THE TRUE WITNESS AND CATHOLIC CHRONICLE.-JAN. 30, 1874.

sir,' said she, ' are known to me,' and turning her horse, she thought she knew his crest to be Such feelings are follow'd by pain, that of: O'Donnell.

"'I have always,' said a gentleman mounted on a lengthy bay, 'observed that those Irish bloods show too much capering to came in well at the death. However, two or three courses through Windsor will be a better test of the matter.

The royal trump proclaims the chase, Through dark wood, hill, and plain, And O'Cahan's horn receives the blast, And rolls it o'er again.

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Now the trembling ground with hoofs resounds,

As they scour across the wood, And the bounding stag is sniffing the gale, As he stems the foaming flood.

Now softly, my lamb, the lady says, Now softly, my pet, and so, You'll match the fleetest of British steeds, If your name be old Benroe.

Tis not the days, my gallant steed, When our joys were full in store, When with many a gambol you followed your dam On the plains of green Stranmore.*

'Tis not the days, my noble steed, I tell it with watery eyes When from many a courser of high renown, You bore away the prize.

Tis none of the days, my gallant steed, [?] Such happy hours are fied, The prize is laid, my noble Ben, And it is your master's head.

The herald stand's on O'Cahan's tower, And he views the flying train; They have twice encircled the rising ground, And they're topping the hill again.

O'Donnell's grey, is he leading the way, For his strain is good, I know? Or the Norman breed, have they taken the lead,

And hindmost is old Benroe? Or is he a bay that has the way?

Come, quickly me inform, Boes the British tantivy re-echo the hills,

And silent O'Cahan's horn? O'Donnell's grey is not leading the way,

Though his strain is good, you know, Nor the Norman breed have not taken the lead, Nor hindmost is old Benroe.

Nor is he a bay that has the way, I'm sorry my lord to inform; But a long-reined black runs hard on the pack,

And I hear O'Cahan's horn.

His foam-dripping tongue hangs through his mouth, Broad flakes from his nostrils flow, And were I not sure that his color was black, I'd pronounce him old Benroe.

Some coursers are running a mile in the rear, Though they seem to fly with the wind,

O'Donnell's grey puts hard for the way, But the black has left him behind.

Tidings! O tidings, my noble lord! Great tidings I have to tell, 'Tis old Benroe that presses the stag, I know his running well.

The foremost hound has lost the ground That he kept the forest through, And old Benroe has taken his place,

For I have them still in view. His lenthened side and reeking hide,

A deadly match proclaim, And the breathing stag is urging his way, But I fear he urges in vain.

The snow-white robe that my lady put on Is changed to a dusky hue, And her fleeting courser, bathed in foam, Has changed his color too.

When her courser came to the panting stag, That lay on the earth alone, Three drops of blood have stained her hands, With which to the king she is gone.

O lady fair, your message declare, For I know you're a wedded wife,

The in far distant lands I am dying, Yet in dreams I oft creep back again.

There's a chair for the wand'rer at evening ; There's a bed where the weary repose ; For a friend there's a "Kead miel a faultie ;" And Na baklish for sorrows and woes. There's a spirit to soothe you in trouble, And a hand to protect you from wrong ; There's a heart with whom joys you may double, And at night there's a cheery old song. Then how can I leave you, dear Erin ? Sure my soul's in each mountain and rill | Shall I never see white bosom'd Mary? Never list to her strains on the hill?

Round the green pole on May's hallow'd morning, How we've bounded with spirits of glee, When nature the wilds was adorning, With the blackbird, the skylark, and bee. When I whisper'd the first tender breathing, Dear Mary, how bright thy blue eye; Can I call back the scene without grieving, Or mention that name and not sigh. Then, farewell to those bright sunny valleys; Dear Erin, I'll see you no more ! My heart whisper'd something of sorrow

There's a spirit at night breathes around me, And whispers of friends far away; There's a spell that has oftentimes bound me. In the darkness as well as the day. There's a soft sigh that's often heav'd near me, In a music that saddens the soul ; There's a shadow of light seems to cheer me And to silence my woes to control. Then, farewell to the green banks of Erin, To her mountains all shrouded in snow : Farewell to you, soft-bosom'd Mary! And adieu to the maids of the Roe!

