## THE TRUE WITNESS AND CATHOLIC CHRONICLE.-JULY 7, 1876.

## ST. COLUMBA AND THE STORK. BY ELEANOR C. DONNELLY.

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[In the sixth century, Columba, prince of the Royal House of O'Donnell and O'Neill, in a moment of heat and indignation excited his kinsmen to avenge an injustice done him by King Dermot, of Tara. The result was a blocdy and disastrsus battle betwen the clansmen and the forces of the king. Columba, repented for his share in the fatal transaction, confessed his sin to an aged Monk named Manuel. With a breaking heart he prom- and laying aside her garments of weeping, clothed ised to accept and perform the penance enjoined. To quote from Father Burke's eloquent lecture on ed with the words of peace, and the people with the subject, "the confessor asked him this question: loud voices repeated the blessed word. But peace To quote from Father Burke's eloquent lecture on "What is the strongest love you have in you heart?' And the poor penitent answered : ' The love that I have for Ireland, that is the strongest affection in my heart.' Then the most cruel penance was put upon him, that he was to depart from Ireland, never to see her or put his foot upon her soil again." And so began the famous hermitage of the exile on Iona, off the Scottish coast ; and so Columba became the saint and apostle of the Picts.]

The tempest broke over the isle of Ions, The seas roaring rose in the lightning's wild glare;

Cloud rushing on cloud, like the formen in battle Awoke with their clamor the hush of the air.

Who walks on the sauds, like a monarch unscept" red?

The folds of his raiment are heavy with rain ; The hood backward blown from the white stream-

ing tresses, Reveals the grand face in its pallor and pain.

He turns to the West, he folds tight his mantle The sinewy arms on his broad heaving chest

The wonderful eyes in their lustre dilated, The lips in their gray hearded shadows compressed.

What recks he of clouds over heavens careering ? Or seas tossing wild where the dim landscape faints?

Coumba, the exile, is gazing on Erin, The saint looks afar on the Isle of the Saints !

In vain the sharp lightning strikes red on his eyehalls

In vain the vast torrents descend on his head-While the brave Celtic heart through yon green Island wanders,

The firsh that onshrined it is dull as the dead.

He sees the fair valleys, the rills fair as silver, The cattle afield, the hawthorn in bloom;

The blue, pleasant fields bending over old Ulster, Cluain-iraird a haven of light and perfume.

And all the pure memories of boyhood and manhood

And all the dear dreams of the far away years, Sweep back o'er his spirit like pinions of angels, The gold of whose garment is darkened with

from many minds? But it is not my intention at tears Yea, darkened with tears of the bitterest sorrow,

Great drops as of blood wrung from penitent eyesshall not go to Canossa,' uttered amidst the applause When the plains of Westmeath, red and reeking

with slaughter, From the mists of the past gory phantoms arise.

be a journey to Canossa or not is a matter of uncertainty, but it is a certainty that all shall be Once more at Monk Manuel's feet he is kneeling,

brought before the victorious Cross, and all shall Once more the dread sentence falls solemn and appear before that glorious standard, whether they stern : "Thy sin has been great; greater still by thy penance,-Leave Erin this night, never more to return " "O God " cries the saint, " "lis thy will that I worship, Lord Christ make this sacrifice ever more sweet " And lo! through the tempest, wind-battered and bleeding. A stork, like a snowdrift, falls faint at his feet. A speck of the ether, a feather out-wafted From Erin's dear coast it has breasted the storm Unseen, and yet seen, in the dream of the secr. Its blood on its feet trickled and warm. Ah I then the great heart of the patriot mastered The soul of the saint in Columba's old breast, He stooped to the sand took the bird to his bosom. And cradled it there like a babe in its rest. " Lie close in the arms that enfold thee," he whispered While his eyes swam with tears, and his breast rose and fell With the slumbering sobs-" in the breast of Columba, He'll bear thee secure to his own little cell. " And there his scant meal shall be thine ; his fond fingers Anointing, shall heal the red wound in thy breast, And soon through the sunshine, O creature of Heaven l He'll watch thee take wing for the groves of the west. " Across the dark waters his gray eyes shall track thec. But ne'er shall his bark follow thee to the shore; For thou canst go back to our dear native Erin, But Columbs, the exile, returns nevermore " POPE PIUS IX. HIS ADDRESS TO THE REPRESENTATIVES OF THE " LOM-BARD LEAGUE." On the 29th of May a deputation from the fourand twenty cities that, seven hundred years ago, constituted the "Lombard League," and freed Italy from the tyranny of Frederic Barbarossa, proceeded to the Vatican to celebrate, in union with the Soveroign Pontiff, the anniversary of the memorable battle of Legnano, fought on that day in 1176. The reception of the deputation was a peculiarly brilliant one, and the proceedings, from the opening to the close, were marked by unusual enthusiasm. A fervent address, recalling the event of the day, and pledging the continued attachments of the cities of Lombard League" to the cause which triumphthe " ed at Legnano, and which is still so gloriously defended by Pius IX., was presented to his Holiness. and was read, in the name of the various delegations, by the president of the confederated associations. At its conclusion his Holiness replied as follows :---

