

CONTINUED FROM SECOND PAGE.

so many important religious institutions, they must also place impediments in the way of the ministers of the sanctuary to hinder them in the free discharge of their duty; and they have gone so far in this wicked project as to propose a law which has been passed by the Legislative Chamber of orators, and which is entitled the Law of Clerical Abuse, by virtue of which law are made criminal and liable to heavy penalties the acts of Bishops and also of priests which the authors of the said law include under the insidious phrase of disturbing what they call the public conscience and the peace of families. For example the law in question enacts, that all words and writings of every kind by which the ministers of religion shall, in the discharge of their duty think it right to characterise or denounce any decree, regulation or other act of the Government as opposed to the sacred rights involved, or to the laws of God or the Church—shall be liable to prosecution and to penalties, as shall also the action of the publishers or disseminators of such words or writings, from whatever rank or station of ecclesiastical authority they may have emanated. When this law shall have been passed and promulgated, it will be competent to the lay tribunal to judge whether and in what manner a priest, in administering the Sacraments or in preaching the Word of God, shall have disturbed the public conscience or the peace of families; and the voice of the Bishop or of the priest will be able to be restrained or silenced altogether, nay even the voice of the Vicar of Jesus Christ, who, although he is said for political reasons to be in himself liable to no man's censure, yet is adjudged to be punishable in the person of the accomplices in his offence; as a member of the Government in his place in the Legislative Chamber did not scruple to declare plainly in reference to Us that it was no innovation or unusual thing in legislation and perfectly agreeable to the principles and practice of criminal jurisprudence, that the accessories to an offence should be made amenable to punishment, when the principal offender himself could not be so made. From which it is understood that, in the intention of those in power, this law is a hostile weapon aimed even at Us, so that whenever Our words or acts may happen to offend against it, the Bishops or priests who shall publish Our words or execute Our commands may undergo the penalties of that pretended crime, of which We as principal shall be adjudged to be chargeable with the legal responsibility.

Behold then, Venerable Brethren, how not only so many defences and so many institutions, the growth of ages, and the survival of so many convulsions, and so necessary to the administration of the Church have been overthrown amongst us by hostile violence and demolition, but things have come to pass that the sublime office of teaching and of watching over and of providing for the salvation of souls, conferred on the Church by her Divine Founder, is wickedly interrupted, and the severest penalties enacted to silence the voice of her ministers, who, when they teach the people to observe all those things that Christ commanded, when they are instant in season and out of season, when they reprove, entreat, rebuke in all patience and doctrine, do the thing which is commanded them by Divine and by Apostolic authority. We pass over in silence the other dark machinations of the opponents of the Church to which as We well know are not wanting the counsels and instigations of some of the Ministers of State, and the object of which is to bring days of even greater tribulation on the Church, or else to produce occasions of schism when the election of a future Pontiff shall take place, or to obstruct the exercise of the spiritual authority of the Bishops set over the Church in Italy, on which account We have recently been compelled to declare it allowable that the acts of canonical institution of the said Bishops be exhibited to the secular authority, in order to obviate, so far as is in Our power, a most fatal conjuncture of affairs in which it was no longer the possession of the temporalities that was at stake, but the consciences of the faithful, the peace of those consciences and the cure and salvation of souls which is the supreme law to Us—were put to hazard. But in all that We have done to ward off the worst dangers, We would have it once more publicly recognised that We do altogether condemn and reprobate the unjust law called the Regium Placitum; and We plainly declare that it is injurious to the Divine authority of the Church, and a violation of her liberty.

And now having so far exposed those things, omitting many others which We might lengthen Our Allocution to deplore, We put the question: How is it possible for Us to govern the Church under the domination of a Power which continually takes away from Us every means and protection needed for the exercise of Our Apostleship, which obstructs every path, and daily casts in Our way new hindrances and new difficulties and ever lays new snares and ambushes? Truly We cannot enough wonder that men should be found in whom We know not whether levity or malice predominates, and who either in the public journals or in special writings, or in unblushing speeches delivered at many public meetings endeavour to make it believed and to persuade the people that the present position of the Sovereign Pontiff in Rome is such, that even placed as he is under the domination of another Power he enjoys full liberty, and is able peacefully and fully to discharge the duties of his spiritual Primacy. They lose no opportunity of publicly asserting that opinion, whether it be when Bishops and Faithful come from foreign countries to visit us, or when we admit to Our presence the pious assemblies of the Faithful, or when We, in Our addresses to those assemblies, lament the impious aggressions on the Church; yea, they of set purpose and craftily endeavour to impress the unreflecting with the belief that We do in reality enjoy full power and liberty both of speech and of receiving the Faithful and of administering the Universal Church. Wonderful it is to Us that they can unblushingly assert this as if the performance of those alleged acts were fully and entirely in Our power, and as if in them were comprised the whole government of the Church belonging to Our office. For who can be ignorant that the liberty of action which they so loudly assert is dependent, not on Us but on the will and pleasure of the rulers, so that We are only able to do those acts to such extent and so long as it is not prevented by them? And how completely Our freedom of action is dependent on their will and pleasure is shown and proved, were all other proofs wanting—by that most recent law which We have just deplored, by which the free exercise of Our spiritual power, and of the administration of the Ecclesiastical order, is subjected to fresh constraint and intolerable oppression. If they have left Us the power to perform some acts because they know how important it is for them that We should be believed to be free under their domination, yet how many most weighty, most necessary, and most essential things are there connected with the formidable burden of Our ministry, for the real and due performance of which We, while subjected to their domination, are without all necessary means and liberty? We indeed could wish that those who write or speak the things We have referred to would but glance at the things that are happening around Us, and freeing their minds for a moment from the prejudices of party, would judge whether it can be truly said that the power of ruling the Church divinely committed to Us can be compatible with the state to which the rule of the invaders has reduced Us. We could wish them to recognise the insults, the abuse, the contumelies that even in the Deliberative Chamber of the Peo-

