יילייני בייניים בייניים

vious to her death, I had anxiously betaken myself those sciences in which I have attained a knowledge that has procured me the life of the pencil of Timanthers, and the marble of Lissippus. this is a hidden woe, a grief that smiles. It is true that I can look upon the midnight heaven, when, like a mighty tablet, it is opened with its characters of fire and read them, and catch from their sight, those glimpses of things to come—those reveal ments of the picture world, which are the end, and aim of the mystic science I have pursued. But it is no less true, that I have thus been the assassin of my own peace. I may indeed say, that I have found sorrow in my knowledge. I had prepared everything to make the most exact calculation that was possible on the nativity of my offspring, and anxiously a waited my Queen's illness. For many weeks previous to that event-the heavens and the elements had exhausted their prodigies. The night before his mother had a dream—and she saw, and felt a monster too fearful for description, rending her womb, and bursting to the light by the unsided effort of his own strength. She shricked in her slumber-and woke me,-I mocked her fancy from her, and bade her be of comfort. But the next morning her vision was indeed accomplished fearfully. Never shall I forget that morn. You all remember it. The day broke in thunder and lightning, and shrunk back into its clouds again, as if terrified. The earth trembled—the sea was troubled—the winds drove the vapours and night mists over the early brightness of the east, and blackened it again to midnight. Tae buildings shook to their foundations-large hailstones fell from the clouds-and the rivers affrighted, swelled in their channels and rushed upon the tillage, near their banks. Amidst this general confusion and dismay-a cry from the chamber of my wife, told me the hour was come. I burst into the room—and beheld a terrible fulfilment of her fears. Before me, in the midst of the room, stood her offspring, darting his keen, and wondering glances all around. His hands were covered with gore, and his hair shaggy and black, hung upon his shoulders .-I started in horror and disgust, from the monstrous creation, and turned my eyes on the unhappy mother. She was already dead. A matricide in his birth, he had, at his entrance upon the world sacrified the life of the being who fostered him-He walked, and looked around him, as if he had been a creature of years, not minutes. Terrified, and grieved at the event, I locked the room, and set my scal upon the door, while I proceeded to consult my mystic aids in another wing of the palace. After I had sufficiently empowered myself to begin my calculations, I found that Sigismund was born under that fatal horoscope where the sun and the moon meet in the mid-heaven, and contend in hues of blood. That most deadly of all the heavenly symbols, Ganda Draconis of the fiery dragon, under whose influence scarcely one in a million is born, was visible in the right house of his horoscope .-From all my observations, I deduced-that Sigismund, if suffered to live in freedom, would curse Poland with his sway-would occasion civil broils, and amongst other crimes, would humble my own gray hairs to the dust—and usurp my crown.— Trembling for my people, yet more than for myself, -I took my resolution. I gave it out to the general state, that my Queen and her infant had both perished, and trusting my secret only to the aged Clotaldus, I had the infant conveyed secretly to a prison, which has been long built within the bosom of those stooping cliffs, and which I have now no longer, any reason for concealing. This was the cause of those edicts which were proclaimed-prohibiting any from entering those mountains, on pain of death. There he has lived-and lives. Clotaldus has been his only immediate attendant, from the time his birth—he has never seen or spoken with any other-and from him he has learned all in science, and in religion, that befals a prince to know. There was one consideration that urged me to preserve the place, and manner of his concealment, still unknown but two, far more weighty, have spirited me to the avowal. The first is this-I love thee, Poland, and I would not, knowingly, give over thy happiness, into the keeing of a destroyer. But secondly, if a man play the tyrant himself, in order to prevent another from doing so, where is his justice, or the world's profit? And lastly, what assurance have I, that my divination is correct ?-The planet inclines, not compells-and what proof have I, that Sigis-The pos mand will be a tyrant? are thus and thus in the houses of his horoscope .-Is that demonstration? No. But I have found a remedy for all, that will perhaps surprise you. He knows not yet, who he is—nor why confined. Tomorrow I will have him placed in his slumber under my canopy, and after, seated on my throne-that he may rule the kingdom. If he prove other than his stars forebode-you will own him for your princeand I shall rejoice in the discovery of my error. If on the contrary, his cruel nature betrays itself, a second sleeping draught will place him again in his cave. I shall have done my duty in the trial-and then Estrella and Astolpho, by your union, if you could consent to such a measure, peace would be insured to the kingdom, and to me. I am your king, and I decree this. I have experience, and I advise it. I am an old man, and I desire it. And if it be

give your consent-Astolpho-speak for both." (TO BE CONTINUED IN OUR NEXT.)