When I took my last look at your shore!

THE BND.

THE ARCHBISHOP OF WESTMINSTER.

HIS VIEWS ON CASABISM AND THE CATHOLIC CHURCH-THE CONFLICT OF THE CHURCH AND THE WORLD.

On the evening of December 23, Archbishop Man ning read a paper entitled "Cæsarism and Ultramontanism" before the Academia of the Catholic Religion, of which the Archbishop is president. The meeting was held at his house in Westminster. The following are the views he expressed :--

In one sense the conflict of the Church and the world is always the same. The enmity of the world is one, and the truth is one; nevertheless, the forms of that enmity are endless and always changing. In one point the warfare of the world against the Church is always the same. It always uses the same weapons, but the motives and aims of those that use them vary. The weapons have been, are, and always will be civil power. For the first three cen-turies the Jews and the heretical sects excited the suspicions, fears, and hatred of the Roman Empire against the Church. In the Middle Ages the ambition or despotism of Christian princes wielded the civil power against the Church. Now, for the last three hundred years, and especially in this century, it is a world departing from Christianity which used the civil power for the oppression of the Church. In one word, the antagonist of the Church has always been Cæsarism, or the supremacy of the civil over the spiritual.

C.E.SARISM IS TO BE FOUND

in all ages and countries, but the Cæsarism of the ninetcenth century has a character of its own. The first manifestation of Cresarism in history may be seen in the imperial despotisms of Rome after the suppression of the republic, and in the Roman Emperors who have stamped it with their name. In essence it is the absolute dominion of man over man-the power of life and death, including supreme power over liberty and goods, and extending to the whole life of man political and religious, social and domestic. It may be summed up in a few words-" Divius Cæsar, Imperator et Summus Pon-tifex." There is nothing in the public or private life of man that escapes from the sweeping jurisdiction of this universal sovereignty. The sovereignty of Cresarism is absolute and dependent on no conditions; it is also exclusive, because it does not tolerate any jurisdiction above and within its own.

of Saint Thomas Aquinas were given to illustrate the doctrine of the separation and partition of the spiritual power and the civil power.

CÆSARISM AND CHRISTIANITY.

The difference between Pagan Cæsarism and Christianity consists in : 1. The first regards of the State as its own creation, the second as the creation of God. 2. The first-i.e., Pontiff and King over body and soul absolute and exclusive; the second is subject in all that belongs to the soul to the Divine law and to the Church of Jesus Christ. 3. The first makes religion an instrument or department of the State; the second makes it the limitation of civil power and the protection of human liberty. 4. The first treats the Church as subject to God and His law, of which the Church is the guardian and the interpreter. 5. The first regards civil power as formally from God, and the spiritual power as exclusively from God, and therefore dependent upon God alone. This is Ultramontanism, the essence of which is that the Church, being a divine institution, and by divine assistance infallible, is, within its own sphere, independent of all civil power ; and, as the guardian and interpreter of the divine law, is the proper judge of men and of nations in all things touching that law in faith or morals.

Dr. Manning said that as the term Ultramontane is now cited as a nickname to kindle persecution against the Church by misleading public opinion, he would draw out a proof that Ultramontanism and Catholicism are identical. Christianity, or the faith and law of Jesus Christ, has introduced two principles of divine authority into human authority; the one the absolute separation of the two powers, spiritual over the civil in all matters within its com-petence or divine jurisdiction. It is enough to say that these two principles are held by all Christians, except Erastians, who deny the spiritual office of the Church, if not also its existence. He hoped to show that these two principles are Ultramontanism; that the Ball "Unum Sanctum" contains no more; that the Vatican Council could define no less; that in its definition it enunciated nothing new; that its two constitutions were, as Parliament would say, not changed nothing and added nothing either to the constitution of the Church, or to the relations of the Church with the civil powers of the world.

