul, all things in heaven and on earth have been restored. Man, redeemed and regenerated, has become a new creature. Our Saviour brought the light of truth for the intellect, the strength of grace for the will, and a supreme object of love for the heart. But as he was not always incarnate on earth, he visible human shape, by what he did to heaven and resume his throne by the right hand of his Eternal Father—and as the work of human redemption and restoration must be carried on in the world as long as men existed and souls were to be saved—our Saviour instituted His Church, to continue that work in His name, and by His appointment and authority, down to the consummation of the world. He constituted it the "light of the world," and "the salt of the earth"—"the light" for the illumination of the human intellect—"the salt" for the curing of the wounded soul and the cleansing of the heart, and its preservation from corruption. The risen Christ commissioned His Church to be for all time the infallible teacher of His revelation and the treasure house of His sacramental graces. The world has become the kingdom of Satan; Jesus Christ constituted His Church as the kingdom of God on earth. In this kingdom He appointed the apostles and their lawful successors as rulers, judges and teachers, but above them all He has appointed Peter and his lawful successors as supreme in teaching, legislative and jurisdictional authority. Peter and his lawful successors are the supreme visible heads of the Church of Christ on earth. This supremacy implies the office of supreme governor, of supreme judge, and of supreme doctor or teacher.

The supremacy of the Roman Pontiff over the Catholic Church, in all that relates to faith and morals and jurisdiction, is an article of faith and a fundamental doctrine of our holy religion. What the sun is to the solar system, that the Sovereign Pontiff is to the Catholic system of belief. The Papacy is the rock on which the superstructure of Christ's Church rises in all the grandeur of its imposing majesty, in all the grace and beauty and harmony of its heavenly architecture. It is the unshakable foundation on which the Church securely reposes, proof against the tempest's shock and the upheaving rage of the earthquake. The Church is the kingdom of God on earth; it must therefore have a ruler. Every well-regulated society must possess a Chief Magistrate to preserve it in law and order. Take him away and you reduce society to anarchy and chaos. We see this fact too well illustrated in the religious denominations that have adopted the radical principle of private judgment. They are split up into discordant fragments, jarred asunder by the very force of action of the inflexible and destructive principle which forms the shifting and sandy foundation on which they have sought to build.

The Church of Christ is a visible body; it must have a visible head. It is a sheep fold; it must have a supreme shepherd to guard the sheep and the lambs of Christ's flock. In other words, the visible Church of Christ must have a visible ruler, that is, the Church in His name and by His authority until His second coming.

Even in the Jewish Church there was the office of the High Priest, who acted as God's Vicegerent, and was supreme ruler in spirituals. Now the Jewish Church was but the shadow of the Christian Church; the latter, being the reality and the completion of the former, just as the many turreted cathedral, with all its beauties and glories, is but the realization and completion of the grand inspired design sketched by the artist on his parchment. It follows, therefore, that in the Christian Church there must be an officer answering to that of the High Priest in the old dispensation, and at the same time excelling it, as the new is the better and more perfect dispensation. Now, that officer is evidently none other than that of the Sovereign Pontiff, the supreme visible head of the Catholic Church. In fact, even apart from the divine promises and appointment, we find indications of the primacy and supremacy of St. Peter in holy writ. In many pages of the New Testament Peter is always named before the other Apostles—"The first, Simon, who is called Peter," says St. Matthew x. 2. He is the first that confessed his faith in the divinity of Christ, the first in the manifestation of the Saviour, the first whom he saw the announcement of the resurrection was