## SAINT CHRISTOPHER.

many affectionate greetings and congratulations as have recently reached me-congratulations mingl-Christopher was born in Canaan. He was twelve seet high, had powerful limbs, and a joyous couned with mournful expressions as to the present contenance. Before he was baptised he was called from which it takes its name, have obtained the dition of affairs in Italy-I would ask you to take with me a rapid review of some past transactions which have led to the state of things we all so Opher. When he was grown up he was so full of strength he said to himself, "I will wander abroad, and will seek out the greatest lord, and I will serve invaded, and wherever it obtained sway, temporary much deplore. It pleased God to put a term to the captivity of the great Pontifi, Pius VII., and to bring him back in triumph to Rome. Scarcely had he him." He came to a certain king who was mighty | or permanent, it was the sway of tyrants, fanatical, with great possessions and many subjects. This cruel exacting, and arbitrary beyond that even of arrived there than he went to the Vatican Temple one received him kindly and was glad of his strength. | pagan despots. and amidst an eager crowd desirous to pay him Opher promised to serve him faithfully. When he homage he found a loyal and a dutiful well-wisher had been some time with him, a strolling player came to the king, he sang before him, and in one of his songs he mentioned the devil, whereupon in a King of Sardinia. All Italy was in gladness, the king crossed himself; for he was a Christian. herself in robes of joy, because of the days of peace Opher wondered at this, and when the player had finished he asked the king what he meant by making the sign of the cross. The king was at first was not pleasant to very many ambitious spirits unwilling to let him know. But Opher insisted. throughout the peninsula, and still less was it welsaying " My lord, tell me, or else I will serve you no longer." The king answered, "I will tell you come to many others who, casting away from them the truth. When any one mentions the devil in my the practices of religion, and utterly forgetful of presence, I make the sign of the cross, in order God, longing to fish in troubled waters, felt a craving for revolutions and agitations to satisfy their that the wicked spirits may be kept from me, and may have no power over me." "Then," said Opher rebellious desires. What happened? The first thought of the disturbers was the thought of corruptif you are afraid of him, I have served you long enough, for I thought that there was no one mighting the heart and the mind, particularly of the ier than you." Opher went his way and sought tation in which they are justly held on account young, and I remember that it was just then said that never before had so many editions of the works | the fiend everywhere, but no one was able to show of the infidel writers of the eighteenth century been him to him. One day, while he was wandering sold on this side of the Alps as then appeared there over a desert plain, he espied a strong company of to corrupt the people. Besides these works there horsemen, and in their midst was a greyishblack came a large quantity of evil productions by con- rider. He rode with great power, and separated temporary authors. Demoralised writers associated | himself from the others. He came up to Opher and I am looking together, and it is impossible to tell how vast was asked him whom he was seeking. for the devil," was his reply; I should like to be the multitude of poisonous little works which flooded the country. Two large cities in particular his servant." " I am he," said the Evil one. Opher promised his services, and the devil took him with him. One day they came to a wide street where deavoured, not, alas! to destroy, but at least to there stood a cross. When the Evil one saw the cross, he turned aside, for he dared not ride past it. Opher was astonished at this, and said to him, My liege, why have you chosen to ride down this try. Later on another like it appeared, calling itself 'young,' but it was in truth old in malice and in iniquity. There were others at the back of these crooked path ?" The devil would fain have held his peace, but Opher said again, "You must tell Constantine Palwologus, addressed an urgent appeal me truth, otherwise I will not serve you a single to all the Western Courts to arouse their princes to day longer." The wicked one answered, " on that a sense of the danger which threatened Christenother road there is a cross, upon which Christ did hang, I am afraid of that eign, and I must always fly from it !" Opher replied, " If you are afraid of that sign, it is greater than you, wherefore I must take my leave of you, and I will seek Christ." He left him the same instant and went his way. Through the goodness of God he came across a