WHAT ULTRAMONTANISH TEACHES.

Ultramontanism teaches that within the sphere of its competence the civil power is to be obeyed, not only for wealth, but for conscience sake. It is a part of the Christian religion to obey "the powers that are." As to the independence of the Spiritual Power we need wasto no words. The existence of the Church and the primacy of its head in these 1,800 years are proof enough. These two distinct and separate powers have distinct and separate spheres, and within these spheres respectively they hold their power from God. Where the limits of these spheres are to be traced it is easy enough to decide in all matters purely civil or in all matters purely spiritual.

The conflict arises over the mixed questions .-And yet here there ought to be no real difficulty. Nobody can decide what questions are pure or what questions are mixed except a judge who can define the limits of the two elements respectively, and therefore of the respective jurisdictions. In any question not within the competence of the two powers either there must be some judge to decide what does and what does not fall within their respective spheres, or they are delivered over to perpetual doubt and to perpetual conflict. It is clear that the civil power cannot define how far the circumference of faith and morals extends. If it could, it would be invested with one of the endowments of the Church. It must know the whole deposit of explicit and implicit faith ; or, in other words, it must be the guardian of the Christian Revolution. But if the Church be certain with a divine certainty as to the limits of its jurisdiction, its voice in such matters is final.-But an authority that can define the limits of its own office is absolute because it depends on none and infallible because it knows with a divine certainty the faith which it has received in charge.

THE CHURCH THE TRUE JUDGE IN MIXED QUESTIONS. Now, no Christian, nor any man of sound mind, claims this for the civil power; and if not, then either there is no judge to end the strife or that judge must be the Church, to which alone the revolution of Christianity in faith and morals was divinely intrusted. If, then, the civil power be not competent l

THE CAUSES OF THE REVIVAL OF CASARIEM. But the two chief causes of the revival of Casar ism in Christendom are-first, the school of jurists

created by the Pandects of Justinian and the University of Bologna, from which sprung the whole theory and organization of the Ghibelline Casarism ; and, secondly, the influx into Italy of Greeks and Greek literature, and Byzantinism after the fall of Constantinople. It was this that rendered possible in Christian Europe the royal supremacies of the sixteenth century. The theory of investing the Prince with supreme legislative and judicial power over all persons and in all causes, ecclesiastical and civil, is not only Byzantine but Pagan. It is the reunion in one person of the two powers which Christianity has put as under. And it has been followed in every country where it has taken root by civil despotism and by religious persecution. The most ample exhibition of this is to be found in the Tudor legislation, and in the enforcement of a legal religion in England and Ireland by penal statutes. The religious history of England, Scotland, Den-mark, Sweden, and the North of Germany in the sixteenth and seventcenth centuries is the history of the revival of Cæsarism, and of a reaction against the liberty of religion and of conscience with which Christ has made us free. What is chiefly to be noted is that this oppression of Christian freedom has been accomplished to the cry of liberty, of religion, and of conscience.

THE PRUSSIAN CHURCH LAWS.

It must, however, be acknowledged that violent and sacrilegious as the acts of the free State have been and still are in practice, Italy has hitherto refrained from committing itself (in the domains of principle and of law) to doctrines such as are em-bodied in Prossian Ecclesisstical legislation. From this the Catholic faith and instinct of Italy have saved it. Through twenty years of revolution it has never optangled itself in the tyrannous and pedan-tic absurdity of the Falck laws. It has two things profoundly impressed upon its intellect and its conscience—the one the impious monstrosity of the "Divus Cæsar;" the other, and inextinguishable consciousness that the Catholic Church is a Divine creation. Excepting a handful of Petruccelli della Gattinas no people in Europe can look on with less sympathy or more secret contempt upon the Prussian persecution than the Italians. But the pretensions of the Berlin Government are only the first indications of an Imperial omnipotence, which will hereafter be more explicitly and violently put forth This Imperial legislation may be regarded as the link between the old Royal supremacies of the six-teenth century and the revived *Lex Regia* which the anti-Christian revolution is preparing for the future of Europe.