made by Mary Magdalen, as he was the first to bear witness to this stupendous fact before all the people. He was the first who gave directions when it was necessary to fill up the number of the Apostles, the first who confirmed the faith by a miracle, the first to convert the Jews, the first also to admit the Gentiles into the Christian Church, and it was he who presided over the Apostolic Council in Jerusalem. Of course, Jesus Christ is by personal and inherent right the High Priest and Head of the Catholic Church, but the Pope is His Vicegerent and His supreme visible head of the Church. Jesus Christ having transferred His glorified humanity upon earth and placed it high above the whole hierarchies of heaven, even at the right hand of God, must rule His Church on earth by a substitute, and this substitute is Peter or the Pope acting as His Vicegerent in His name and by His sovereign authority, just as a King rules the distant provinces of his empire by his viceroys. Our Queen never visited her Indian empire, yet she rules there. She rules by a viceroy, Christ also, whom it has pleased to withdraw His visible presence from amongst us, rules His universal empire church by a viceroy, and that is Peter and his lawful successors. There is no fact more thoroughly attested in the New Testament than this. Our Blessed Lord on every striking occasion promised to St. Peter that He would build His Church on him, and that He would give him the keys of the kingdom of heaven as the symbol and evidence of his supreme power and jurisdiction in the Christian Church. He fulfilled these promises, as we shall see, before His ascension into heaven, by committing the whole flock, both the sheep and the lambs of the fold, to the pastoral care of Peter. In the 16th chapter of St. Matthew we find our Lord questioning His disciples and asking them "who do men say that I am?" When informed by them of the various opinions existing on this subject, Jesus said, "Who do you say that I am?" Simon Peter answered and said, "Thou art Christ, the Son of the living God." And Jesus answering, said to him, "Blessed art thou, Simon Barjona, because flesh and blood has not revealed it unto thee, but my Father who is in heaven. And I say unto thee that thou art Peter, (that is a rock) and on this rock I will build my Church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind on earth it shall be bound also in heaven; and whatsoever thou shalt loose on earth it shall be loosed also in heaven. This is one of the most magnificent promises ever made to man, and the most far reaching and beneficent in its influences. Peter is made the rock on which the Church of Christ is built. Peter is to the Christian Church what the foundation is to a house. Now, it is a foundation that gives strength, unity and durability to the house. If the foundation be sand-built, or if it be removed, the whole superstructure comes tumbling down to fragments, but if it be firm and strong and unshakable, then the rains may fall and the winds blow and beat against the house, but it will defy the tempest and the floods. Peter being the foundation and rock basis of the Church, imparts to it its enduring solidity, its order and unity, and its undying perpetuity. His authority must be the principle of its unity and strength. All the force of its laws must be derived from him, and all its authority must finally rest on him as its basis and ground work. Who does not see that all this necessarily implies his primacy of order and jurisdiction and teaching over the universal Church?

Peter, the rock foundation, is, by divine appointment, the source of the unity, strength and indestructibility of the Church built by the Divine Architect upon him. We have a striking illustration of the justness and force of this view in the words of our Blessed Lord Himself, as we find them in the 7th chapter of St. Matthew: "Every one, therefore, that heareth these my words and doeth them, shall be likened unto a man that built his house upon a rock, and the rain fell, and the floods came, and the winds blew, and they beat against that house, but it fell not, because it was founded upon a rock. But he that heareth these my words and doeth them not, shall be like a foolish man that built his house upon the sand, and the rain fell, and the floods came, and the winds blew, and they beat upon that house, and it fell, and great was the fall thereof."

Our Saviour, the Divine Architect, built his church upon a rock, and when the rain fell, and floods came, and the winds blew, and beat upon it, it fell not, because it was founded upon a rock. Persecution of the most violent character raged against it during the first three hundred years of its existence, and it fell not; because it was built upon the rock. Heresy sought to sap and undermine it, but it fell not, because of its rock foundation. The barbarians came and destroyed the Roman empire, and razed all the monuments of ancient greatness to the ground, but the Church of Christ remained proudly erect amid the ruins around it, like the pillar of Phœnix amid the ruins of the Roman forum, because it was built upon the rock. The Turks urged a relentless war against it, but they failed, because of its indestructible foundation. The so-called Reformation raged against it, and sought to encompass its overthrow, but it also failed. The French Revolution, that tore down thrones and made kings its vassals, beat against it with the force and violence and destructive energy of a headlong inundation, but its raging waters lashed themselves in vain against the rock-built Church. Like the eternal hills, it has stood and will ever stand unchanged and unchangeable, imperishable and indestructible, until the end of time. It is the only existing institution that sees the Lord Jesus on earth in the days of His flesh—that looked into His Divine Face—that heard Him speak, and received His divine appointment as His embodied presence upon earth, and it is the only institution that will see Him last on the day of general judgment—when it will take its flight with Him to heaven, singing a hymn of glory and of triumph. "Thou art Peter, that is, a rock, and on this rock I will build my Church, and the gates of hell shall not prevail against it."