true what the Roman Seneca has written-that a

king in his kingdom is the humblest slave in a

great republic-as a slave, I entreat that you will

LECTURE ON NAPOLEON BONAPARTE AND THE POPE.

BY REV. FATHER MERRICK, S.J.

CONCLUDED. In answer to this menace, Napoleon thus wrote on July 22nd, 1807, to Eugene Beauharnais, son of the Empress Josephine: "His Holiness dares to threaten me. Does he believe that the rights of the throne are less sacred in the eyes of God than those of the tiaral there were Kings before there were Popes. He says that he will denounce me to christndom. That ridiculous thought is an error ten centuries behind the age. What does he mean by denouncing me to christendom? Does he mean to excommunicate. me? and if he does excommunicate me, will his excommunication cause their muskets to fiv from my soldiers' hands?" Much more wisely had Napoleon spoken and by much better inspiration when, six years before, in answer to the question of the first envoy whom he sent to Rome, how he should treat with the Holy Father. "Treat him," answered the then consul "treat him as though he had a hundred thousand soldiers at his back." But Napoleon had grown older since, he had been still more prosperous, the first blush of modesty which accompanies the elevation of almost every man to power for the first time had worn off; he was accustomed to rule and to be implicitly obeyed by crowned heads as well as by subjugated peoples, and the conisequence was that the omnipotent conqueror of Europe had become the slave of the devil of pride. Not until the 2d of February, 1808, did the French troops enter the city of Rome, itself and only on the 10th of June, 1806, at ten o'clock in the morning the pontifical flag was lowered from the castle of St. Angelo, amid the thunder of artillery, and the tricolor hoisted in its place. This was the consumma-tion of the crime of sacrilege and rpoliation; the mext morning a bull of excommunication against all is who had taken part in the invasion of the holy city dalwas found posted at the gates of the Basilicas of St. ne Peter, St. Mary Major, and St. John Lateran. In this celebrated document, after relating how not-

withstanding his great proofs of condescension towards the French nation, on the Feast of Purifica-

rilgeously invaded, the Sovereign Pontiff, recalling an example of holy writ, declares that if Neboth could not give up his vineyard which was the in-beritance of his forefathers to gratify the cupidity of King Ahab, much less would he consent to the spoliation of the vineyard of, the Lord confided to his custody. Then he enumerates the intolerable excesses committed during the proceeding year and a half by the French in Rome, exactly similar in character to those perpetrated during the last four years by the present occupiers of the holy city, where Pius IX occupies to-day precisely the same position of honorable prisoner in the year 1874, that Pius VII did in the year 1809. Finally, the holy Father continues, "the time of condescension has passed . . . therefore, by the authority of the Almighty, and of the Holy Apostles Peter and Paul, and by our own, we declare that all those who, since the invasion of this illustrious city and the sacrilegious spolation of the patrimony of St. Peter by the French troops, have committed in Rome and in the possessions of the Church the excesses we have denounced * * and all those who have given the orders or helped in the execution of those crimes · have incurred the greater excommunication and the censures denounced by the Holy Canons, · And if by the decrees of general councils * need be we again excommunicate them." The bull winds up by a prayer for the conversion of the misdoers.