pious hermit. He told him he was seeking for Christ, in order to be his servant. The hermit taught him that Christ was a great king, and mighty; that he was the Lord of all, and rewarded his friends with eternal life. Thereupon Opher promised that he would serve this king of kings with the utmost zeal and fidelity. "But," interposed the hermit, " this king is an enemy to a sinful life; only they who walk in purity and virtue receive His grace, wherefore you must fast and pray for His sake." Opher answered; I will walk in virtue and in purity, but I cannot fast and piny : show me some way of serving Hifn with all the powers of my body." The hermit replied, "Below there, in the cleft of the rock, rushes a stream of at the head of the great uprising. We in the mean-time are the witnesses of this deplorable triumph; water over which there is no bridge or nathwaywill you carry me across it for God's sake ? In this manner you will serve your lord with an acceptable service." He went down there, got together stones, and built himself a hut by the edge of the rapid torrent. Many men came to that spot, and for the love of God he carried them across. He had a stick in his hand, and was always ready by day and by night. It came to pass one night, as he slept through fatigue, that he heard the voice of a child who called to him. He arose, and inquired who it was that called. No one answered, so he lay down again and slept. Again he was called. He sprang up quickly and looked about everythe water foamed fiercely about him, and the child Church has consecrated to this day. the whole world." The child replied, "You are carrying not merely the world, but you are carrying Him who made heaven and earth. With that he pressed down his head under the water. I am Christ, thy Lord and thy God, Him whom thou servest; I baptise thee in the name of God, my Father, and in my own name, and in the name of the Holv Ghost. Until now you have been called Opher, henceforth your name shall be Christopher. because you have carried Christ. Plant your staff in the ground, and to-morrow, when you perceive on it blossoms and fruit, be mindful of my power." After that the child disappeared. Christopher planted his withered stick in the ground, and in that same night it became a tree, and put forth blossoms and bore fruit. Christopher was rejoiced at what had happened, and longed to be able to serve his Lord with something better than the mere strength of his body. He abandoned the occupation at the river, and once more wandered forth. The Holy Spirit guided his steps into a foreign land. He came into a city where the Christians were violently persecuted for their faith. At first he did not understand their language, but he prayed to his Lord and immediately be understood all that the people said. He went up to the place where the Christians were martyred, and spoke words of consolation to them, to help them die with joy. When the king heard this, he was angry, and sent two hundred horsemen to seize him. The horsemen found Christopher in prayer, and not one of them was bold enough to approach him or to lay hands on him. Then the king sent another two hundred horsemen. When they saw Christopher they stood still at a distance. He, however said to them, "What do you want?" The horsemen were still more terrified, and said, " If you will not come with us, go your way ; we will tell the king that we could not find you." Christopher replied, "you must not lie! bind my hands behind my back and lead me to the king; willingly will I suffer for my Lord." They tied his hands and took him with them. Along the road he recounted to them much concerning Faith in Christ, his invisible Lord for whom he would gladly go to death. The horsemen listened to his words with astonishment, and many of them were converted. When Christopher was brought before the king, he admired his strength and form, and being pleased with him said: " If you would have honor and a pleasant life, sacrifice to our gods." Christopher answered: "Your Gods are the spirits of the abyss, but my God is creator of heav-en and earth, Him only will I serve." At which the king was angry and commanded him to be tortured. Christopher remained firm; at his courage the wrath of the king waxed fiercer. He ordered him to be fastened to a stake and to be shot at with arrows. A great wonder followed. All the arrows remained hanging in the air, and the saint looked up at them with a joyful face. As the king was more irritated by this, one of the arrows fell back and hit the king's eve, which became blind. Christopher, however, said to him. "When I am dead, take a little of my blood and anoint your eye and you shall see." "This is loose mockery" said the king, and he had Christopher beheaded. Then he took some of the blood of the saint, and bathed hi eye with it, and his sight returned. This occurrence touched his heart and he made a profession before all the people of the True Faith.