Again, Christ gives to Peter the keys of the kingdom of heaven, adding that

"whatsoever he will bind on earth shall be bound also in heaven, and that whatsoever he will loose on earth shall be loosed also in heaven." With all nations the keys are a symbol of power and sovereign jurisdiction. When the Queen visits the cities of her kingdom, the keys are presented her in acknowledgment of her royalty and sovereignty. When a fortress surrenders to a victorious general, its keys are presented to him to denote submission to his authority. So when Jesus promises Peter the keys of the kingdom of heaven, He wishes thereby to convey the truth that He intends to impart to him supreme authority and jurisdiction over the Christian Church. This is the plain and evident meaning of the promise, or language has no meaning at all. It is the meaning attached to it by all antiquity, and by the living Church itself in all the ages of her existence. Nor is it a valid objection to say that Christ gave to all the Apostles the same power, the power of binding and loosing, for, as Bossuet well says:

"When power is given to several, the exercise of the power by each one is restricted by the fact that others share it with him. But power given to a single individual over all and without exception, necessarily implies the plenitude of power." \* \* \* All the Apostles receive the same power, but not in the same degree, or with the same extent. Jesus Christ commences by the first, and in this first one He develops the whole, in order that we learn that the ecclesiastical authority which was originally constituted in the person of one man is not imparted to others, except on the condition of remaining always subordinate to the principle from which its unity is derived, and that all those who shall be charged with its exercise are found to remain inseparably united to the same chair."

Our Blessed Lord was now about to ascend into heaven to the glory of His Father; but He will first re-teach the promise of the primacy which He had made to Peter when He said He would appoint him the rock-support of His Church, and would give him the keys of the kingdom of heaven.

It was a most solemn and awful moment when Christ committed the care of His whole flock to Peter. He had shed His precious blood for the redemption of the world; He had risen glorious and immortal from the grave, triumphant over death and hell; He was now about to withdraw His visible presence from amongst men. But He will not leave us orphans: He will leave us a father, a viceregent, who will rule the whole family of God in His absence, a supreme shepherd, who will feed and care and protect the sheep and the lambs of His fold. But before communicating this awful charge, before imparting this tremendous power, He exacts from Peter a confession of the most tender and ardent love. We find this solemn scene thus described in the 21st chapter of St. John's Gospel:

"When therefore they had dined, Jesus said to Simon Peter: Simon, son of John, lovest thou more than these? I love him: Yes, Lord, thou knowest that I love thee. He saith to him: Feed my lambs."

"He saith to him again: Simon, son of John, lovest thou me? He saith to him: Yes, Lord, thou knowest that I love thee. He saith to him: Feed my lambs."

"He saith to him the third time: Simon, son of John, lovest thou me? Peter answered and said to him: Lord, thou knowest all things; thou knowest that I love thee. He said to him: Feed my sheep."—St. John, xxi. 15-17.

In these words our Redeemer evidently, and beyond all power of cavil, appointed Peter supreme and universal pastor over his whole flock, with power to rule, govern and lead it, and with the right and the duty of shielding, protecting, and feeding it. In other words, Christ appoints Peter supreme pastor over the Universal Church; for the words, "my lambs, my sheep," comprises not only the faithful, but even the apostles, the bishops and priests, as belonging to the flock of Christ. Such is the doctrine taught by the Fathers of the Church, and the Benedictine monk, Epiphanius, who was committed the flock. He leads the way admirably in the power of his own Master." St. John Chrysostom, commenting on these words of St. John, speaks yet more strongly: "Why," he says, "passing by the rest, does He discourse with Peter concerning these things? He was the chosen one of the apostles, and the mouth of the disciples, and the head of the company. Every one of the apostles also did St. Peter, and he journeyed to visit him in preference to the rest; and, withal, showing him he must have confidence, for his denial has been done away with. Christ places in his hands the empire over the brethren. He appointed Peter teacher, not of the Church, but of the habitable globe."