What was the pretext which the French Emperor made use of to deprive the Holy Father of his temporal possessions? Because he persisted in not violating his duty as a neutral. Napoleon published an edict declaring all the ports of England in a state of blockade. Though he had no fleet to blockade them, so submissive were the continental powers to the will of the autocrat that they ceased commercial relations with the island-kingdom. Napoleon sends orders to the Sovereign Pontiff to expel English and other subjects from his city and forbid English vessels his ports. The Pontiff, the weakest of temporal Kings, answers that he cannot in conscience violate his duty towards a nation with which he is at peace, and Napoleon in consequence strips him of his territory. In the middle of the night of the 5th and 6th of

July, a band of brigands—for such only could they be called-broke into the pontifical palace and the holy Father was secretly hurried away from the centre of christendom and obliged to enter upon a long exile. He was permitted to be accompanied only a short distance by Cardinal Pacca, his dearest friend. So hasty was their departure that on examining the contents of their pockets they found that the Holy Father had only twenty-two pence with him and the Cardinal sixteen. Touly an apostolic way, the Holy Father himself exclaimed, to begin an expedition. I will not relate all the hardships of this journey and the unnecessary cruelty which accompanied it. As at the present day when the horde of Victor Emmanuel broke down the walls of the eternal city and drove our present beloved pontiff into the Vatican, there to remain a prisoner till God releases him or disposes of him by some other lot, so when the gentle Pius VII. was dragged ruffianly from Rome to the little town of Savona, by a bigger bully than the debauched King of Italy, all Europe looked on in silence, no government raised its voice to protest against the deed .-Oardinal Pacca remarks the fact in his memoirs: a striking proof," he says, "of the verification of the divine admonition that the successor of St. Peter must not put his trust in princes." The Church of God, indeed, does not depend for its preservation on the power and will of man; it will be preserved in all its vigor long after the decaying ruins of monarchies and kingdoms shall have crumbled in the dust, by the providence of God. The chief pastor of the Church, however, was not without consolation in the midst of all his afflictions in his painful journey to Savona, and afterwards from Savona to Fontainebleau. Everywhere that he passed he was received with ovations by the populations in France as well as in Italy, all pressed to receive his blessing, and their sympathy was enough to make him forget the hardship of his treatment. Yet he sank under the hardships. During his passage from Savons to Fontainebleau he became so ill that it was necessary to administer to him the last sacraments: vet travelling was not suspended a moment, even while he was in this distressing condition. The great bully was trying to frighten the old man; the soldier was trying to conquer by violence the priest. But it was in vain; the pontiff who had told his emissaries long before that he was ready to retire into the catacombs, was not to be forced into submission by the brute power of physical violence. A more artful way of acting on him was to use the perfidious influence of unfaithful bishops of the Church. Bonaparte wished to obtain the Holy Father's agreement to certain proposals. The bishops of France, all of them appointed by Napoleon, did not behave, as a body, during the captivity of the Sovereign Pontiff, with the noble firmness which they had sometimes formerly, and have since displayed. They showed themselves subservient to the wishes of the soldier Emperor, and wrung from the venerable prisoner concessions which he afterwards bitterly regretted. All, however, were not so submissive but those who were not submissive, were deprived of their sees and cast into prison. Napoleon had forced most of the Cardinals to come to Paris that he might parade them at his court .-Thirteen of the number refused to be present at his second marriage with Maria Louisa of Austria while his first wife Josephine was still living. Whatever theological justification of this step of Napoleon may be to-day given, it was done without the authorization of the Holy Father, and in consequence the cardinals did not believe that they could be present at the ceremony. They exposed themselves to the danger of death from the anger of the irritated monarch. Some of them he did indeed threaten with death, but he feared to make martyrs, and confined himself actually to punishing them by obliging them to lay aside their purple robes and dress in simple black like common priests. Hence they were afterwards known as the Black Cardinals .-One simple priest at this time, however, knew how to face and subdue this wild untamed offspring of Corsica. This was M. Emery, the superior of the Seminary of St. Sulpice, a man eighty years of age. "How is it," said Napoleon to him, "that you and all the bishops of France who have studied theology all your lives, that you cannot find any way of settling my difficulties with the Popo? Had I studied divinity but six months, I would easily solve the difficulty, for God has given me understanding." Who is the Pope?" asked he again one day of the same man in a tone of furious anger, in one of his fits of unrestrained violence. "The Pope," answered the venerable priest. "is what he is said to be in the catechism taught by your Majesty's orders in all the churches of France. The Pope is head of the Church, the Vicar of Christ, to whom all Christians owe obe-