The doctrine of an article in the Pall Mall Gazette of January 23, 1873, saying that nations should be put above the churches as objects of affection and loyalty must be regarded as Paganism revived.

The Ober President of Posen has called on the Archbishop of Posen to resign his Archbishopric for numerous offences against the Falck laws, which offences are so many high spiritual duties. If he refuses to resign within eight days he is cited before the Royal Tribunal in Berlin. The act 24 and 25 Henry VIII, made the King outright head of the Church, and by one stroke all jurisdiction formerly belonging to the Pope was transferred to the Crown. This was intellibible. The Falck laws are indirect and circuitous. They compass what they do not claim. They suspend all spiritual jurisdiction on the civil power, and make the sovere.gn absolute in matters of religion. What is this but "Divus Casar?" It is the reuniting in one person of the two powers which God has separated, and a denial not only of the supremacy of the spiritual power of the Church of Christ, but a denial that any such spiritual power of divine institution exists upon carth. This, as we have seen, was formally enunciated by the Emperor in his letter to the Pope.

THE CHRISTIAN FAITH WIPED OUT IN PRUSSIA.

Now, we might at first sight wonder how such a preposterous claim could have been set up in the nineteenth century. But there are agents at work which will account for it. First, there is perhaps, no country in Europe from which the Christian faith has been more completely wiped out than Prussia.

IRISH INTELLIGENCE.

ONE OF THE ISISH MARTYRS-We extract the following account of the martyrdom of an Itish Archbishop from "Historical and Legendary Re-collections of the Bock of Cashel," by M. St. John Neville, recently published in Dublin :- "At the same time that the Protestant Archbishop of Cashel appointed by the Crown, was enjoying the reward of his services in the pluralities before mentioned, the Catholic Archbishop of Cashel, consecrated by the Pope, was diligently labouring to win the re-compense promised to those who flight the good fight and keep the apostolic faith. Christendom presents no more glorious record of Martyrdom than that of Dermot O'Hurley. Deeply learned, he had filled the chair of rheturic at Rheims and of Ibil-osophy at Louvain. Later on he went to Rome, where his great piety and many gifts, united with singular gentleness and refinement, won for him the esteem of Gregory XIII., who elected him to the See of Cashel. He is described by O'Sullivan as a man of majestic appearance and noble bearing, and he adds that 'none more mild ever held the crozier of St. Cormac.' He came to Ireland, well knowing that tortures and death beset his path. Hunted from place to place, he for some time fulfilled his mission under various disguises. When at length captured he declared himself a priest and an archbishop, and was in consequence cast into a dark and loathsome dungeon, and kept there bound in chains till the Holy Thursday of the following year. He was then a aigned before the Protestant Archbishop Loftus and the Treasurer Wollop, who left no means untried to induce him to profess himself a Protestant. offering freedom, honors and wealth on the one hand, and threatening tortures and death on the other. Having vainly endeavored to shake his constancy by words, they told him they would find to ther means to change 1 is purpose.' Accordingly he was reconsigned to prison until the 5th May, 1584, when his martyrdom commenced. His hands were bound and he was chained to a tree; his feet and legs were forced into long metal boots; these were then filled with oil, turpentine and pitch, and placed upon an iron grating, beneath which a slow fire was lighted. When exhausted nature seemed about to sink beneath the terrible torture the boots were removed, and a sight presented to view tco shocking to describe in these pages. When the Archbishop revived he was again tempted with carthly allurements, and threatened with a renewal of the torture alike in vain. During all this fear-ful agony he never breathed one complaint, never opened his lips but in prayer and invocation; and like St. Laurence under similar trinls, his face never lost its usual expression of sweet and holy gentleness. When his sister, maddened at the spectacle, implored him to accept the terms of his persecutors and forswear his faith, sternly he turned from her and commanded her to ask pardon of Ged for the grievious sin she had committed in suggesting apostacy. So great became the public horror and ex-citement on the dreadful details of the Archbishop's sufferings becoming known, that it was judged pru-dent to bring the scene to a close. On Friday, May 6, 1584, as day began to dawn, he was conveyed to the place now called Stephen's Green, and having been again tortured was there hanged. When the bright May sun, with all its poetry of hope, its bliss. ful promise of fruition, shone down upon the city of Dublin, it clothed with radiance the mutilated carthly remains of a Prelate Martyr; the most favored and blessed of Cashel's Archbishops had borne his 'crown of tribulations,' his palm of victory, to that city which 'had no need of the sun nor of the moon to shine in it, and the Lamb is the lamp thereof." -Apoc. v. 23.-[It is scarcely necessary to say that Catholic Archbishops of Cashel descend in unbroken line from St. Ailbe, consecrated by St. Patrick in 448, to Dermot O'Hurley, a martyr for the faith, in 1584; and thence uninterruptedly to the present day, when his Grace the Most Rev. Dr. Leahy is the inheritor of the see and title of St. Ailbe, as the Archbishop of Munster.]

