

THE NEW CATHOLIC DAILY.

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PASTORAL OF THE RIGHT REV. JOHN WALSH, BISHOP OF LONDON ON THE OCCASION OF THE DEATH OF POPE PIUS IX.

JOHN—by the Grace of God and the appointment of the Holy See, Bishop of London, To the Clergy, Religious Communities and Laity of our Diocese, health and benediction.

DEARLY BELOVED BRETHREN, The following quotations from the earliest Fathers of the Church, in addition to those already cited, will show that the belief of the Church in the Pope's supremacy and infallibility has been constant and uniform.

St. Irenaeus, Book 3. Adversus Haereseis, n. 3 &c., says: "But as it would be very long, in a volume like this, to enumerate all the successions of all the Churches, pointing out that tradition which it has from the Apostles, and the faith announced to men, coming down even to us by the succession of Bishops, of the greatest and most ancient, and known to all, the Church founded and constituted at Rome by the two most glorious Apostles, Peter and Paul, we confound all those who in any way, whether by things pleasing to themselves or by vainglory or blindness and evil sentiment, assemble otherwise than as they ought. For which this Church, on account of a more powerful principality, it is necessary that every Church, that is, those that are faithful on every side, agree, in which (Church) always, by those who are on every side, that tradition is preserved which is from the Apostles."

In St. Cyprian's 55th Epistle to Pope Cornelius we read: "All heresies and schisms have sprung from disregard for the one priest of God, whom Christ has constituted priest and judge in His own stead, and whom, if the whole brotherhood would obey according to our Lord's commands, no one would oppose the priestly college."

Again, in Epistle 82 to Antoninus: "Cornelius, moreover, was made Bishop (of Rome) by the judgment of God... when the place of Fabian, that is, when the place of Peter and the rank of the sacerdotal chair was vacant."

In Epistle 78 to Magnus he says: "Wherefore since the Church alone has the living water and the power of baptizing and cleansing men, whoever says that one can be baptized and sanctified by Novatian (the anti-Pope) must first show and prove that Novatian is in the Church or presides over the Church. For the Church is one, and being one none can be both within and without. For if she is with Novatian she cannot be with Cornelius: (the Pope); but if she is with Cornelius who succeeded the Bishop Fabian, as by lawful ordination, Novatian is not in the Church; nor can he be reckoned as a Bishop, who, succeeding to no one, and despising the Evangelical and Apostolic tradition, has sprung from himself!"

A little further on he adds: "But if the flock is one, how can he (Novatian) be numbered among the flock, who is not in the number of the flock? or how can he be esteemed a pastor, who, while the true shepherd (Cornelius) remains, would preside over the Church of God, encroaching to no one, and beginning from himself?"

So, also, the historian Socrates, A.D., 419, in book 2, chapter 2, of his Ecclesiastical History, relates the trouble caused in the East by the Arian heresy, favored by the Emperor Constantine, and how, in the Arian interest, Eusebius of Nicomedia was appointed Bishop of Constantinople. The latter being anxious to introduce an Arian formula of faith, called together a Council at Antioch, at which a formula was adopted, which, by the fact of its not settling forth with sufficient clearness the Catholic dogma was acceptable to the Arians.

In chapter 8 the author says: "Julius, the Bishop of most noble Rome, was not present, nor did he send any one to fill his place, although the Ecclesiastical law forbids that anything be decreed in the Church without the consent of the Roman Bishop." Again, in chapter 15: "Anastasius was scarcely able to reach Italy." At the same time; also he also Paul of Constantinople, and Ascalapas of Gaza, and Narcellus of Anoyra, a city of Galatia, Minor, and Lucius of Adrianople, who had each, for different causes, been accused and driven from their Churches, arrived at Imperial Rome. When, therefore, these had explained their cases to Julius, Bishop of Rome, he exercising the prerogative letters, and blaming severely those who had rashly deposited them, sent them back to the East having restored each one to his own See: These, therefore having departed from Rome, and relying on the letters of the Bishop Julius, recovered their Churches, and sent the letters to those to whom they had been written."