On the very day on which the Holy Father was carried violently from Rome. Napoleon Bonaparte gained the great victory of Wagram, which resulted in his marriage with Maria Louisa and the practical subjection of Austria to France. Heaven, instead of chastising him for his attack on the Church, seemed to crown him with greater success. God is slow, slow in all His works, because He has all eternity to fall back upon; and yet He is fast, because He is always sure, sure in recompenses, sure in His chas. advised the father of the faithful to this step, had Pius VI. or he may be restored to liberty like Pius sum of \$5,000 as a rund to the military adventurer victory enabled him to re-establish his power in VII. But the church will last, the succession of railroad baggage smachers.

dience." "The abbe Emery," afterwards said the

Emperor, " speaks like a man who knows what he is

talking about " " Had Napoleon found in all the

bishops of France," is the reflection of Cardinal

Pacca, "the same energy and prudence, he never

would have become a persecutor."

tion, while he was himself offering up the divine was not satisfied. England yet braved him, and sacrifice, the Capitol of Christendom, had been sac. Russia, with all Asia behind it, still remained unsubdued. On the 9th of May, 1812, he set out at the head of an army of six hundred and fifty thousand men to conquer Russia, or rather to conquer the world. This vast army was composed of the best disciplined veteran troops, who had never known defeat and who, under Napoleon himself, believed themselves invincible. At Dresden eight monarchs came to offer him homage. During his stay in this city, says the historian Abiron: "four kings were frequently to be seen waiting in his aute-chamber; queens were the maids of honor to Maria Louisa With more than Eastern magnificence he distributed diamonds and gold crosses among the innumerable crowd of princes, ministers, dukes and courtiers, who througed around his steps. It was during this march to Russia that the Holy Father was by his orders carried with such violent haste from Savona to Fontainebleau; that it became necessary to administer to him the last sacraments, and even then the travel was not interrupted. On the 23rd of June the army reached the river Niemen, which divided the territories of Russia and Prussia. As the Emperor rode along the bank his horse stumbled and threw him to the ground. The General De Segur, an eye witness, has left us a vivid account of the disastrous campaign which followed. Over a desert earth, following an enemy who always iled away and could never be found, the French army began to suffer from every privation. It was now God's time, and He showed clearly that it was He who humbled the pride of the Conqueror.— Every element was turned against the invading army, earth, air, fire and water. On their very entrance into the Russian empire they were saluted by a terrific storm, which occasioned to them the loss of ten thousand horses. After many delays and calamities they reached the city of Moscow, but it was to see it destroyed at night by fire kindled by the hands of its very inhabitants. But what saddened the French officers above all, was to see that their chief had no longer his accustomed vigor; in mind and body he appeared no longer the same man. A miserable infirmity, the same from which his nephew habitually suffered disabled him from attending with his usual energy to the direction of affairs. It became necessary to retreat. And now let us listen to the words of the historian of this march. Ponaparte had often repeated to Cardinal Caprara what he had written to Eugene Beaubarnais: Does the Pope think that his excommunication will make the muskets fall from the hands of my soldiers?" On the 6th of November, writes De Segur, "the sky becomes covered, the snow begins to fall, accompanied by gusts of wind as though the heavens were coming down to join with the earth and this hestile people to consummate our ruin.-The frozen soldiers fall in the snow, which covers them until the whole line of march is filled with those mounds of human bodies like graves in a grave-yard. . . . Their weapons appeared to their stiffened hands to be an insupportable burden. Frequently they stumbled, and their guns falling from their hands were lost in the snow. They did not throw them away; cold and hunger snatched them from their grasp. When the main portion of the French army crossed the Beresina it was reduced to ten thousand men. There the Emperor abandoned it, and the horrible sufferings which still remained for it to undergo, we may here omit.