THE RULE OF THE TURK IN EUROPE. Mohammedanism has been the scourge of every country in which the followers of the impostor, ascendancy. In Europe its track has been marked

It is now more than five hundred years since the Turk first crossed the Dardanelles, and seizing Gallipoli, the key of the capital of the Byzantine Empire, (in 1357), established himself in what is now known as European Turkey. Four year later, Adrianople, then the largest fortified city of the Eastern or Greek Empire yielded to the arms of Amurat the Conqueror, and became the centre of operations by which large portions of the countries occupied by the Slavic races in South Eastern Europe were subjugated. In less than a hundred years from that time, and after an almost uninterrupted series of success over the forces of the Greek Empire Constantinople was taken, (A.D. 1453), the Greek Emperor, Constantine Palcologus, by his heroism almost redeeming the long line of preceding Greek Emperors from the contempt and detesof their effeminancy, treachery, baseness and cruelty

The fall of Constantinople was owing to the schismatic spirit of the Greeks themselves and to their hatred of Rome. Had the kings and princes in Catholic Europe followed the counsels of the Popes and carnestly heeded their exhortations the Turk would never have been able to set his foot upon European soil. But divided by jealousies their attempts upon the Ottoman forces frequently proved unavailing through the absence of hearty and cordial co-operation, and when they won a victory, it often turned out to be a barren one, securing no permanent advantage over the Moslem invaders, When Constantinople was besieged, Pope Nicholas V., in answer to a request for help sent him by dom. Venice and Genoa alone answered the Sovereign Pontiff's call to arms. They sent troops to the aid of the Greek Emperor enough to enable him to continue resistance, if not to afford the hope of victory. But even this assistance was rendered unavailing through the fanatical hatred of the Greeks against Catholics. "Away with them : we want no Latin allies," cried the Greek populace. And the Grand Duke Notoras, exclaimed, "I would sooner see the turban of Mahomet than the Pope's tiara in Constantinople." Those who survived the slaughter of the siege and the assault had this desire fulfilled by seeing a few months afterwards the turban within Constantinople.

After the fall of Constantinople, Nicholas V. received the Greek fugitives and extended towards them a generous hospitality. He made every effort to unite the Christian princes of Western Europe in a holy league against the infidel Turk, and died when apparently just upon the point of succeeding. His successor, Calixtus III, urged similar measures. The Emperor of Germany and the kings of France, England, Arragon, Castile, Portugal and the Duke of Burgundy, all promised to co-operate in driving the Turk out of Europe. But in most cases they " Most willingly will I do that," said Opher. | failed to fulfill their promises. Private interests, ent down there, got together stones, and | personal and national jealousies and ambition over rode higher considerations referring to the common welfare of Christendom, and on the 3d of Jane, A.D. 1456, the Ottoman torces appeared before Belgrade, Ladislaus VI. fled from Vienna and Europe lay open to Turkish invasion. But Pope Caliztus III. was not wanting in the emergency. Hopeless of arousing the West, he could still call upon heaven to rescue otherwise doomed Hungary. He ordered that in every parish church in Europe the bells should be rung at noon to remind the faithful to pray for where; but finding no one he once more lay the defenders of Christianity. Indulgences were down. A third time he was called, a little child granted for all who should, at the sound of the bell stood by his side, and asked to be taken across. | recite the Lord's Prayer and the Augelical Saluta Opher lifted the child on to his shoulder, took his tion for that intention. This was the origin staff into his hand, and went into the water. But of the Angelus which the custom of the John was so heavy that Opher bowed his neck. With Hunyades heroically headed the small hand every step, the water became deeper and the child of defenders of Belgrade, and was ably seconded by heavier. Opher said at last, "My child, how is it St. John Capistran, with no other weapon than a you are so heavy? I feel as though I were carrying crucifix, was ever in the breach, inspiring the crucifix, was ever in the breach, inspiring the Christian warriors with a superhuman courage. The Turks were driven back with terrible losses, and the Sultan, Amurat II., himself seriously wounded, withdrew his shattered forces (August 6, 1456), in a frenzy of rage. Had the secular rulers, the princes and kings of Christendom then seconded the Sovereign Pontiff's efforts, the Turks would have been driven out of Europe. But these rulers were jealous of each other, and occupied with projects of personal or national aggrandizement. John Hunyades and St. John Capistran died within the year in which the had immortalized themselves at Belgrade. The Turks were allowed to repair their losses and consolidate their power ; and the Pontificate of Calistus III. was shortened by his grief at the cold indifference of the secular rulers of Christendom at the growing power of the Ottoman Empire. Pius II. succeeded Calixtus III., and at once declared his intention of carrying out his predecessors plans of a Holy War against the Turks. He summoned to a general assembly at Mantua the princes and kings of Christendom for the purpose of maturing plans for a combined movement. His appeal was unheeded. Only the provinces immediately threatened by the Turks sent representatives. All Western Europe seemed indifferent. Pius II, wept as he depicted the danger which threatened Europe, and the need of immediate and energetic succor. He offered all the resources at his command, and directed that all the revenues of the Holy See in every Catholic country should be devoted to the purposes of the Crusade. France refused to pay her subsidies. Germany, whose interests should have called it first in the field, was convulsed with intestine strife. England was prodigally shedding its best blood in the Wars of the Roses. Arragon was attacking Catalonia. The Kingdom of Naples was divided between the factions of Rene, of Anjou, and Ferdinand, of Arragon. Meanwhile the Turks were steadily advancing, making their successive conquest with horrible slaughter of Christians, and when wearied with slaughter, subjecting the remainder of the population of conquered provinces to a slavery worse in its cruellies than death itself. The heroic resistance of Scanderbeg was the only barrier against the Turks in Epirus and Servia, Again Pius II. appealed to the secular rulers of Christendom to unite against their common enemy; and, again, his appeal was unheeded. "We have but one means left," exclaimed the Holy Pontiff to his Cardinals : " we must enforce our precepts and our prayers by our own example; it may be that when Christian princes see the Roman Pontiff, their Father, the Vicar of Jesus Christ marching, in person, against the Turks, their hearts will reproach them for their coldness and inaction." A Papal Bull, dated October 4th, 1463, acquainted the Catholic world with this resolution of the Vicar of Christ. He went to Venice, where he was joined by the Doge and the troops of the Venetian Republic, and where a fleet bad been prepared for their transportation to the field of combat. But as he was on the point of setting sail, his death, on the 4th of August, A.D. 1464, thwarted the projects he had formed for the defence and glory of Christendom His successor, Paul II., exerted all his energies in like efforts to combine Christian Europe in an united attack against the Turks. Ho gave a yearly