HOME RELE IN IRELAND .- In England the Tories are gaining strength, but they are making no way in Ireland, for which the Carlton and Conservative Clubs may thank Mr. Disraeli whose treachery upon It became Christian in the thirteenth century; it the Education question when he was in power, and fell into the Lutheran heresy in the sixteenth; it whose malice in "Lothair" and last session when has developed into simple rationalism in the edu-the same question was brought up, have created a cated, and into materialism among the millions of wide and deep gulf between the Irish Catholics and the Tory party, and, as it is impossible for any Catholic constituency to return a member favourable to a Tory administration while Mr. Disraeli leads that party, and as a durable Tory Government is an impossibility while exposed to the united opposition of the Irish Catholics and their representatives in Parliament, it is enough to understand why Mr. Disraeli vilifies the country that keeps him in the cold shade of Opposition. The Irish are "veiled rebels" because Ireland is Mr. Dismeli's difficulty, the impregnable larrie: to his accession to power; but, preposterous as was his charge of "veiled rebellion," far more reckless and audacious was his slanderous imputation upon the Home Rule Conference. Mr. Disraeli, according to his account of himself, never talks loosely. What he says he says deliberately and designedly. Then his assertion respecting the purpose of the Home Rulers was wilfully and maliciously false, for, however he might question their veracity, he cannot point to a word to justify his assertion that their avowed object is to dismember the Empire .-- Register. IRISH ANNIVERSARIES .- The Telegraph says :- We may hope some day to chronicle a week without railway accidents when we have to record the news that an Irish anniversary has passed off without disturbance. The Apprentice Boys of Derry celebrated the "shutting of the gates" on Thursday with the usual procession, banners, bands, flags, and the firing off of small guns." The police did not interfere, and the Roman Catholics took no notice. If this goes on for a few years the circumstance will lose all its peculiar piquancy and especial charm. There is really no pleasure in waving a flag unless somebody will be kind enough to insult it; and unless a particular air or song burts the feelings of some one else within earshot it is impossible to play or sing it conspirito or in anything like style. We never yet met an Euglish Roman Catholic who, fult the slightest objection to the terrible persecution and cruel martyrdom in effigy of the notorious Guy Fawkes, and we greatly apprehend that in time to come the 'Prentice Boys of Derry will attract as little laws. Every man who obeys them ocases in that moment to be a Catholic. fireworks, bonfires, begging, and uproarious fun. It is odd enough that in Ireland the interest in all these celebrations was distinctly revived when the Party Processions Act was passed. There was a really Hibernian delight in the violation of the law, and to defy the soldiers and the police was a splen-did display of Celtic lawlessness. But ever since the repeal of the act the celebrations have lost their favour. The police and the Papists both ignore them and in a few years noboby will think of recording them or of making a telegram out of the fact that there was a street procession and " no disturbance." Historical students will find better means of keeping alive the memory of gallant acts. CARDINAL CULLEN ON THE SITUATION .- His Emine ence Cardinal Cullen has issued a pastoral which will be read wherever the Irish people have a home over the world. The close connection of that emient Prelate with the Holy See, his personal relations with the Pope, as well as his official dignity, give to any language emanating from him great influence in his own country as well as in every land where the English tongue is spoken. He has been always the bold exponent of Catholic rights to the