ple are poured forth against Our humility; insults respecting which We indeed forgive the wretched men who offer them, which constitute a very great offence to the Faithful, whose common Father is outraged, and which tend to diminish the respect, authority and veneration due to the office of the Vicar of Christ which We, though unworthy, sustain. We could wish them to be witnesses of the reproaches and calumnies with which both Your most august Order, and the sacred Authorities of the Church are in every way assailed to the great injury of their administration; to be witnesses of the mockery and ridicule with which the august rites and institutions of the Catholic Church are dishonoured, of the insolence with which the holiest mysteries of religion are profaned; that they could behold the impious and atheists decorated with the tokens and trappings of public honour; while on the other hand those religious supplications and processions which the ancestral piety of the people of Italy has always been accustomed at solemn seasons freely to celebrate, are forbidden. We could also wish that they knew the blasphemies, which, unpunished, winked at by the Government are hurled against the Church in the Legislative Convention in which the accusation of subversiveness and aggressiveness is brought against the Church herself, and her liberty is called a wicked and fatal principle; and her doctrines are characterised as erroneous and as opposed to the well-being and morals of society; and her power and authority denounced as pernicious to the social bond. Nor can the vaunters of Our pretended liberty deny the manifold and incessant occasions prepared for the express purpose of corrupting thoughtless youth by inflaming their animal passions and of utterly eradicating the Catholic faith from their minds. If those persons would only traverse the streets of this city, which by reason of its being the See of Blessed Peter is also the seat and capital of Religion, they could very well judge whether or no the temples of non-Catholic worship in these days erected, the schools of corruption spread in every direction, the many houses of perdition everywhere established, obscene and filthy sights presented to the popular gaze—whether all these things together constitute a situation that can be supportable to him who by virtue of his Apostolic office is in duty bound and earnestly desires to obviate these many evils, but on the contrary is deprived of all means and resources and of all exercise of power by which he could apply the needful remedies to even one of so many evils, and rescue souls rushing to destruction. Such then, Venerable Brethren, is the state to which We are compelled to submit by the act of the Government dominant in this city; such is the liberty and faculty of exercising Our ministry of which they abuse the name and which, as they unblushingly assert, We enjoy; the liberty forsooth of witnessing the demolition, daily growing worse, of the order and constitution of ecclesiastical affairs; of beholding the destruction of souls, while We can do nothing effectual on Our part and undertake nothing towards the reparation of so many mischiefs. These things being so, must not that be considered a new and bitter jest and mockery which is often said, that We ought to initiate counsels of conciliation and concord with the new rulers, when the principle of such conciliation could on our part be nothing else than an utter betrayal not only of the fundamental rights of this Holy See which We, on Our elevation to this Supreme Chair received to guard and to keep as a sacred and inviolable deposit but also a betrayal of the Divine ministry committed to Us for the salvation of souls, a betrayal of Christ's inheritance into the hands of an authority such, that its whole efforts are directed to annihilate, if that were possible, the very name of the Catholic religion? Now assuredly is displayed in a clear light and in every point of view to the whole world, the value, the validity, and the trustworthiness of those concessions with which, as in mockery of the faithful, Our enemies ostentatiously pledged themselves in favour of the liberty and dignity of the Roman Pontiff, which liberty and dignity should repose as on a foundation on the arbitrary caprice and hostile will of a Government possessing the power to adapt, maintain, interpret, and give effect to them according to its own designs and principles, and at its own pleasure. No, no; certain it is that the Roman Pontiff is not and will not be in possession of full liberty or full freedom of action so long as he is the subject of others that rule in his own city. Never at Rome can his position be other than that of Sovereign Prince or of a captive; nor can the peace, security, and tranquillity of the Catholic Church ever exist so long as the exercise of the Supreme Apostolic Ministry is subjected to the conflicts of parties, the caprice of those in power, to the uncertainties of political elections, or to the schemes and proceedings of crafty men, who place expediency before justice.