Five months after the Holy Father had been brought to Fontainbleau to continue his imprisonment, and little more than six months, after his own departure from Paris at the head of his brilliant army of six hundred and fifty thousand men, the Emperor Napoleon Bonaparte returned to his capital, a fugitive, the first of all that army to escape now reduced in all to about twenty thousand wretched wanderers. With that energy which combined with his intellect, made him the great man that he was, the defeated hero set to work immediately to raise another army great as the one which he had lost. But now he felt, more than ever he had before, the necessity of his being on good terms with the Holy See. The health of the Holy Father, who was now seventy one years of age had been so impaired by sickness, the harsh treatment he had undergone, his being deprived of the and unblushingly threw his arms around his neck and kissed his cheek, the loving hearted Pontiff forgot all the ill-treatment he had received, accepted these demonstrations as symptoms of genuine affection, and gave undeserved confidence to the assurances of desire for sincere reconciliation of a man who only sought to strengthen his political position by the subjugation of the Church. Various accounts are given to us of the interviews between Napoleon and Pius VII at Fontsinebleau. It appears that the royal executioner adopted alternatey the system of caresses and abuse with his victim Once he was on the point of striking him in the face. Fnally, the harassed pontiff yielded to his adversary so far as to accept and sign his name to a compromise on the points that were debated; by so doing he hoped to escape from still greater concessions, but the compromise itself involved some sacrifice of Church principle. The Emperor, having obtained what he came in search of, went his way, and had it publicly proclaimed that a new Concordat was agreed to by the Pope, and a perfect mutual good understanding existed between them both. No proclamation could have done more to sustain the waning popularity of the leader now battling against adverse fortune. The Pope himself, how ever, who had here committed a grave fault, if a man no longer possessed of physical strength enough to be complete master of his reason was capable of committing a serious fault, so soon as the deed was done fell into the profoundest melancholy, a state of remorse bordering on despair. But Pius had now drank the last drop in the cup of humiliation, by which God intended to perfect his sanctity. He fell, but under circumstances of the greatest extenuation for his fall, but it served him to give him an example of sublime humility. Encouraged by his faithful friends and servants the illustrious cardinals, Pacca and Consalvi, who were now allowed to return to his side, he rallied from his despondency, and on the 24th of March wrote with his own hand a letter to the Emperor wherein he retracts and annuls all the imprudent concessions he had made. "In the presence of God." he writes, "before whom we shall soon be called to give an account of the power intrusted to us as Vicar of Jesus Christ, for the government of the Church, we declare, in all apostolic sincerity, that our conscience invincibly opposes the execu-tion of the articles contained in our deed of the 25th of January. We acknowledge with grief and confusion that we should be using our authority, not to build up, but to destroy had we the misfortune to execute what we imprudently promised, not as God is our witness, with any evil intention but through pure weakness, for we are but dust and ashes." Hore is the priest! And who is the greater man of the two—Napoleon Bonaparte, with all his genuis, but with his want of principle, or Pius VII., worn, and almost dying, humbling himself for an involuntary fault? No one can hesitate about the answer; but Bonrparte was the embodiment of that greatness which the world admires. Pius VII. was the realization of a sublime ideal to which only the grace of God can give existence.
What vengeance the disappointed Emperor would

Europe, we cannot tell. But his time was over. On the 23rd of January, 1814, Pius was obliged to depart from Fontainebleau for the south of France. On the first of April of the same year, Napoleon, beaten, no longer in Russia and in Germany, but in France itself, and obliged to retreat to the same Fontainehicau, and abandoned by all his friends. there heard of his dethronement by the very Senate which he had created to govern his Empire. Three days later he there signs his own abdication, and learns that he is to be banished and confined an exile and a captive himself on the Isle of Elba. In half-a year he leaves Elba to invade France, so to say, all alone, but only to be beaten again at Waterloo, and to end his days after seven years of dreary confinement on the rock of St. Helena. Pius VII. returned to Rome. One of the first acts of this holy Pontiff after his restoration to his Apos-