Hungarians, and a like sum to Scanderbeg, who Hungarians, and is that the Turks in Albania; but was heroically resisting the Turks in Albania; but the indifference of the secular rulers of Western Europe and the apathy (or worse) of Germany rend. ered futile all efforts of the Sovereign Pontiff to unite them in a combined resistance against Turk. ish aggression. Under his successor, Sixtus IV, the defence of Europe against Turkish arms contined to be the unceasing care of the Papacy. An ed to be the unceasing this of the rapacy. An effort was made to form a general league for the defence of Christendom against the Turks. In furtherance of this, Sixtus IV, first proposed to convoke a council at Rome, but the princes of the diff. ent countries of Europe refused to send ambassa dors to it. He then sent his legates throughout all Core to it. In the thout avail. In Germany the princes were occupied by personal or sectional hostilities Louis XI. of France was engaged in his own schemes and expenditures. In Spain, Cardinal Borgia only succeeded in amassing a large amount of money, which was lost by shipwreck ; Gardinal Caraff alone was successful in combining with the Pontifical naval forces those of Venice and Naples, and obtaining possession of Attalia and Smyrns, after a successful engagement with the Turks.

During the Pontificate of Sixtus IV. occurred the defence of Rhodes against the Turks, under Peter D'Abusson, Grand Master of the Knights of St. D'Abusson, Grand mission of a lustre of undying glory on the heroic commander and members of that Order. Mahomet, however, only enraged, and not dismayed by his defeat, raised a new army of three hundred thousand men, to attempt the conquest of Italy, and torn and divided as was Italy, and in fact all Europe, by sectional and international hostilities, there appeared to be no human means of saving Christendom from the coming dauger. It was averted by Providence in the death of the Sultan Mahomet II., and the strife which ensued between two of his sons for the succession to the throne.

Here again an opportunity occurred, of which the princes of Europe, if they could have buried their personal and international jealousies, might have taken advantage and destroyed forever the Ottoman power in Europe. But they turned against each other the arms which should have been wielded against the common enemy. The Sovereign Pontiff, Innocent VIII., was only able to unite with his own forces those of Naples and some from Spain. With these he defeated a descent of the Turks upon Sicily under Bajazet II.

But during all this time the Turks were making new conquests, consolidating those already made in Europe north and west of Constantinople. It would require far more of space than we can command to trace from this point onwards the history of their invasions of Christian provinces and islands, the horrible barbarities inflicted upon those they conquered, their cruel oppression of those who became subject to their yoke. Nor can we any longer enter upon details of constant resistance made against them by the Sovereign Pontiffs, often rendered unavailing by the criminal coldness and indifference of the rulers of Western Europe to their appeals for aid.