Church forbids the Churches to decree anything without the consent of the Bishop of Rome."—Chap. 17. Sozomen, another historian of A.D. 445, narrates the same circumstances more at length, but to the same effect. He says in Book 3, C. 8: "The Bishop of Rome, therefore, after ascertaining the case of each, and finding them all adherents of the doctrine of Council of Nice, received them into communion, as being of the faith with him; and as, on account of the dignity of his See, the care of all pertained to him, he restored to each one his own Church. He wrote also to the Oriental Bishops, censuring them because they had decreed wrongly in the case of these worthy men, and had disturbed the Churches by not yielding to the decree of the Council of Nice. He also ordered a few of them to come to him on an appointed day, to justify the sentence they had issued."

Like Socrates, Sozomen relates that the Arian Orientals received these letters with bad grace, "for in their letter they say that the Church of the Romans claims from all high honor, as being from the beginning the domicile of the Apostles, the origin and metropolis of religion; "nevertheless they blamed Julius for communicating with Athanasius, and asserted that he had disobeyed the laws of the Church. Then they offered to Julius peace and inter-communication if he would admit the validity of their deposition of Bishops, and would acknowledge the rank of those who had been placed in their Seats."

In reply Julius wrote to them a letter, "blaming them for clandestinely making innovations in the doctrine of the Council of Nice, and that contrary to the laws of the Church they had not called him to the synod, for it is a hierarchical law, that whatsoever is done without the consent of the Bishop of the Romans must be considered as null."

Julius became Pope, A.D. 336, and he was one of those present at the Council of Nice, A.D. 325, so that his action makes manifest what was the belief of the Universal Church at the time that she was just being delivered from Pagan persecution.

It would not seem necessary to quote any more passages from the early Christian fathers and historians, for those already quoted sufficiently show the belief of the Church from the beginning. However, the following appeal of St. Optatus, A.D. 368, to the well-known belief of the whole Church at that period, is so pertinent that it may well be taken as a summary of the early Christian testimony. He says in Book II., n. 1, 6, addressing Parmenian: "Thou canst not deny that thou knowest that in the city of Rome the Episcopal Chair was conferred on Peter first, wherein sat Peter, the head of all the Apostles; for which reason he was called Cephas, &c. Peter therefore first filled that individual Chair. To him succeeded Linus, to Linus, Clement, &c. To Damasus, Siricius, who is now our colleague."

"Whence then is it that you strive to usurp unto yourselves the keys of the kingdom of heaven, you who sacrilegiously fight against the Chair of St. Peter?" In order to the perfect fulfilment of the sublime duties of the primacy, Christ conferred on Peter and his successors the gift of infallibility in teaching matters of faith and morals to the universal Church. This is evident from the scriptural passages which we have already cited to prove the primacy. The gates of hell cannot prevail against the Church, because it is founded on the rock Peter; but they could prevail if the rock could be shaken or broken by error. The commission given to Peter to feed the sheep and lambs of Christ's flock, clearly implies the gift of infallibility. We cannot suppose that Christ would have committed His flock to a shepherd who could lead them astray or desert them when danger threatened. Besides we find that our Lord positively assured Peter that his faith would not fail: "Simon, Simon," said our Lord, "behold Satan hath desired to have you that he may sift you as wheat; but I have prayed for thee that thy faith fail not; and thou being once converted confirm thy brethren." St. Luke, xxxi 35-33.

Our Lord foresaw that the Church would be assailed by the most bitter persecutions; that it would have to encounter the most tremendous trials; and in order to enable it to withstand both the one and the other, He prayed for the infallibility of Peter in order that he, endowed with this august prerogative, would confirm his brethren, that is, the universal Church.

Peter, therefore, ever living in the Church in the person of his successors, is its supreme and oecumenical pastor, and is endowed with the sublime gift of infallibility in his official teaching.

