

state of society, necessary to his independence and his freedom of action as Head of the universal Church; and this, the greatest statesmen and even enemies of the Holy See have admitted. Frederick II. of Prussia put the case as strongly as words would allow; in a letter to Voltaire: "The easy conquest of the Papal States," he says, "may be looked forward to. This done, the Pallium is ours, and the Papacy is over. For no potentate in Europe *would be willing to acknowledge the subject of another power as the Vicar of Christ*. All will then, each for his own States, set up a Patriarch; by and by, each ruler will break from the unity of the Church, and we shall then have in each kingdom a *native religion* as well as a native tongue." You see, Dearly Beloved Brethren, what vital interests are bound up with the Roman question, and how deeply it affects the happiness and spiritual welfare of every Catholic. The primacy of the Pope is a divine institution; the temporal sovereignty of the Papacy is the guarantee and condition of the free exercise of its duties; this sovereignty is a providential work, "consecrated by the reverence of more than a thousand years," and every Catholic upon earth is deeply interested in having it respected and secured.

But the revolutionists insist in despoiling the Holy Father of his civil sovereignty, and of thereby robbing the Catholic world of its security and spiritual freedom, which are inseparately united with the independence of the Head of the Church, and they seek to justify their wicked designs by the following reasons: [a] Rome belongs to Italy; [b] the Romans no longer want the Pontiff King, and are misgoverned, etc., etc. Now, Rome never belonged to Italy. It was the capital of an empire of which Italy formed a part, but it never belonged to Italy; but, on the contrary, Italy belonged to it; for those who founded Rome conquered Italy, and afterwards the discovered earth. The monuments of Pagan Rome were built at the expense of a conquered world, and its Christian monuments have been built at the expense of a *believing world*. Rome belongs not to Italy. But the Romans are not satisfied with their government, and do not want the Pope as their temporal ruler. Does it follow from this that the Pope should be dethroned? Do the Governments of Europe act upon the political doctrine that they must abdicate their functions, when their subjects become discontented? Does England act upon this doctrine in regard to Ireland? Russia, in the case of Poland? Turkey, in that of Candia? But the late piratical raid of the revolutionists on Roman territory has proved to a demonstration that the Romans are eminently loyal, and that they heartily detest the revolution, and have no love for, no sympathy with, the red-shirted runaway of Mentana. History records not, in her darkest pages, a more wicked, more unjust proceeding than the late invasion of the Roman territory by a band of land-pirates, backed by the Government of a royal robber. But in the brilliant history of France, there is not a brighter page, than that which records the late French intervention in Italian affairs, and the motives which prompted it.