tolic See was one which makes his memory dear to every member of the order founded by St. Ignatius of Loyola. His predecessor, Clement XIV., fortytwo years previous, forced by the enemies of the Church to sacrifice one religious association in order to save the Church from greater persecution, had suppressed the Society of Jesus. Pius VII., less than two months after his return to Rome, re-established it. By this act he intended to apply a remedy to some of the evils from which Christian society suffered, by resuscitating a body of men who devoted their lives to study, and who had for their object to teach and preach sound doctrine in every way to every kind of people. The Society of Jesus had gone down into the grave by unjust persecution, like Him whose name it bore. So long as the spirit of the heart of Jesus animates it, it will be forever grateful to the Pope to whom it owes its resurrec

Pius VII., lived till the year 1823, that is, till the age of 91, and his reign was the longest of all the pontiffs before our present beloved Holy Father, the years of whose rule in Rome have surpassed those of St. Peter himself. After much suffering he lived to see long days of peace. A few moments before he expired an attendant addressed him by the title "Your Holiness." "What !" he exclaimed, "Holiness? I am but a poor sinner," So died Pius VII. Two years before him, Napoleon had given up his soul to his maker from his prison in the midst of the Atlantic waves. He had had time to reflect on the vanity of human glory, on the instability of everything human and the brevity of all greatness except that which comes from God. During those years of solitude, and especially at his last hours, the faith of his boyhood revived. He received the rites of the Church with expressions of pious joy, and we have reasons to hope that he saved the one thing which alone, after all, to even the greatest genius is worth living for, his immortal soul; but if he has done so, we may ascribe it justly in great measure to the prayers of the pontiff whom he so long treated so ill, but who did not cease to pray for him even after he had gone down into the tomb.

The history of Pius VII. and Napoleon I., teaches a lesson which should not have been lost on three men who were powerful in Europe four or five years ago. The first of these was the Emperor Napoleon III. This man had studied history. He ascended the throne under many advantages. He was not young and inexperienced, but forty years of age .-Like his great uncle he knew the necessity of religion for a people and the power which unity of religion gave to a government. Had he boldly and consistently declared himself a Catholic ruler, Catholic France was strong enough to assure not only the perpetuity of his reign, but also of his dynasty But he seems to have adopted with a kind of family adoration all the ideas of his uncle as they were crudely formed in that great mind, only tinging them, in accordance with his own character, with a deeper shade of political duplicity. He had read how when the Papal power was considered definitely destroyed by the first Republic, the Cardinals were providentially allowed to meet in Venice on the demise of Pius VI., and elect his successor, Pius VII. in all liberty. He had seen how his very uncle, when he had consummated the measure of his iniquities, was struck by the hand of God with defeat, knocked from his throne, and Pius carried back triumphantly to Rome, and the Protestant napresence of all his trustworthy counsellers, while he tions of Europe insisting upon rendering him all was constantly surrounded by the artful minions of honor as the first of temporal potentates. He his enemy, and grief for the afflictions of the knew that his uncle had had a son by his second Church, that his mind also became weakened to wife, to whom he audaciously gave the title of King some extent, and the energy of his will remained no | of Rome, and he knew what the fate of that child longer the same. When, therefore, the perfidious had been. Yet he abandoned the Holy Father, soldier came to visit him in his place of captivity, struck treacherously at his temporal power and contributed to the formation of a kingdom of Italy which is built on robbery and blood The half christian, half-freethinker, half-prince, half-conspirator, had learned nothing. It is worth while re-calling how God treated him, recent as the events have been, when he, too, had consummated his iniquity. He lost his empire for himself and for his lynasty, he too had his Elba in Wilhelmshohe and his St. Helena in Chiselburst. He may not have had to undergo the indignities which his uncle was obliged to submit to, but substantially his humilia-tion was the same. The coincidence moreover between the calamities which the French nation has suffered on his account, and the blows struck at the holy Father by the perfidious Italian government are so striking that it is impossible not to recognize the hand of God in the very details of these misfortunes and it is well to recall them here. On the very day when the evacuation of Rome by the French troops is announced, the French army suffers its first defeat at Wissembourg: on the day and at the hour when the French general at Rome embarks for France, it suffers its second and overwhelming defeat at Woerth. On the day when the last four thousand French troops leave the Papal States, four thousand French prisoners fall into the hands of 1870 in favor of the Curial jurisdiction?" the Prussians. On the day when the Piedmontese seize Civita Vecchia, the Prussians enter Versailles. On the day when the Italians complete their investment of Rome, the Germans complete the investment of Paris. On the 23rd of January, 1871, Prince Humbert enters Rome to take up his residence at the Quirinal: on the same day Jules Fabre goes to Versailles to offer the capitulation of Paris. And on the first of February, when the Italian parliament declares the deposition of the Pope an accomplished fact, the defeated army of Bourbaki, the last hope of France, 80,000 strong crosses the frontiers strove in every way to bring down the pre and takes refuge in Switzerland, and the defeat, the occupation, and the profound humiliation of France

