

ing English, in Rome,—theological students, and even professors; aged and venerable superiors of monasteries, with their novices and scholastics; and many other priests resident by choice, or for business, in Rome. And seldom is that city without some Bishop, from either side of the Atlantic, or from some Colonial See. The secular portion of the audience was composed of Catholic sojourners in Rome and of no small proportion of Protestants who were pleased to attend.

But there were no poor; none of that crowd, docile and simple-hearted, on whom a preacher loves to look down, with affection, and whom he sees with open looks, and open hearts, receiving his plainest words.

All was educated, learned; somewhat formal and perhaps cold. The preacher could not but feel that he was addressing an audience containing many persons superior to himself, in the very office which he was fulfilling, and entirely made up of a class which claimed the rights of social position, to judge him by their own standards, and over which he could not exercise the prerogative of a pastor or a master.

Under these circumstances, he was constrained both in the choice, and in the handling of his topics, to select an almost neutral course, so as not to weary with controversy the erudite Catholic portion of his audience; nor to enter too deeply into the feeling subjects which none but Catholics could understand or appreciate; nor finally to throw himself into that affectionateness of address which the poor and simple alone among Catholics could have felt and enjoyed.

Perhaps the singularity of his position may be reflected on the following discourses. If so, let this plain and unvarnished statement serve to explain the cause.