

ble, and bear testimony in behalf of the true Church.

“Remember, dear children, the chains and sufferings of Pius VII. who was torn from the altar by a man of power. Then I will be no longer, not I, covered with shame; but Jesus Christ will be glorified in my body, whether by my sufferings or death. For, Christ is my life, and to die for him will be my gain.

“Do not cease to pray for your Father who is in prison, and who in his chains addresses without ceasing his prayer also to heaven in your behalf.”

He was approaching his 65th year when all this occurred. Eight years more of trial and of glory were destined to complete his triumph. During that period the King of Prussia has passed to his great account, and appeared before the bar of Him who declared: “Blessed are the merciful, for they shall obtain mercy.” He has been followed to the judgment seat by his noble and illustrious victim. “Blessed are those who suffer persecution for justice sake, for theirs is the Kingdom of Heaven.” As far as the judgment of this world is concerned, public opinion has long since done justice to the King and the Archbishop. The one has gone down to his grave with all the infamy which so justly attaches to a religious persecutor, whilst the unmerited sufferings and unshaken fortitude of the Archbishop have excited the sympathy and admiration of Europe. His history is now blended with that of the Church of the 19th century. He will take his place amongst the most illustrious defenders of her liberties, against the unjust aggressions of the civil power, and posterity will one day rank him with a Pius VII., and a St. Thomas of Canterbury.

Our readers, of course, remember that the unhappy subject of MIXED MARRIAGES was the principal cause of all the persecution endured by this Apostolic Prelate. Mixed Marriages have ever been the fruitful source of public scandal and private misery. Reprobated by the natural and Divine Law, the Catholic Church has not only discouraged, but condemned them. She has declared them to be impious and sinful, and through the mouth of one of her venerable Pontiffs expressed her ‘abhorrence’ of those unnatural unions. She has condemned them not only on account of danger

to the faith of the offspring, but also from a well-grounded apprehension that where there is a difference of opinion on a matter so awful, and so intimately interwoven with all the relations of life, as religion, there cannot be expected that cordial union, that conjugal affection upon the existence and integrity of which the temporal and eternal happiness of the parties themselves so much depend. Hence, when any of her children are so rebellious, as to despise her salutary teachings in this respect, she strictly enjoins her ministers not to accord them the holy rite of nuptial Benediction. With what consistency could the Church bless that which she declares to be impious? How could she honour by her solemn rites a union of sin? And yet, it was to compel the Archbishop of Cologne to violate the laws of the Church in this point that the whole power of the state was brought to bear upon his devoted head. The argument of the bayonet was applied to stifle the stubborn and powerful voice of conscience. The Archbishop was commanded to bless that which his Church and his conscience taught him to look upon with horror. Impious, absurd, and fruitless attempt! The body was manacled, but the immortal mind exulted in all the plenitude of its freedom. Through the prison bars of Minden the Confessor of Christ smiled at the impotent efforts of his enemies. And he has triumphed, nobly triumphed. He has fought the good fight, finished his course, and preserved the faith. As his name, during life, was a household word amongst ‘the domestics of faith,’ so in death his Body has been honoured by the most singular marks of religious veneration. On the 23d of October, the day of his funeral at Munster, in Westphalia, the Cathedral, where his remains were exposed was filled with an immense multitude of the faithful, anxious to pay the last religious offices to this beloved champion of their creed. The funeral service was performed by Mgr. Claessens, the Suffragan Bishop of Cologne. When the venerable deceased made a visit to the Eternal City last year, it is well known with what extraordinary marks of respect and affection he was received by the Head of the Church, the entire Sacred College, and the citizens of Rome. With his usual humility, he declined the honours of the Roman purple, and in the true spirit of the same virtue composed the