We have brought our hasty sgetch down to the close of the fifteenth century. With the sixteenth century we enter upon the era of the so-called Reformation, when a spirit of positive hostility to Catholicity was superadded to the other evils with which Europe had to contend; and when almost every European country became divided against itself, and when secret conspiracies, where open war did not arise, rendered it difficult for secular rulers to maintain their legitimate authority even within the limits of their own sovereignties.

Wherever Protestantism, too, obtained an ascendancy, not only no aid could be obtained against the Turk by the Catholic forces still making resistance, but not unfrequently aid, moral or material, was turnished to the Turk, and diversions in his fivor was made sometimes covertly and sometimes openly. It is not surprising, therefore, that the Furkish power continued to increase.

Under Soliman II., and his son, Selim II., their progress became more alarming than ever. They were masters of Greece and of Hungary; their fleeis covered the Mediterranean. It only remained for them to conquer the islands of Malta and Cyprus, and then to throw themselves upon Germany or France. Spain, notwithstanding the banishment of the Moors had still upon her soil, many who,

"Surrounded as I am here by so many good Italians who are present just now, and the object of so | vent American freeze, isz't it ?

will it or not, and shall appear there in trembling and in fear. For them the Cross shall be the herald of condemnation : for us it shall be the assurance of consolation and of joy. It is further certain that God has decreed the safety of His Church, and that He will endow it again with peace through the virtue of the Cross. Continue to comat and to suffer for justice sake beneath that sign; if it is to be for us the flag of battle it shall also be for us the flag of victory. And when I say to you, continue to tight under this glorious banner, I would have you clearly to know that there cannot be the fight without contradictions, without fatigue, without opposition. But with the Cross before our eyes we shall meet contradictions by firmness, fatigue by firmness, opposition by strength, and in all extremes we shall practice patience. In fine, with the Cross we shall verify the saying, 'In hoc signo vinces.' The order of Providence, which to us is so clear, is an obscurity to our enemies, and oftentimes an object to them of derision and contempt. But let us rise superior to such delusions by fortifying ourselves in faith and by doing good. In the meanwhile let the enemies of the Church be the objects of our charity and of our prayers; but whilst we pray for them let us execrate their errors and their false opinions, and as to the sectaries let us regard them with horror rather than with contempt, advising the young to fly from them as they would from a poisonous serpent. To their efforts for evil let us oppos our efforts for good .-They want an education made up of anti-Catholic instruction ; let us counteract them by multiplying as much as possible the teachers of sound doctrine. They are seeking after licence; and we (let us proclaim it with a loud voice) are struggling for liberty, but for that liberty which keeps pace with jastice. They wish to corrupt ; we wish to heal. In fact the mission which in common with all good Catholics it is your duty to fulfil is that you should act as a barrier to the torrent of iniquity which is rolling so rapidly onward, and which deepens and widens more and more as each day passes. The surest means of accomplishing this purpose are concord and union-union with God-union amongst yourselves, and union with the chief pastors of your dioceses. And as mention has been made to-day of a great Pontiff, who has deserved well of Italy, and who displayed great bravery and great firmness on a memorable occasion we must remember that Alexander III, was indebted for the victory which he achieved to the union of those who were with him. Do you also in unity

which at length had dawned. Every spot resound-

issued forth immoral works and scandalous roman-

ces, which, even in recent times, I myself have en-

diminish in number. Then there arose a sect

black by name and blacker by deed, which spread

itself slowly but surely through our beautiful coun-

two, but all of them in the end carried their foaming

and muddy waters to the vast pool of Masonry

From out this pool there rise to-day the pestilential

vapors which infest so large a part of the world,

and which hinder this poor Italy of ours from mak-

ing known her will to the nations. It was these

secret societies which kept the people in agitation,

and they have introduced themselves into places

where not alone ought they not have been admit-

ted, but whence they should have been driven to

a long distance away. Let the past be to us a lesson for the future. I shall not pause to make any

fruitless observations or utter uscless complaints,

but shall merely say that the agitators succeeded

partially at first; but those who were deluded, with

a constancy worthy of a better cause, under the in-

fluence of their perfidions guides, succeeded in win-

ning the victory for disorder and for revolution.