Such, dearly beloved brethren, are the great prerogatives conferred upon the vicar of Christ; such is the exalted position assigned to him; and this is why we take so profound an interest in all that concerns him, and why in all our doubts and perplexities we turn to him with the docility and confidence of children for their guidance in the road to eternal life.

And how faithfully and gloriously the Popes have discharged their high office! Of the thirty Popes who occupied the Chair of Peter during the Roman persecution, twenty five mounted the scaffold, and there died the martyr's death in witness to the Christian Faith. Whenever heresy arose to assail Christian truth the Pope smote it with his anathemas. The great general Councils, which shine out like beacon lights through the centuries, were convoked and ratified by Papal authority.

But the Popes not only protected the Christian Faith against the inroads of heresy, and safeguarded the moral code of Gospel teaching, but they also promoted in the most efficient manner the cause of Christian civilization and well regulated liberty. It was they who sent their missionaries to preach the Gospel to the fierce barbarians who swarmed over southern Europe at the break up of the Roman Empire. It was they who caused them to be taught the arts of peace and all that was calculated to create and advance their civilization; and when a worse evil threatened the Christian faith, and the liberty of European nations, when Mahometanism hung like a cloud over the greater part of Europe threatening to break down upon it in a destructive deluge, the voice of the Popes called on the chivalry of Christendom to combine for the defence of their homes and their altars. The Popes organized the Crusades, and thus saved European civilization from destruction by the fanatical hordes of Mahom.

The voice of the Popes was ever raised in defence of the weak against the strong, in defence of well-regulated liberty, against despotic tyranny. The arts, the sciences, universities, as well as popular education, always found the Popes their most encouraging and generous patrons. It would be truly impossible to give a just estimate of the beneficent influence of the Popes on the happiness the well-being and progress of our race. They have made a track of light athwart the ages they have traversed to use the words of a distinguished writer: "To Peter for eighteen hundred years has lived in the world; he has seen all fortunes; he has encountered all adversities; he has shaped himself for all emergencies. If ever there was a power on earth which had an eye for the times, who has confined himself to the practicable, and has been happy in his anticipations; whose words have been deeds, and whose commands prophecies; such is he in the history of ages, who sits on from generation to generation in the Chair of the Apostles as the Vicar of Christ, and the Doctor of His Church."

What Augustus had in the material order that, and much more, has Peter, in the spiritual. Peter, has spoken by Pius, and when was Peter ever unequal to the occasion? When has he not risen with the crisis? What dangers have, ever daunted him? What sophistry foiled him? What uncertainties misled him? When did ever any power go to war with Peter, material or moral, civilized or savage, and got the better? When did the whole world ever band together against him solitary, and not find him too many for them? These are not the words of rhetoric, but of history. All who take part with Peter are on the winning side. The Apostle says, not in order to unsay, for he has inherited that word which is with power. From the first he has looked through the wide world, of which he has the burden; and, according to the need of the day, and the inspirations of his Lord, he has set himself now to one thing, now to another, but to all in reason, and to nothing in vain."

In the long line of Popes which like a chain of gold binds age to age, and century to century, and links the Church of to-day to Jesus, when giving the keys to Peter, there are very few who shone more illustrious by the splendour of their virtues, or who were more distinguished for important services to the Church, than our beloved Pius IX., who has so recently gone to his eternal reward. History records few instances of greater moral grandeur, and more sublime virtue, than have distinguished him during his long and chequered pontificate. Adversity tries men's souls; and Pius the Ninth rose superior to adversity in the fearful trials which beset him. Whether we regard him as the civil ruler, or sovereign pontiff of the Church, he equally challenges our esteem and admiration. He began his reign by the most liberal reforms in the temporal administration of his States. He modified the form of government, appointed trustworthy and competent officials, encouraged the construction of railroads, the establishment of manufactures, the introduction of gratuitous instruction for poor children and the institution, in the provinces, of hospitals and asylums for the sick, the orphans, and the aged poor.