And I think I know the boon you would ask 'Tis great O'Cahan's life.

To save O'Cahan's life, my liege, His lady before you stands, And the other request that I humbly ask, Is our broad and extensive lands.

Your boon I grant with all my heart, With all my heart indeed, For so fine a face I've not seen at a chase,

Nor so fine a sweating steed.

Three blasts for Ben, the huntsman said,

My liege I wish to blow, For of all the coursers in merry England, The fleetest is old Benroe.

"When the king had granted the request of Lady O'Cahan, he was also graciously pleased to present to her a gold ring set with an emerald, around which ran a shamrock, and engraven on it were these three words, Veni, vidi, vici. Being informed that their aflairs were all well in Ireland, they made a sojourn at the court of Britain for eight months, during which time two events happened; most important in themselves to Lady O'Cahan; the one was the decease of her noble lord, and the other was the birth of a son, the only presumptive heir to the estates of Dooneven. This child was named Donald O'Cahan, but his own countrymen, to distinguish him from others of the same family, surnamed him Donald Givlagh, the Gaelic for fetters, intimating as if born in chains. He was a brave man, fond of supporting the former dignity of the family, as the monastery experienced during his time.

"He had led his forces to the western part of the kingdom to succor Tyrconnel in his wars, where he received a severe wound in the breast, and was under the necessity of being conveyed home in a litter On his way to the castle of his forefathers, he was met by a cousin named Donald Clairy, or Donald the scribe.

"This person was his agent, and was also empowered to keep the books of the monastery, the library of which, containing many valuable manuscripts, with the remaining history and records of the O'Cahans, he had burned in the absence of his friend, and his reason for such an act was that he considered himself apparent heir. On meeting them bearing his wounded friend, with his cloak laid over him, 'Who is this,' said he, ' that you bear, more like a decrepit female than a warrior?"

"The troops, seeing something cruel in his looks, as they thought, remained silent, when, lo, with a poinard he extinguished the last vital spark in as generous a breast as remained behind him.

"The barbarous act was scarcely committed, when an officer under him struck off the assassin's head .--The lands, being left then without a true heir, were taken possession of by the monarch of England, and so have remained to our day," said Cairbre.

There's an Isle in the verge of the ocean, There's a land where the Shamrock grows green, There is Mary with a snowy-white bosom, Oh I the fairest I ever have seen I There's a stream that steals lone through the moun

tains, Where my spirit's oft wandering you know,

Inhailing pure draughts from that fountain,

* A plain on the banks of the Ros, south of Dungiven.

It does not recognize any laws except of its own making.