But do not suppose, Venerable Brethren, that distressed and weighed down as We are with such great evils, We lose heart or that Our confidence fails with which we await the decrees of the Omnipotent and Eternal. When we formed the resolution after the seizure of Our dominion at Rome of remaining there rather than seeking a tranquil refuge in foreign lands, with the intention of keeping watch at the tomb of the Blessed Peter for Catholicity, We never ceased, with the help of God, to battle for the defence of His cause, and still daily do We battle, nowhere giving ground to the foe save when forcibly driven back; in order to defend the few things that still remain from the violence of the robbers and those that strive to pervert all things. And when all other succours have failed Us by which We could defend the principles of the Church and of religion, We have used the agency of Our voice and Our expostulations, of which fact You are witnesses who have shared a common danger and a common grief with Us; many times have You listened to Our words publicly uttered, when We either denounced new crimes and protested against the increasing violence of the enemy, or when with appropriate warnings We instructed the faithful not to be led astray by the wiles of the wicked nor the specious pretences of religious hypocrisy, nor by the noxious teaching of false brethren. O that they to whose office it belongs and most concerns to uphold Our authority and manfully to defend the cause than which none is more just and holy—would at length lend their ears and apply their minds to Our utterances! For how can they fail, wise as they are, to perceive, that it is vain to expect solid and real prosperity in nations, peace and order amongst peoples, or stability of power for those that sway the sceptre, if the Church's authority, which holds together all rightly constituted communities in the bond of religion, be with impunity violated and set at naught, and the Church's Supreme Head be debarrated from the enjoyment of full liberty in the discharge of his ministry and be subjected to the will of another Power.

We rejoice indeed at one happy event, namely that Our utterances have been most gladly and with great fruit received by the whole Catholic People firmly united to Us in the bonds of filial piety; the continual and reiterated testimonies of affection which We receive from them confer the highest glory both on them and on the Church, and bid Us hope for more joyful days to dawn on the Church and on this Apostolic See. Truly We can hardly express adequately the delightful consolation which We receive, although destitute on all sides of effectual aid—when We behold the noble emotions and generous affections which springing up, spontaneously are propagated every day more widely even amongst the most distant nations, how they take the part of and make common cause with the Roman Pontiff, and with Our humility, and defend its dignity. The liberal subsidies which reach

Us from all parts of the world, to enable Us to provide for the pressing necessities of this Holy See, and the crowds of Our numerous children who flock from all nations to this Vatican palace to testify their devoted loyalty to the visible head of the Church, are also pledges of the sentiments of the faithful, for which We are quite unable to return sufficient thanks to the Divine Goodness. We could wish, however, all to understand, and it may serve as a salutary proof of the essential value and real significance of those pilgrimages which We see so often repeated at the present time when the most furious war is waged against the Roman Pontiff. Assuredly the value of those pilgrimages is not only that they are demonstrations of love and obedience on the part of the Faithful towards Our humility, but they also afford a manifest token of the solicitude and anxiety that agitate their hearts because the common Father is living in a wholly abnormal and incongruous condition. Now this anxiety and solicitude will not be allayed, nay will and ought to go on increasing, until possession of full and real liberty be restored to the Pastor of the Universal Church. Meanwhile, Venerable Brethren, We desire nothing more earnestly than that Our words may penetrate beyond these walls even to the uttermost ends of the earth, in order that Our most grateful feelings may be signified to the Faithful of the whole world for the noble proofs of filial affection and obedience which they continually exhibit. We also long to thank them for the pious liberality with which they, forgetting their own exigencies, send assistance to Us, knowing as they do that all that is given to the Church is an offering made to God; and to congratulate them on the magnanimity and courage with which they despise the rage and mockery of the impious; and to profess ourselves obliged to them for the eagerness with which they are hastening to offer Us the demonstrations of their love to celebrate the anniversary of the day on which, fifty years ago, We although unworthy, received the office of Episcopal consecration. Equally too is it Our earnest wish and desire that all Pastors of Churches spread far and wide throughout the whole world, receiving these Our words may be incited by them to make known to their flocks the dangers, attacks, and troubles every day growing more grievous, with which We are distressed, and to assure them, that, let the issue of affairs be what it may We shall never desert from denouncing the iniquities perpetrated before Our eyes; but that it may possibly come to pass by reason of the laws lately brought forward, and of others still more severe which are threatened, that Our voice may only be able to reach them more seldom and with great difficulty, on account of the obstacles that may be interposed. Nevertheless under these circumstances, We urge the Pastors to warn their flocks not to be led astray by the fallacious arts by which fraudulent men strive in their speeches to invent and misrepresent the real situation in which We are placed, either concealing its real acerbity or vaunting the liberty they pretend We possess, and asserting that Our power of action is subjected to no arbitrary control; whilst We are able to sum up the whole matter thus in a few words; namely, that the Church of God in Italy suffers violence and persecution; the Vicar of Christ enjoys neither liberty, nor the unfettered or complete use of his own power.