is a fact accomplished indeed. Louis Napoleon has gone to his las account. Pius IX is a prisoner. Will he remain such? The other two men who should have learned from history are William, King of Prussia, and now Emperor, of Germany, and Victor Emmanuel, King, by right, of Sardinia, and by fraud and violence, of the rest of Italy, The new Emperor of Germany most plously thankful to God in the midst of all his victories, has undertaken to persecute the Catholic Church, though two fifths of his subjects are Roman Catholics. Will his em-pire stand? Time shall tell. Victor Emmanuel sent a son to rule over the ungovernable people of Spain. His son came back to him in a frigate with the ominous title "Rome," after a republic had been proclaimed on the Iberian peninsula, which commenced its long or short, but certainly troubled career, by kindly inviting the Latin races of Italy to follow in its footsteps. What fate awaits the family and the mushroom kingdom of Victor Emmanuel? Let us wait patiently for God to show! One thing we know certainly in advance that however he may allow for awhile the wicked to prosper, eventually He punishes the persecutor. And what we are all sure of beforehand is that He will never abandon What vengeance the disappointed Emperor would His Church. He will never abandon its chief pas-have wreaked on the convageous servants who had tor. Plus IX will die he may die a captive like

the Pope will last, and when all the dynastics that now reign in Europe shall have passed away and when new revolutions shall have swept even from the remembrance of man the momentary empires and the pseudo republics of socidental creation, man will still exist ruling over hundreds of millions of souls, because he is the Vicar of Jesus Christ and the representative of all spiritual authority on The reverend lecturer concluded amid great ap

CERMANY AND THE POPE

Archbishop Manning's Explanatory Warning to Press-Writers on the Papacy.

THE CHURCH ON CIVIL ALLEGIANCE

The January number of Macmillian's Magazine con. tains the following letter from Archbishop Man. ning:-

" La Spezia, Dec. 10, 1874.

"Sir.—The postscript to an article on 'Prussia and the Vatican,' in your December number, needs an answer, and it shall be given. For a writer who affirms that the Head of the Catholic Church claims to be 'the Incarnate and Visible Word of God,'I have really compassion. Either he sincerely knows no better, and for such exceptional want of knowl. edge is worthy of all pity; or, knowing better, he is an object of compassion for graver reasons.

"I will counsel this gentleman to draw his knowledge from purer and more authentic sources than 'Janus,' 'Quirinus,' and the 'Old Catholics' of Munich. They will only mislead him. It is profusely evident that he has not yet learnt the first principles of the matter he treats with such confidence in himself, and such contempt of 'Vatican Clerics.' A writer who believes that the Vicar of Our Lord claims to be 'the Incarnate Word,' has given to the world the measure of his knowledge, or his fairness, or of both.

"It will be time to discuss the Constitution 'Unam Sanctam' with him when he has not only read, but mastered, Hergenrothor's 'Katholische Kirche und Christlicher Staat,' in which the accusations of the Munich Old Catholics are fully refuted.