Its essence is the claim to absolute and exclusive sovereignty. It by necessity excludes God. His sovereignty, and His law. The sole formation of law is the human will, individual or collective.— Crosser finds the law in himself, and creates right and wrong, the just and the unjust, the sacred and the profane. It has no statute book but human nature, and Casar is the sole and supreme interpreter and expositor of that natural law, morals, politics, and religion all como from him, and all depend upon him. The Sovereign Prince or State legislates, judges, executes by its own will and hand. This sovereign power creates everything ; it fashions the political constitution ; it delegates jurisdiction, revocable at its word; it suspends or measures out personal liberty; it controls domestic life; it claims the children as its own; it educates them at its will, and after models and theories of its own. Now, this exclusion of God is the deification of man. It puts man in the place of God as the supreme legislator, the fountain of authority, liberty, law and right. It gives to him the control of men's actions and men's minds.

THE COURSE OF C.ESARISM.

The Archbishop, after some learned remarks on the Lex Regia of Rome, the Crearism of Caligula, and citing passages from Ulpian, Gaume, and Terasson, proceeded to trace the course of Cæsarism in the Christian world. There can be no Cæsarism, he said, where Christ reigns. Christianity has subjected the ontward actions of man indeed to civil government, but it has withdrawn from civil rules the whole domain of religion. The State may imprison the body and even take its life, but it has no jurisdiction over the soul. All its acts are free. They have no law giver or sovereign but God alone. By the coming of Christ into the world the kingdom of God was set up among the kingdoms of men. Cæsar was no longer "Divus" nor 'Pontifex Maximus," nor absolute nor exclusive lord of man. No man any longer had unlimited sovereignty over many, and no man could by right hold property in man. The Son of God had redeemed men into the liberty

of the sons of God, and He secured that liberty for ever by a govereign act. He divided the two powers, spiritual and civil, and gave them into different hands, so that they could never be again united in one person, except Himself and his Vicar, upon earth.

The presence of the Catholic Church among the civil powers of the world had changed the whole political order of mankind. It has established upon earth a legislature, a tribunal, and an executive independent of all human authority. It has withdrawn from the reach of human laws the whole domain of faith and of conscience. This is the solution of the problem which the world cannot solve. Obedience to the Church is liberty; and it is liberty because the Church cannot err or mislead either men or nations. If the Church were not infallible ebedience to it might be the worst of bondage. This is Ultramoutanism, or the liberty of the soul divinely guaranteed by an infallible Church; the proper check and restraint of Cæsarism, as Cæsarism is the proper antagonist of the sovereignty of God. Extracts from the letter of Saint Gelasius to the Emperor Anastasius, and that of Saint Bernard to

to decide the limit of the spiritual power, and if the spiritual power can define with a divine certainty

its own limits, it is evidently superior. I do not see how this can be denied without denying Christianity. And if this be so, this is the doctrine of the Bull "Unum Sanctum," and of the Syllabus, and of the Vatican council. It is, in fact, Ultramontan-ism, for this term means neither less nor more. The Church of Jesus Christ, within the sphere of revelation, of faith, and morals, is Christ or Anti-Christ. If it be Anti-Christ, every Cæsar from Nero to this day is justified. If it be Christ, it is the Supreme Power among men; that is to say (1), it holds its commission and authority from God; (2), it holds in custody the faith and the law of Jesus Christ; (3), it is the sole interpretation of that faith and the sole expositor of that law; it alone can fix the limits of the faith and law intrusted to it, and therefore the sphere of its own jurisdiction ; it alone can decide in questions where its power is in contact with the civil power-that is, in mixed questions; for it alone can determine how far its own Divinc office, or its own Divine trust, enters into and it is precisely that element in any mixed question of dis-

puted jurisdiction which belongs to a higher order ind to a higher tribunal.

For instance, a Catholic Professor of Theology in a State University, salaried by the State, refuses the definition of the Vatican Council. The Bishop excommunicates him the State supports and pays him in spite of the excommunication of the Church as a Professor of Theology. Here is a mixed question made up of stipend and orthodoxy. Surely orthodoxy is a higher element than stipend ; faith is of a higher order than thalers; and to judge of orthodoxy and faith belongs not to the civil but the spiritual tribunal, which is (in that sphere) superior, absolute, and final?

WHAT CÆSARISM IS.