But the revolution which consumes its own offspring

made speedy manifestation of the savagery of its

nature in marking as the victim of its fury the man

who, through vanity or ambition, had put himself

not alone witnesses, but participators of its disas-

trous consequences. We see every day more clearly

followed as they always are by the oppressions, the

plunder, and the injustices with which the Church

and its rights are visited. How many delusions,

how many misconceptions, as to the character of

the revolution have not these iniquities removed

present infundum renovare dolorem by recalling the

series of evils which have fallen upon the Church

of Jesus Christ, but shall merely observe that over

and over again deeds of despotic aggression have

been accompanied with the insolent remark. 'We

of his satellites by the standard-bearer of the pre-

sent revolution. We reply- Whether there shall

the hypocrisy of those cries of 'Hosanna,

and in concord struggle as he and they did to obtain the same result. And that result shall certainly be reached perhaps without any need of going to Canossa or to Venice. Lastly, let us turn towards God, and let us implore of Him, through the virtue of the Holy Cross to free us from our enemies and to scatter them. And, as the Cross is the emblem of the struggle, so shall it be the omen of victory With that sign of the Cross I raise my hand and bless you in the name of the Most Holy Trinity. I bless yourselves, your families, and all the countless multitudes who have sent to me their greetings of love and attachment. I bless likewise all those throughout the Catholic world who participate in these sentiments, to the end that, walking always in the shadow of that blessing they may be made worthy to bless God through all eternity. *Benedictio* Dei." &c.

It is curious that we employ Irish frieze to pre-

though nominally Christian, were yet at heart Mohammedans or prepared to co-operate with Mohammedan invaders. Pius V. perceived the danger and succeeded in effecting a league between the Spaniards and Venetians, to whom he joined sll the forces he could raise in Italy. He selected as the leader of the combined expedition the able and chivalric Don John, of Austria. The Christian soundron, still further strengthened by the Knights of Malta and the galleys of the Duke of Savoy, met the Turkish flect in the Gulf of Lepanto (October 7th, 1571), and it is well known to every Catholica glorious victory, which broke the naval power of Turkey forever, was the result. This victory communicated to Pope Pius V. by a divine revelation at the moment when it was achieved, and in honor of it St. Pius decreed that the feast of the Rosary should be annually observe on the first Sunday in October,

For a hundred years after this the struggle between Turk and Christian went on, with varying success, the south-eastern provinces of Austria being chiefly the battle ground until in 1683 an army of three hundred thousand Turks assembled in Belgrade and advanced upon Vienna. If they had succeeded in taking it Austria would have become a province of the Ottoman Empire. Europe looked on with indifference. Protestant Germany perhaps with the hope that the Turk would succeed. Of all the powers of Western Europe not one moved in support of Austria. Pope Innocent XI., however, was equal to the emergency. He sent his Nuncio to the King of Poland, the heroic John Sobieski, who had twice saved his own kingdom from the tide of Mussulman invasion. He was now, a third time to save Christendom before the walls of Vienna. The situation was almost desperate. One half of the feeble garrison had already fallen in resist-ing the assaults of the Turks. The commander of the garrison, Count Storenberg had sent to Sobieski a note: "There is no time to lose! We are undone unless you come " Sobieski came swiftly by forced marches, and joining his Polish warriors to the forces of the Duke of Lorraine and the Electors of Bavaria and Saxony was invested with command of the combined army, numbering scarcely seventy thousand men, not one-third that of the Turks.

At daybreak on September 12th, 1683, Mass wes celebrated by the Papal Nuncio, Sobieski serving t, and the chief officers of the army assisting; and before sunset of that day of all that immense Turkish army nothing was left upon the field but the corpses of the slain. Innocent XI, by the aid of God and the sword of Sobieski, had forever turned back the tide of Mohammedan juvasion from Christian Europe. Through the intervention of this Pontiff a triple alliance was formed between Poland Austria and Venice. The Turk was forced to yield many of his conquests, and was never after able to make further advances into Europe.

Hero our sketch must end, far longer than we expected it would be, and much too long, we fear, for the patience of our readers.

We commenced it with a view of enforcing this moral, that:

1. Whatever of calamatics-and they are many and indescribable-Mohammedana have inflicted on Christians, they are due, first, to the treachery, effer minacy and fanatical hatred of the Byzantine subsidy of a hundred thousand gold crowns to the Greeks; and second, to the jealousles, divisions, and