To sum up the scriptural evidence:—To Peter alone is given the position of teacher, the mission of all apostles, the right to him alone is given supremacy of jurisdiction over the universal church as the holder of the keys; to him alone is entrusted the pastoral government of the whole flock of Christ, the lambs and the sheep of his fold.

The supremacy of Peter is the conviction and faith of all Christian antiquity. These prerogatives of supremacy and infallibility conferred on Peter, must in the very nature of things descend to his successors. Peter is, by appointment of our Lord, the rock on which the Church is built, and its firmness and stability depend on him. For the permanent good of the Church, and in order to preserve it safe from Satan's assaults, Peter is made its head and guardian. It follows, therefore, from these considerations, that for the security and well being of the Church, Peter's sublime prerogatives should continue as they are in the Church herself will exist; that is, till the consummation of the world. Peter's authority must therefore continue in his successors. Hence, the illustrious Bossuet truly says: "The prerogative conferred on Peter cannot be supposed to have ceased with him, because the foundations of a building designed to last forever cannot be subject to the ravages of time; therefore Peter will always live in his successor, and will always speak from his chair. Such is the Doctrine of the Holy Fathers, such is the declaration of the 630 Bishops

assembled in the Council of Chalcedon."

In order to the perfect fulfillment of the sublime duties of the primacy, Christ conferred on Peter and his successors the gift of infallibility in teaching matters of faith and morals to the universal Church. This is evident from the scriptural passages which we have already cited to prove the primacy. The gates of hell cannot prevail against the Church, because it is founded on the rock Peter; but they could prevail if the rock could be shaken or broken by error. The commission given to Peter to feed the sheep and lambs of Christ's flock, clearly implies that Christ would never have committed His flock to a shepherd who could lead them astray or desert them when danger threatened. Besides, we find that our Lord positively assured Peter that his faith would not fail: "Simon, Simon," said our Lord, "behold Satan hath desired to have you that he may sift you as wheat; but I have prayed for thee that thy faith fail not; and thou being once converted, confirm thy brethren." St. Luke, xxi. 32-33.

Our Lord foresaw that the Church would be assailed by the most bitter persecutions; that it would have to encounter the most tremendous trials; and in order to enable it to withstand both the one and the other, He prayed that the faith of Peter might not fail; in other words, He prayed for the infallibility of Peter in order that he, endowed with this august prerogative, would confirm his brethren, that is, the universal Church.

Peter, therefore, ever living in the Church in the person of his successors, is its supreme and universal pastor, and is endowed with the sublime gift of infallibility in his official teaching.

Such, dearly beloved brethren, are the great prerogatives conferred upon the Vicar of Christ; much is the exalted position assigned to him; and this is why we take so profound an interest in all that concerns him, and why in all our doubts and perplexities we turn to him with the docility and confidence of children for their guidance in the road to eternal life. And how faithfully and gloriously the Popes have discharged the duties of their high office! Of the thirty Popes who occupied the Chair of Peter during the Roman persecution, twenty five mounted the scaffold, and there died the martyrs' death, in witness to the Christian Faith. Whenever heresy arose to assail Christian truth the Pope smote it with his anathemas. The great general Councils, which shine out like beacon lights through the centuries were convoked and ratified by papal authority.

But the Popes not only protected the Christian Faith against the inroads of heresy, and safe-guarded the moral code of Gospel teaching, but they also acted in the most efficient manner the cause of Christian civilization and well regulated liberty. It was they who sent their missionaries to preach the Gospel to the fierce barbarians who swarmed over southern Europe at the break up of the Roman Empire. It was they who caused them to be taught the arts of peace and all that was calculated to create and advance their civilization; and when a worse evil threatened the Christian Faith and the liberty of European nations, when Mahometanism hung like a cloud over the greater part of Europe, threatening to break down upon it in a destructive deluge, the voice of the Popes called on the chivalry of Christendom to combine for the defence of their homes and their altars. The Popes organized the Crusades, and thus saved European civilization from destruction by the fanatical hordes of Mahomet.