The sum, then, of our argument is this !-- Cresarism consists in (1) the union of the two powers in one person; (2) in the claim of supremacy over all causes and persons; (3) in the exercise of conscience in spiritual matter; (4) in the isolation of the national religion on the plea that no foreign jurisdiction can enter the State; (5) in the isolation of national churches, and thereby the rejection of the universal authority of the Church.

Ultramontanism consists [1] in the separation of the two powers, and the vesting them in different persons; [2] in claiming for the Church the sole light to define doctrines of faith and morals; and 3] to fix the limits of its own jurisdiction in that sphere; [4] in the indissoluble union with and submission to the universal jurisdiction of the Holy See. Such, then, was the Cæsarism. of the heathen world, the dominion of man over man, both in matters of civil obedience, and in matters of religious worship : and such was the restraint of this absolute and intolerable sway of man over man by the separation of the two powers, temporal and spiritual, into distinct authorities and spheres of jurisdiction vested in distinct persons. But Cæsarism is in human nature. It is the government of flesh and plood, or of " blood and iron," and though restrained for a time by Christianity it has never been extinct. Through the whole history of Ohristendom, from the fourth to the sixteenth century, it has been al-Conrad, King of the Romans, and from the writings | ways striving to reassert itself.

the people. The idea of a church with spiritual authority is simply effaced. The civil power, with its military organization, is the sole ideal of power before the eyes and the minds of the Protestant po. pulation of Prussia.

The school known at Munich as the Byzantines has been preparing the way for the Imperial primacy of Berlin. The Byzantines got their name from their literary labors upon the Greek Church, and the canon law of the Patriarchate of Constantinople. They so far affected the Government of Munich as to induce it to meddle with the seminaries of the Bishops. It was the school, together with certain persons once honored among us, who used Prince Hohenlohe as their mouth piece in conspiring against the Vatican Council. After this their ecclesiastical politics were carried to Berlin, and the Government of Prussia was hereby led to commit itself to the patronage of the "Old Catholic" heresy Like all heretics, they sheltered themselves under civil power, and flattered it into the attempt to carry out their Byzantine Erastianism against the Catholic Church in the Empire.

THE FREF MASONS.

Finally, there is another agency which has been far more potent than all others in bringing about this present persecution. There is no manner of doubt that the sect of Free Masons has been long laboring to break up the religious settlement in Germany. The Peace of Westphalia secured the political status of Christianity, though divided into Catholic and Protestant. The Free Masons desired the overthrow of both. They thought that the time was come to complete what the Thirty Years' War left unfinished. The believed that the Catholics in Germany, weakened by the overthrow first of Austria and next of France, would easily fall under the power of the Evangelical Empire, as Prince von Bismarck calls it. It cannot be doubted that the object of the Falck laws is to render impossible the existence of the Catholic Church in Germanythat is, to exterminate it. I say this because no Catholic, without sin against God, can obey these moment to be a Catholic.

PETER STILL IN HIS SEE.

Under Cæsarism all kinds of freedom alike are violated. The natural antigonist of Cæsarism is the Christian Church, with all its liberties of doctrine and discipline, of faith and jurisdiction; and the vindication of the liberties of the Church in their highest and most sacred form is Ultramontanism. Therefore the world bates it. Therefore it now rails against it in all its tones and with all its tongues. Divus Cæsar" and "Vicarius Christi" are two persons, and two powers and two systems between which there can be not only no peace but no truce. They have contended for 1800 years. In Germany they are locked once more in conflict. The issue is certain. The shame who have always conquered. before will conquer again. Where, now, are the Emperors of Rome, Germany, and France? But Peter is still in his See, and Peter now is Pius IX.

A Hotel waiting girl of Davenport, Iowa, named Mrs. McQuade, has fallen heir to an estate in Ireland worth over \$1,000,000. The estate has been in chancery for about 50 years, and it is just now it has been settled who is to have it.