He did all in his power to grant his subjects the widest range of civil liberty compatible with order, and with the safety of life and property. But all efforts were vain. The secret societies and revolutionists of Italy and Europe had set their hearts on his dethronement; and we know that too well succeeded in their nefarious projects. They were seconded by an astute statesman, and an unscrupulous king. In 1870 the Papal throne, which had stood erect for 1,000 years, the guardian of law and order, and well-regulated liberty, was shattered into fragments by the hands of impious men."

Pius IX. became a prisoner in the Vatican; but amid all his heavy trials, amid his unmerited persecutions, his courage never quailed, his firmness never left him for a moment; for he had an abiding confidence in God. Like his divine Master, he was made to drink of the chalice of sufferings even to the dregs. But he did so with perfect resignation to the divine will.

He had, however, great joys as well as great sorrows. He had his labor as well as his Calvary. From a religious point of view his Pontificate was a splendid and continued triumph. He had the consolation of witnessing the return to the fold of some of the noblest and most distinguished men of several Protestant countries. He re-established the Hierarchy in England and in Holland, and created an immense number of new Dioceses, and appointed them Bishops. He canonized more servants of God than any of his predecessors. By the proclamation of the dogma of the Immaculate Conception, he crowned the peerless beauty of the Blessed Virgin; by the definition of the Papal Infallibility, he put the coping stone upon the edifice of the Church, thus protecting its Divine unity. In a word, under his watchful guardianship the Holy Church has made gigantic strides in those new countries which the enterprise and restless energy of the age have opened up to civilization.

Never was there an occupant of the chair of Peter more unanimously and enthusiastically supported by the Catholic Episcopate than Pius the IX. Never was there one more dearly beloved, never was there one more firmly enthroned in the hearts and affections of the subjects of his word-wide kingdom. He died as he had lived, a true servant of God, a great and holy Pontiff.

We may say of him in the language of Holy Writ, "Blessed are the dead who die in the Lord: from henceforth now, saith the Lord, for they shall rest from their labors, for their works follow them." May God have mercy on his great soul, and may our last end be like to his.

It is our duty to offer our most fervent prayers to Christ the Great Head of the Church, that He may give us a Pontiff according to His own heart, great in virtue, wisdom and holiness, to rule the Church of God in these perilous times. The election of a Pope is one of the most important events which can possibly take place. It has a deep and absorbing interest for several hundred millions of Catholics, and touches them most intimately in their cherished religious hopes and holiest aspirations. It has, we may add, a profound interest for the world at large. The election of a Pope means the giving to the world of a vicar of Christ, a successor of St. Peter, a supreme visible head of the Church on earth, a father and teacher of all Christians.

In conclusion we ordain as follows: 1. That there shall be a solemn requiem Mass celebrated in the principal Church of every mission in the Diocese, at the earliest convenience of the pastor.

2. The Collect Pro Eligendo Summo Pontifice shall be added to the usual prayers of the Mass, whenever the rubrics allow, until the election of a new Pope.

3. This Pastoral shall be read on the first Sunday after its reception, in the various Churches and religious communities of the Diocese.

The grace of our Lord Jesus Christ and the charity of God, and the communication of the Holy Ghost, be with you all. Amen.

Given at St. Peter's Palace, London, on this the 11th day of February, A. D. 1878. JOHN WALSH, Bishop of London.

OUR DEAD.

COMMENTS OF THE SECULAR PRESS.