The voice of the Popes was ever raised in defence of the weak against the strong, in defence of well-regulated liberty, against despotic tyranny. The arts, the sciences, universities, as well as popular education, always found the Popes their most encouraging and generous patrons. It would be truly impossible to give a just estimate of the beneficial influence of the Popes on the happiness, the well-being and progress of our race. They have made a track of light athwart the ages they have traversed.

Even candid Protestant scholars and theologians, the most ardent opponents of the Papacy in fostering and promoting Christian civilization and the immense and incalculable benefits it has tendered to mankind, says Rev. J. Nevins, D. D., President of the theological Seminary of the German Reformed Church in America:—

"In the Catalogue of Roman Popes, no less than thirty before the time of Constantine, that is, the whole list that, with only two exceptions, were crowned with martyrdom. Nor was this zeal outward only, or the fanaticism of a name or sect. Along with it burned, as we have seen before, a glowing interest in the truth, an inexhaustible ardor in maintaining the faith once delivered to the saints. Heresies quivered from its presence. Schisms withered under its blasting breath. Thus, in the midst of all opposition, it went forward from strength to strength, till, at the beginning of the fourth century, finally we behold it fairly seated on the throne of the Caesars. And this outward victory, was but a faint symbol of the far more important revolution it had already accomplished in the empire of human thought, the interior world of spirit. Here was brought to pass, in the same time, a true creation, the things decreed to be, as if the world had never seen before, over which the morning stars sang together and the sons of God shouted for joy. In foundation and principle at least, whether of philosophy, or of art, or of morality and social life, old things were passing away, and so, all things had become new. This is the grand argument for its miraculous success, of which *Puritanism* (why not say *Protestantism*), when it is ready to make as loud use."

As though it really believed this ancient glory to be in some way, after all, truly and properly its own."

The Papacy itself is a world of wonders. There is nothing like it in all history besides. So all will feel who stop to think about it in more than a foolish way. History, too, even in Protestant hands, is coming more and more to do justice to the vast and mighty merits of the system in past times, bringing in light upon it, and ascribing away the owls and bats that

have so long been accustomed to hoot and flit here at their own will. Those ages of darkness as they are called were still, to an extent, hard to understand, ages also of faith. The Church still had, as in earlier days, her miracles, her holy bishops and saints, her works of charity and love, her care for sound doctrine, her sense of a heavenly commission, and her more than human power to convert and subdue nations. True, the world was dark, very dark and very wild; and its corruptions were powerfully felt at times in her own bosom; but no one but a simpleton or a knave will pretend to make this barbarous work, or to lay it as a crime to her charge. She was the rock that bent back its proud waves. She was the power of order and law, the foundation of a new civilization, in the midst of its tumultuating chaos. Take the conversion of Saxon England, in the time of Gregory the Great, and the long work of moral organization with which it was followed in succeeding centuries. Look at the missionaries that proceeded from this island, apostolic bishops and holy monks in the seventh and eighth centuries, planting churches successively in the countries of the Rhine. Consider the entire evangelization of the new barbarous Europe. Is it not a work fairly parallel, to say the least, with the conquest of the old Roman empire in the first ages?

His Lordship then went on to sketch the acts and the Pontificate of Leo XIII., and asked the people to join with the rest of the Catholic world in celebrating the Golden Jubilee of the Pope by giving a generous contribution for the Jubilee collection.

THE ROAD TO VICTORY.

Archbishop Lynch Talks on Irish Affairs.

HE THINKS HOME RULE WILL ONLY BE OBTAINED BY BLOOD LETTING.