Such being the situation, We deem nothing more opportune, We desire nothing more earnestly, than that all Prelates, who by manifold proofs have bravely given evidence of their admirable unanimity in maintaining the rights of the Church, and their distinguished loyalty towards the Apostolic See, would stir up the Faithful over whom they preside, that by all means that are legal in their respective countries, they would urge upon their rulers a more careful consideration of the serious position in which the Head of the Catholic Church is placed and to the adoption of effectual plans for the removal of the obstacles to his real and plenary "independence." And forasmuch as it is Almighty God alone who can pour light into men's minds and turn their hearts, not only do We beseech You, Venerable Brethren, that You would, at this season especially, supplicate Him with fervent prayers, but We also urgently exhort the Pastors of all Catholic peoples to take care to assemble their faithful congregations in the consecrated temples, and there, from their inmost soul pour forth their humble petitions for the safety of Our Mother the Church, for the conversion of our enemies and for the termination of our so grievous and so widely extended ills. We have confidence that God will accept the prayer of the people that call upon Him, and in those who hope in His mercy.

And now, Venerable Brethren, let us be strong in the Lord and in the power of His might; let us put on the armour of God, the breast plate of justice and the shield of faith, let us fight strongly and bravely against the powers of darkness and the wickedness of this world. Now of a truth has the fondness for disturbing and throwing into confusion all things come to such a pitch, that like a raging torrent, it threatens to drag all things headlong, and not a few of those who have been the abettors and partisans of revolution now look back in alarm terrified at the results of their own work. But God is with Us, and will be so even to the consummation of the world. Those ought to be afflicted of whom it is written: "I saw that they who work iniquity and who sow griefs and reap them, have perished by the breath of God, and have been consumed by the spirit of His wrath." But for those that fear God, and strive in His name and hope in His power there is laid up in store mercy and protection. We cannot doubt that when His is the cause, and His the battle, He will help to victory those that contend for Him.

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LOTTERY PRIZES. 1. 1 Lot of ground, near the Village of Chateaugay, south-east side of the river, 45x120 ft., with a handsome stone residence, valued at \$1,200 00 2. 6 Lots of ground, at Cote St. Antoine (St. Olivier Street) each valued at \$550..... 3,300 00 3. 5 Lots at Point St. Charles (Congregation Street) each valued at \$450..... 2,250 00 4. A double action Harp, handomely gilt, valued at..... 400 00 5. A beautiful Gold Bracelet, set in diamonds, valued at..... 106 00 6. "Ecce Homo," a fine Oil Painting, said to be the original work of Carlo Dolce..... 100 00 7. A strong, useful Horse, valued at... 100 00 8. 2 Lots of \$80 each (1 French Mantel Piece Clock, and 1 Gold Watch)... 120 00 9. 7 Lots from \$30 to \$50 each (1 Brenze Statue, 1 Winter Carriage, 1 Lace Shawl, and different articles of vertu)..... 280 00 10. 10 Lots from \$20 to \$30 each, different articles..... 250 00 11. 20 Lots from \$15 to \$20 each, different articles..... 350 00 12. 30 Lots from \$10 to \$15 each, different articles..... 375 00 13. 40 Lots from \$8 to \$10 each, different articles..... 320 00 14. 50 Lots from \$4 to \$8 each, different articles..... 250 00 15. 75 Lot of \$3 each, different articles 225 00 16. 150 Lots of \$2 each, different articles 300 00 17. 200 Lots of \$1 each, different articles 200 00 600 Amount of Prizes \$10,120 00

100,000 Tickets. The month, day, hour and place of drawing will be duly announced in the Press. Tickets can be procured at:— The Bishop's Palace, from Rev. Canon Dufresne. The Seminary, Notre Dame Street, from Revs. M. Bonnissant, and Tambureau. The General Hospital of the Grey Nuns, Guy Street. Savings Bank of the City and District, 176 St. James Street, and at its different Branches—St. Catherine, 392; 466 St. Joseph, and corner of Wellington and St. Stephen Streets. At Messrs: Devins & Bolton's, 195 Notre Dame Street. MULCAIR BROS. PROPRIETORS OF THE CENTRAL CLOTHING HOUSE, will allow the usual discount TO SCHOOLS AND COLLEGES.