We are prepared for calumnies being hurled at the memories of our dead. Pius the IX was Pope, Head of the Church, and that fact is supposed to cause some to hurl anathemas at his head. Stainless as was his life yet one of our contemporaries should snarl over his corpse, and prove to the world, that even purity itself will find calumniators. But from a host of Protestant testimony we select a few selections from the secular press, and nearly all the Christian world attest the truth of the extracts we publish below:— His good traits disarmed the criticism of enemies and endeared him to the hearts of his spiritual subjects. His memory will be blessed.—New York Evening Mail. There has been, and there must continue to be, a great deal of controversy about points in the eventful career of Pius IX. But none, or very few, will question the purity of the personal character of the deceased Pontiff, his piety and devotion, his kindly nature and affectionate heart.—Public Ledger. The aged Pontiff has passed away bearing with him the respect and esteem of all who have hearts big enough to appreciate true worth at its proper value. In his death, the Catholic Church has suffered a severe loss, which will be none the less severely felt because it is not absolutely irreparable.—Evening Chronicle. Few lives have been so long, so laborious, or so blameless as that which has just closed. Even those who antagonized his form of Christian faith have always venerated him as a pure and earnest man; those of his own faith held him in that reverence that mingles a sacred awe for his office with a love for his person.—Baltimore Gazette. If Pope Pius had been a conscientious, worthless intriguer, like many of his predecessors, the loss of the temporal power might have been, if not a death blow to the Church, at least a serious offset to its success, but Pius IX. showed himself so truly the head, that the better elements of Rome were enabled to rally around him and present an irresistible front, not only to Italy, but to the world.—Evening Telegraph. In our judgment, the most remarkable fact in this long, laborious and devoted life is that while the deceased Pontiff leaves the Church shorn of her territories and the temporal power, he yet leaves her with a firmer hold than ever upon the minds and hearts of the almost countless myriads who belong to her communion. She is less an earthly kingdom, but none the less powerful as a Church. N. Y. Sun. The late Pope, as numerous incidents show, was gentle and a gentleman, and he manifested this the other day, when, on hearing of Victor Emmanuel's dangerous illness, he hastened with true liberty to send his own chaplain to administer the last rites of the Church to the man whom he had excommunicated. It matters not how hot words may be when deeds are kind and tolerant. This gracious latest act of his will long be remembered. Pius IX. was, in very truth, a benevolent and amiable man.—Philadelphia Press. While the Catholic States of Europe are combining to influence the election of a successor to the deceased Pope, the members of the Catholic Church will pay tribute to the memory of the man, who, as priest, bishop, cardinal, and Pope, was distinguished for his benevolent and sympathetic nature. When he became Pope, in 1846, Pius IX. was 54 years of age, and was ripe in church experience. It must be admitted that the Church made progress during the Pontificate. That he had the affection and love of his people is certain, and that he had from those outside the Roman Church a larger measure of sincere respect than many other Pontiffs is equally certain.—Chicago Inter Ocean. The private life of the deceased Pontiff was as pure as that of any of the patriarchs of Christianity; it was one continuous round of charitable and kindly acts; clothed with power to do his own sweet will, to execute any bitter revenge, he sought only to relieve distress, and, emulating the manner of his master, he was always ready to forgive his enemies. What a sublime spectacle of self-abnegation was that the other day, when he redressed his own priest to take confession of his arch enemy, King Victor Emmanuel, and to administer to him the last sacraments of the Church, and with it his own forgiveness! This was a fitting sequel to a sainted existence.—Philadelphia Inquirer. Such a man could hardly escape the bitter hatred of political enemies but those who are free from religious and partisan prejudices will cheerfully admit that in purity of life, kindness of heart, and conscientious adherence to what he believed to be right, Pius IX. has no superior among temporal or spiritual rulers.—New York Times. It is scarcely to be anticipated that the future will judge Pius IX. with historical harshness. Reigning at any other time, it is easy to imagine that he would have left a record far different from that of most of his predecessors—that he would have been known as a kind, benevolent and well beloved prince of the Church and the State. In this true child of Italy there was little asceticism or rigidity of manners, no assumption of awful dignity. The pilgrims who came to see him from all parts of the earth and to ask his blessing, found him not merely urbane, but delightfully free and winning in all his ways. He had a smile and a kind word for all who approached him. He spoke to Protestants, heretics as he regarded them, with gentle suavity, and they left his presence full of admiration for the good old man. His last days were full of troubles, which only served to multiply his amenities.—N. Y. Tribune. These are only a few of many we could quote. At Augusta, Georgia, a mass meeting of the residents was held, and the principal Protestants of the city, Judge Hook, John Davidson, Esq., Major Barns, Col. Small and others lauded the memory of the dead Pontiff, and spoke with feeling of his benevolence and of his virtues. But some people think it a good old gentlemanly vice to cast their spare virulence at everything to which Pope or "Popery" are allied. Well we can only wish them Christian tolerance and better manners.