New York, Sept. 20.—The *Sun* to-day published the following interview of its correspondent with His Grace Archbishop Lynch, of Toronto:

"Your Grace has written many strong letters on Irish affairs," said the *Sun* correspondent. "What, might I ask, do you think of the present prospect of Irish affairs?"

"The road to victory," said the venerable prelate, "is bloody but short. No tyranny ever yielded except by blood letting. We have patriot martyrs, as well as religious martyrs."

"What does Your Grace mean by the road being bloody?"

"It is this," he replied, "that governments never change their plans without exceedingly heavy pressure. So said the Duke of Wellington, and we have many examples. To commence at home in Canada, petitions were frequently sent to the Downing Street Government for Home Rule, or for what was at the time called responsible government. In Lower Canada a so-called rebellion was gotten up, and after much blood spilling, hanging, and banishing Home Rule was granted. The unfortunate Halfbreeds of the Northwest Territories frequently petitioned the Government at Ottawa for redress of their grievances. The Archbishop and bishops of the Northwest Provinces also petitioned, but no grievances were redressed. Blood flowed; millions were sent to the gallows. Emancipation was given to Ireland, but it was granted by force. Wellington, the Prime Minister's last words were: 'It is civil war or emancipation.' At that time, however, blood was averted. The most iniquitous tithe tax forced by English law to be paid by Catholics to Protestant ministers for not caring for their immortal souls, was not only abolished, but a number of men, women, and children, trying to rescue their pigs, goats, and poultry from the hands of the bailiffs, with the Protestant ministers at their head, were shot down. This horrified all Europe. The tithes were then exacted from the landlords and the landlords increased the rents on the tenants, but this was the commencement of the total abolition of tithes. The foolish English riots were a handful of Fenians against all the power of British bayonets, etc., etc. The Fenians were shot down, imprisoned and hanged, but the disestablishment of the Protestant Church in Ireland followed soon after. The course of resistance to tyranny still continued, and imprisonment followed in due time. Let me pass over many other similar instances and come to the Mitchellstown massacre, which continues to haunt the blood of our own times. We find the same course pursued in India up to the present time. When the Earl of Ripon was giving some fair play to the Asiatics he was recalled owing to the influence of a few Englishmen. And Lord Dufferin, though a humane man, was sent in his place, with orders to pursue a different policy. In Africa the same policy is pursued; but the nineteenth century moves, and the people of the twentieth century will read the history of the past and be horrified at the inhumanity of English Government. The Englishmen of that time will no doubt pool-pool the case, and say, 'Oh, that happened a long time ago.'"

A word from Napoleon and the President of the United States in reference to the evils caused by Irish discontent, made some impression on the British Government. The history of our own times cannot be ignored. I would be most happy to see the English Government as enlightened as the English people are becoming respecting Ireland, for in England and Scotland the poor and the working class are as degraded as the Irish. Common cause will generate like feelings. Mr. Gladstone will yet see a noble work performed, justice done to Ireland, and peace and strength restored to England, which I earnestly hope to see myself."

"What is Your Grace's opinion of evictions and forcing rents?"

"The evictions are, to use Mr. Gladstone's expression, 'death warrants.' The miseries, sickness and deaths which follow in their wake, have no parallel in any history that I have read. The Government of England in ordering the Commission to revise rents, pronounced that rents were exorbitant, and landlords cruel and unjust. The commission lowered the rents in many cases one half, and the English Government, stultifying itself, granted all the powers of the law to evict

these very tenants whose rents are acknowledged on all sides to be exorbitant, unjust and impossible to pay. Hundreds of thousands of people are victims of this oppression. The cries and curses of the poor call to heaven for vengeance. Millions of people have died of famine which might have been averted by a humane government. More than a million of Irish people were forced to emigrate, and fifty seven thousand died on our own shores, and their children, left orphans, scattered throughout Canada. This is a terrible record for a half century. An English nobleman some time ago said to me that if it were true, as it is so, that the sins of the fathers will be visited on the children even to the third and fourth generation, Irish landlords will suffer. I told him the true meaning of that text was that the sins of the fathers were visited on the children who followed the example of the fathers, or having means of making some restitution for the iniquities of their fathers, and neglected to do so. 'Well,' said the noble lord, 'thank God I'm safe, and I have lost many friends for having said one word in favor of apostles.'"

