

After all, Providence does not easily allow its work to be undone: "*Fata viam pendent.*" Divine Providence will work itself a way through all the intricacies of State craft, and through all hostile combinations; and across the passage of the execution of its decrees, adverse treaties and conventions will lie in scattered scraps, *tanquam folia quæ a vento capiuntur*, evidences at once of the folly and short-sightedness of man, and of the irresistible power and all-seeing wisdom of God. An old Roman legend hath it, that "while the Coliseum stands, Rome shall stand; and when the Coliseum falls, Rome shall fall; and when Rome falls, the world." With far greater truth it might be said, that were the temporal power of the Papacy swept away by the tide of revolution, then Rome would fall, with a thundering crash, from its high eminence in the world; the moral order would be grievously disturbed, for divine and human laws would be grievously violated. The sacred rights of conscience would be trampled in the dust; the Christian world would be thrown into confusion; and the light, that shone far and wide for ages, a beacon of hope to the weak and oppressed of humanity, would disappear from unworthy Italy. True, the Papacy must stand until the consummation of the world. As the sun, whether rising or setting, or in its meridian splendor, is still the sun; so the Pope, whether in Rome or in some islet of the sea, or an exile and stranger in some distant land, would still be the Pope, Christ's vicegerent on earth; and from him would still radiate the light of truth over the Church. But the Catholic world will never allow the Father of the Faithful to be an exile or homeless wanderer, or yet, the subject of any earthly sovereign; and in spite of the revolution, it will, please God, ever preserve to him the position which the providence of God, the choice of a free people, and the piety and veneration of ages have assigned him. No! Rome shall never fall; it shall ever remain the *civitas Dei*, the city of the soul, the Sion of the new dispensation, the sacred country of Christian millions, towards which, not only "the orphans of the heart," but all the children of the Church, will turn with hope and affection, will turn for safe guidance through the journey of time, and from which will ever flow the bright streams of saving doctrines for the healing of the nations, like those waters of life, which Ezechiel saw in prophetic vision issuing from under the holy temple. [Ezechiel chap. xlvii.]

But the merciful designs of Divine Providence may depend for their fulfilment upon the prayers and worthy dispositions of those for whose benefit they are intended. Had the Ninivites turned a deaf ear to the preaching of Jonas, their city would have been destroyed. Had Jerusalem known "the day of her visitation," its enemies would not have cast a trench about it and compassed it round, and straitened it on every side, and beat it flat to the ground. And so it is our duty to pray that God may still protect the Head of the Church and his civil sovereignty against the attacks of the enemies of both. Prayer is all-powerful with God; "if we ask the Father anything in the name of Jesus, it will be given us." It was prayer that