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FATHER BURKE ON PIUS IX.

FROM SHEA'S LIFE OF PIUS IX.

Amongst all the people that in their many languages come to lay their tribute of one faith and one love at the aged Pontiff's feet, where is the nation and where is the race that has so good a right to sympathize with him as Ireland and her people? On two great grounds I establish that claim, and that peculiar privilege of sympathy. The first ground is, that amongst the nations that send their sons to Rome, to the feet of the Pontifical throne, there is not one that has kept the faith with greater purity and in a firmer grasp than Ireland. We have kept the faith. When the Apostle of the Gentiles was about to approach his death, he gave thanks to God for many high and great favors bestowed upon him, and of those that he mentioned, the greatest was expressed in these words: "I thank thee, O my God, that I have kept the faith." Ireland has kept the faith as pure, as strong, as grand, and as fruitful in holiness and in purity to-day as when our fathers received it from the hands of Patrick and from his holy lips, and sprang from being a nation of pagans to be a nation of saints. Our second privilege and claim to that magnificent office of sympathizing with the Holy Father lies in this; that we, also, have suffered. No man can sympathize with a sufferer for justice so well as the man who has himself suffered for justice's sake. It was written, and well written: "Haud ignora mali miseris succurrere disco." When the Son of God himself called upon his Virgin-Mother to sustain him in his last hour by the strength of her sympathy, he called upon her in the hour of her deepest sorrow, and it was not so much as Queen of Virgins, as Queen of Sorrows we behold her standing by her dying God on the cross. And Ireland is the Queen of Sorrows among the nations. She is the Niobe of nations, but she never wept away the grand love that was in her heart, and her heart's blood beats as strong and as vigorous to-day as on the day when she first girded up her virgin loins, and stood her three hundred years of martyrdom for God and for his anointed.

Now the question is, in what do we sympathize with our Holy Father? We sympathize with him in his many trials he has endured. I have more or less a special right to speak of this, for I remember, when I first went to Rome, in 1847, Pius IX. coming out of the Church of the Jesuits to bless the people; but there was not a gray hair on his head, and the light of strength and manly beauty beamed from his kindly eyes. And I have lived for twelve years in the happiness of his presence and under his very hand, and I have seen him exalted by the people from whose benches he struck, in his greatness of soul, the chains of his slavery. I have heard him applauded to the skies by the people to whom he gave the very privilege which the modern idea of freedom claims for the people; and I have seen him again, as he returned from his exile at Gaeta, and a few short years—only three—had seemed to add half a century to the life of the man, for the heart within seemed broken, and he was stooped and bent, and even then the silver hair of sorrow was already whitening prematurely his young head. And I thought, on that day, if this continues, the man must die. And it has continued, and trial has been added to trial, and cross to cross, but the man raised himself upon the power of God, and he has borne more than ever a Pope, since Peter was imprisoned in Rome, had to bear, and yet has out-lived the longest life of any Pope that has ever reigned. We sympathize with him in that he is assailed in his independence—in that independence which is so necessary for him, but not for him so much as for us, that you, some of the Church, may have free access to the Church's great Father, Governor, Chief, and Supreme Pontiff; and that no man shall be allowed to stand between the children and their great father.

The Pope was a king. He was a king by the grandest of titles, and a king who obtained his temporal sovereignty most legitimately, and who exercised that temporal sovereignty most beneficially, but who was deprived of it most shamefully. I do not go back to the principles of that fifth century, a thousand years ago. I appeal to those magnificent principles that we are accustomed to be bowing down to and bending our knees to in this nineteenth century of ours—"phesicite"—popular election. "Vox Populi, vox Dei," so of it at Praterre nihil est. Testing his temporal sovereignty even by the principles of the age in which we live, what do we find?

