

unholy desire of depriving the Holy Father of all his vested and sacred rights, and of life itself, if necessary, for their wicked purpose. Thus a revolutionary principle is fostered, not only by connivance, but even by co-operation. A precedent is established which may one day prove detrimental to thrones and empires, unless it be completely extinguished by the timely and judicial action of the friends of social order and good government. When the throne of the Holy Father is imperilled, then the thrones of other monarchs begin to totter, for on the same principles all stands, viz: legitimacy and right.

If prudence would prevail in the councils of the nations, the independence of the Sovereign Pontiff would be secured in his temporal authority. And whilst this independence would secure to him the free exercise of all his rights in matters spiritual, it would also be a guarantee for the peace of Europe. Hence the temporal power should be held sacred and inviolable, both as a matter of simple justice and political jurisprudence.

In the Government of the Church over which our Holy Father was appointed to rule, by virtue of the commission given to St. Peter by our Lord and Saviour Jesus Christ, who said to him: "Feed my lambs, feed my sheep." [John xxi. 17,] and "go teach all nations both kings and people," he should be independent and free from the restraint of princes especially.

The Church is a spiritual kingdom, and as such she possesses the power necessary for the administration of her own laws. She has jurisdiction in all matters relating to the consciences of her subjects. And as the Pope is the Supreme Head of the Church he possesses that power and jurisdiction in all their plenitude.

But were the malevolent designs of tyrants to prevail so far as to make him the subject of any temporal Power, then the end of the Divine commission would be in a great measure impaired, and the Papal jurisdiction would be circumscribed in its sphere of action, as the history of the past informs us. What difficulties would beset his path, should he at one time be an imperialist, at another a monarchist, and again be obliged to wear the cockade of the republic, and swear allegiance to, and sing Te Deums at the coronation of an usurper under the penalty of being treated as a rebel? Under the control of worldly governments he could neither issue Bulls nor rescripts, nor any other documents pertaining to his holy office of appointing bishops, reforming abuses, condemning heresies, cutting