"The writer disclaims in his article (p.172), all intention of impugning my 'personal good faith.'-I am glad to hear it, because he did so in his last article; and he has repeated it in the postscript before me. He there clearly implies a charge of duplicity in the use of 'the Queen's English.' Let me for the last time advise this gentleman to use only the Queen's English, in which he will find none of the nicknames and none of the discourtesies which stain his writings. And also for the last time I will say that an adversary who cannot believe in the honor of those who are opposed to him, not only always strikes wide, but deserves to have his spurs backed off, and to be led out of the lists of honorable controversy.

"What I have publicly affirmed I shall publicly justify, not before your nameless correspondent, but before a tribunal in which I gladly recognize a right to know what I believe and what I teach.

"I will now turn to the postscript. In it I find an interrogatory of five questions, followed by these peremptory words-in imitation, it would seem of a late Prime Minister—not a little comic :— "'I require plain answers in plain English."

"I will give them, but not to the interrogator, whose competence I reject. They shall be given plainly and promptly to all into whose hands his interrogative false witness may fall, lest they should be misled by it. "The writer asks :--

his clergy, consider themselves before the Vatican Decrees as absolved from their allegiance to the British Crown?' " Answer-No. "2. 'If Dr. Manning and his clergy did not' so

"1. 'Did Dr. Manning himself, and the bulk of

consider themselves absolved, 'is it, or is it not, a fact that since the Vatican Decrees they are dogmatically bound, at the peril of their salvation, to consider themselves absolved from that allegiance?' "Answer.-It is not a fact. Neither I nor they

consider ourselves to be absolved from our allegiand the Vatican Decrees have not so touched our allegiance. "3. 'Is it not certain that the Irish Bishops and

the English Vicars Apostolic' 'did not consider themselves as absolved from their British allegi ance?

"Answer .- Most certain; and equally certain that we hold ourselves to be bound equally by that alle giance.

"4. 'Is there not a risk that a body of officials not so bound by the ties of allegiance to the Crown of the country in which they are actively employed and having to obey a code of laws radically different from those of that country, may come into collision with the latter?" "Answer. - Every sentence in this question

either absurd or false. "I and my clergy are bound by the ties of allegi

ance. Cadit questio. "If by 'code of laws' he meant civil laws, have no such code.

"If by 'code of laws' be meant spiritual and: ligious discipline, there can be no collision, unle Falk laws be introduced into England. "5. 'Is Dr. Manning perfectly certain that case

have not already arisen within his own jurisdictie in which clerical persons have been brought in conflict of jurisdiction, or 'have decided (sic) sin "Answer-I have no knowledge whatsocrer

any such cases. If any such have arisen, they who dealt with

them since 1870 otherwise than they would have dealt with them before 1870 have gone astray. The Vatican Council has not so much as touched an such possible question of civil jurisdiction. "Here we return to the sole point in contest.

"Before the Council met a party at Munich pr phesied to the world that its decrees would class with civil allegiances. Buring the Council the sure of the Civil Government of Europe to hinds the freedom of the Council. The Council steadfast did its duty, and defined the purely spiritual doctrin of the Authority and the Infallibility of the Head the Church. It was this they really feared. It is doctrine they had denied; and its definition was fatal to their authority, and to their personal in portance.

"From that bour their efforts have been redouble to bring down the Civil Powers upon the Cathol Church. They have succeeded in setting the Ge man Empire on fire. They are now endeavoring set fire to the civil and religious peace of our thre kingdoms. The whole network of this mischie the methods and the men, are well known. But will not succeed. The momentary stir and su picion, unhappily raised by a great name; will in little while pass away; and the English peop will not only know that the Vatican Decrees hav not changed so much as a jot or tittle of our civ allegiance, but that Catholics are better evidence to their own religion than those who are now teac ing us the meaning of our Councils, and catechizing us about our loyalty.

"I remain; Sir, your faithful servant," " + HENRY EDWARD, minimal alternation and Archbishop of Westminster.

"A Texas man who died the other day left " advised the father of the faithful to this step, had Pius VI. or he may be restored to liberty like Pius sum of \$5,000 as a fund to defend persons who he