We find holy St. Gregory the Great lamenting for the Roman people in their desolation and their misery. Neglected and oppressed by the Court of Constantinople, ingoverned and misruled by the Exarchates, they have come to him as Lazarus came to the rich man's gate, to beg of him, for the love of God, to save their lives, that he would consent to be their king, and take up the temporal government of them. Yes, it began in the very hearts of the people, from the popular voice and from the right hand of the people, and if they had any right to give it, it was from them, under God, that the Pope got it.

The power thus gained legitimately was exercised beneficially. But that which he exercised, on the whole, so beneficially, he lost in our own day most shamefully. His spiritual sovereignty is not the only sovereignty of which the world cannot deprive Pius IX. There is another privilege which belongs to him. There is another tribute that will be paid to him and to his successors until the end of time, of which no violent hand can ever rob them, and that is the tribute, the privilege that we come to fulfil and to offer at his feet to-day, namely, the united hearts, the united intellects, the united homage and love of all the Catholic people of the whole world, and foremost among them the great and glorious people of Ireland.

IRISH NEWS.

IRELAND AND THE DEAD PONTIFF.—The solemn Requiem Mass for the Holy Father Pius the Ninth was celebrated in the Cathedral, Marlborough street. The Sanctuary was thronged with clergy, and the spacious church was packed by the laity long before the hour for the commencement of the ceremonies. His Eminence the Cardinal Archbishop sat enthroned on the Gospel side. The Mass was celebrated by the Most Rev. Dr. Warren, Bishop of Ferns; the Right Rev. Mgr. Wudlock, and the entire Chapter of the Diocese. In the centre of the church was erected a catafalque, surmounted by the Papal tiara and cross keys. Behind this stood during the ceremonies six Papal Zouaves, most of whom were in uniform. The Right Hon. the Lord Mayor, accompanied by the Lady Mayoress and a number of the Corporation were present in state. The Very Rev. T. N. Burke, O. P., preached a most impressive sermon on the life of the Holy Father, of which we shall give a report in our next issue. There have been similar services in all the principal towns throughout the country.

IRISH VOTES IN PARLIAMENT.—29th JAN.—MR. SHAHMAN CROWFORD'S TENANT-RIGHT BILL. This bill was rejected by 85 votes to 66. The following are the Irish members who voted for the second reading:—

Table with 3 columns: Name, Party, and Vote. Includes Biggar (Law), Bowyer (Lewis, C E), Collins (M'Keena), Conyngham (Moore), Dickson (Nolan), Downing (O'Byrne), Dunbar (O'Clery), Erskinton (O'Donnell), French (O'Gorman), Gray (O'Reilly), Henry (O'Shaughnessy).

Tellers—Mr. Crawford and Mr. Macartney. The following are the Irish members who voted with the Government against the second reading:—

Table with 3 columns: Name, Party, and Vote. Includes Beresford (Armagh) (Gibson), Close (Gibson), Corry (Belfast) (Kavanaugh), Biggar (Henry), Blennerhasset (King-Harman), Bowyer (Kirk), Brady (Lewis, O), Browne (M'Keena), Bryson (Martin), Collins (Meldon), Conyngham (Morris), Crawford (Murphy), Deas (O'Belno), Delahunty (O'Brien), Dickson (O'Byrne), Downing (O'Clery), Dunbar (O'Connor, D M), Erskinton (O'Donnell), Fay (O'Gorman), Gray (O'Leary).

Tellers for the Ayes—Major Nolan and Mr R Power. The following are the names of the Irish members who voted against the bill:—

Table with 3 columns: Name, Party, and Vote. Includes Archdale (Dalway), Beresford, Ld O (Gibson), Beresford, G (Goulding), Brnen (Gibson), Chaine (Hamilton, I T), Close (Hamilton, M), Cogan (Harbert), Cole, Col Hon H (Johnston), Corry, H H W L (Kavanaugh), Corry, J P (Law), Crilobson (Lewis, C), Tellers for the Noes—Sir John Leslie and Mr Verber.