"What does Your Grace think of Wm. O'Brien's imprisonment?"

"Oh!" said the Archbishop, with a smile, "it's the old story, and it will have the same results—victory in the end for the oppressed. We must have martyrs. See the great armies there are ready to shed their blood and lay down their lives for their country. They are to be found all over the world. We deprecate war, but war is inevitable as long as people do not keep the commandments of God. Individuals of a corporation or government doing wrong will have to account for their votes as strictly as private individuals. So there is no use saying corporations or governments have no souls." "Is not the situation of the landlord cruel?"

"Yes! I deeply deplore the case of Irish landlords. They certainly are suffering for their own sins and the sins of their fathers. High living, mortgages, and exorbitant rents have brought them very low. Still we must pity them. Their best plan would have been to try to sell their land many years ago; but in one of my letters I advised the Irish tenants not to purchase, as the expropriation of American produce into England would reduce the value of land by one-half. I mentioned at that time a grievous difficulty which occurred in the Papal States and which the Pope settled justly and amicably. After the fall of Napoleon his family was provided for by being assigned large estates from the monasteries in the Papal Dominions. The family named these estates by agents, as usual and exacting as those of Ireland. Bloodshed and worse evils than we read of in Ireland followed. A syndicate was instituted at Rome that purchased all the Napoleonic estates, and sold them to the tenants at fair valuation. The Napoleonic family gained much, and peace was restored to that portion of the Papal States. The Papal Government was not a model government in its day."

"When Your Grace says that the road to victory for Ireland is short and bloody, do you mean there will be much bloodshed?"

"No!" he replied, "Not as much as the rebellion of '98. The English people will restore Gladstone to power before the present Government will have time to do much more bloody work."

PREACHERS AND POLITICS.

Church Progress.

It is an historical fact that preachers, whenever they get a chance, go to extremes either in religion or politics, and they always take the chance whenever they are not counteracted by wise and prudent counsel from outside of their ranks. Since the days of Partisan excesses in New England, when the preachers bore Quaker tongues and split their ears for the greater glory of God, no greater attempt has been made to hoist the intolerant banners of bigotry than is being made in Tennessee under the guise of religion and the cause of temperance. The preachers down there seem to have things their own way. They have turned the legislative machinery into a temperance crusade and pronounce it opposed to Christianity to vote against prohibition. They have hurled the vengeance of God and all kinds of excommunication against those who refuse to follow their fanatic teaching and believe with them that drink is evil and prohibition perfection. It was thus always whenever the private opinion doctrine was allowed full sway. It carries itself to the excesses of nonsensical theory and brings ridicule on religion and disrespect for its teachers. Those preachers down there have the hardihood to announce themselves the mouth pieces of the Divine Will and pronounce themselves higher than all civil tribunals; in fact neither constitutional liberty nor natural rights can have any weight against their utterances. Scripture is quoted to prove prohibition and senseless denunciations are uttered on the heads of those who refuse to follow their bigotry. Is it not strange that preachers are ever appealing against the growth of Catholicity and threatening all kinds of evils to liberty and freedom of conscience should the Church obtain sufficient influence, while the only examples of excessive intolerance are exhibited by themselves wherever they get even a semblance of authority. We say, to the people of Tennessee stand firm in opposition to this species of religious heresy and compel the retirement of your preachers from the political field and if they have any remnants of true Christianity to preach, let them confine themselves to it, otherwise the people have no need of preachers in the political arena. Private opinion may do them in interpreting the Scriptures, but in politics there is need of common sense and practical guidance.

Cardinal Newman writes to Father McLoughlin with reference to his work on Indifferentism: "Dear Father McLoughlin: I have been reading your book since it came to me with great interest and pleasure, and pray that it may achieve that success which you desire for it and which it deserves."

Consent to suffer slight temporary pain so that thou mayest avoid the eternal pains which sin merits.—St. Catherine of Siena.