friends, to contemplate the greatest work of all the works that the Almighty God ever orented friends, I will ask you to rise, in imagination -namely, THE CONSTITUTION OF THE HOLY CATHOLIC CHURCH. (Applause.) In every work of God it has been well observed that the Creator's mind shows itself in the wonderful harmony that we behold in all His works. Therefore the poet has justly said that "Order is Heaven's first law." But if this be true of earthly things, how much more truly wonderful does that harmony of God, in the order which is the very expression of the Divine mind. come forth and appear when we come to contemplate the glorious church which Jesus Christ first founded upon this earth. The glorious church I call her, and in using those words I only quote the inspired Scriptures of God; for we are told that this church, which Christ the Lord established, is a glorious church, without spot or speck or wrinkle, or any such thing, or defect of any kind, but all perfect, all glorious, and fit to be what He intended Her to be-the immaculate spouse of

the Son of God. (Applause.) Now, that our Divine Redeemer intended to establish such a church upon the earth is patent from the repeated words of the Lord himself: for it will appear that one of the strongest intentions that was in the mind of the Redeemer, and one of the primary conceptions of His wisdom, was to establish upon this earth a church. of which He speaks, over and over again, saying, "I will build my Church so that the gates of Holl shall never prevail against it." "He that will not hear the voice of the Church, let him be as if he were a heathen or an infidel." And so, throughout the Gospels, we find the Son of God, again and again alluding to His Church, proclaiming what that Church was to be, and set upon her the signs by which all men were to know her as a patent and self- forms of artistic beauty were able to elevate the evident fact among the nations of the world mind of the Pagan to one pure thought of the God until the end of time. (Applause.) And what idea does our Lord give us of His Church? He tells us, first of all, and tells us over and over again, that His Church is to be a kingdom, and He calls it "My Kingdom." And elsewhere, in repeated portions of the Gospel, he speaks of it as "the Kingdom of God;" and one time he says, "The Kingdom of God is like unto a city, which was built upon the mountain side, so that all men might behold it." And again, "The Kingdom of God is like unto a candle set upon the candlestick, so that it might shed its light throughout the whole house, and that everyone entering the house might behold it." And again, "the Kingdom of God is like unto a net cast out into the sea, and sweeping in all that comes in its way—fish, good and bad." And so through ruption which prevailed through the flesh, until the out, Christ always speaks of His Church as a kingdom that He was to establish upon this left in man! Terrible was the corruption when the When, therefore, any meditative, earth. thoughtful man reads the Scriptures reverently, unimpassionedly, without a film of prejudice they were corrupt! Terrible was the corruption over his ayes, he must come to the conclusion when the Almighty God called upon every purethat Christ, beyond all, founded a spiritual kingdom upon this earth, and that kingdom was so founded as to be easily recognized by all men. Now, if we once let into our minds and He came and found a world one festering and the idea that the Church of Christ is a king- corrupt ulcerous sore; and he laid upon it the savdom, we must at once admit into the idea of ing salve of his mercy, and he declared that he was the church an organization which is necessary the purifier of society; and to his disciples he said:

"You are not only the life of the world to dispel its for every kingdom upon this earth. And what is the first element of a nation? I answer that the first element of a nation is to have a head nature." (Applause.) This is the second great misor ruler. Call him what you will-elect him | sion of the Church of God, to heal with her sacraill. Is it a republic? it must have a president. Is it a monarchy? it must have its king. Is it a monarchy? it must have its laying the healing influence of divine grace there. This is the mission of the Church of God—which emperor; and so on. But the moment you was Christ's-to be unto the end of time the light imagine a state or a kingdom of any kind with- of the world and the salt of the earth. And from out a head, that moment you destroy out of your mind the very idea of a state united for certain purposes and governed by certain known and acknowledged ideas called laws. That created her, his fairest and most beautiful workhead of the nation must be the supreme tribunal of the nation. From him, in his executive office, all subordinate officers hold their power; and, even, though he be elected by the people and chosen from among the people, the moment he is set at the head of the state or nation, that moment he is the representative or embodiment of the fountain of authority. Every one wielding power within that nation must bow to him. Every one exercising jurisdiction within the nation must derive it from him. He, I say again, may derive it, even, from the choice of the people; but when he is thus elevated he forms one unit, to which everything in the state is bound to look up. This is the very first idea and notion which the word State or kingdom involves. It follows, therefore, that, if the Church founded by Christ be a Kingdom, the church must have a head; and, if you can imagine a Church without a head, yet retaining its consistency, its strength, its unity and its usefulness, for any purpose for which it was created, you can imagine a thing that it is impossible to my mind, or to the mind of any reasonable man, to conceive, Luther imagined it, when he broke up the nations of the earth with his Protestant neresy, when he rent asunder the sacred garment of unity that girded the fair form of the holy church, the Spouse of God. When he broke up the church, he was obliged to establish the principle of head-ship. The church of England had her head; the church of Denmark had her head; that is to say, her fountain of jurisdiction, her ruling authority, her unity, the existence of which in all these states we see, with at least the appearance of religion, kept up,-the phantasm of a real church. It is true, my friends, when you come to analyze these different heads that spring up from the different Protestant churches in the various countries of Europe, we shall find some amongst them, that I believe here, in America, would be called "soreheads." (Applause.) Harry the Eighth was a remarkable sore-head. Perhaps, if he had got a good combing from the Almighty God in this world, he would not get

receiving where he now is (applause.)

so bad a combing as he is, in all probability,

We are assembled this evening, my dear head of the Church of Christ? Who is the ruler? Before I answer this question, my and thought, to the grandeur of the idea that fills the mind with the unfathomable wisdom of God, when He was laying the foundations and sinking them deeply into the earth—the foundations of His Church.

What purpose had Christ the Son of God, in view that He should establish the Church at all? He answers, and tells us really, that He had two distinct purposes in view, and that it was the destiny of the Church which He was about to found, to make these purposes known and carry them out, and with the extension of are Jeremiah, and some of them say you are John them to spread herself and be faithful unto the the Baptist." Then Christ asked them solemnly, them to spread herself and be faithful unto the consummation of the world. What were these purposes? The first of these was to enlighten the world and dispel darkness by the light of him, "Blessed are thou, Simon, son of John, because her teachings. Wherefore He said to His flesh and blood hath not revealed it to thee, but my Apostles, "You are the light of the world. Father, who is in heaven. And I say to thee that Let your light shine before men that all men thou art Cephas, and upon this rock I will build my Let your light shine before men that all men may see you, and seeing you may give glory to your Father, who is in heaven." "You are the light of the world," He says. "A man does not light a candle and put it under a bushel, but sets it up in a seandlestick, that it may illumine the whole house, and that all men entering may behold it. So I say unto you, you are the light of the world and the illumination of all ages." This was the first purposes for which Christ founded His Church. The world was in darkness. Every light had beamed upon it, but in vain. The light of Pagan philosophy, even the highest human knowledge, had beamed forth from Plato, and from the philosophers, but it was unable to penetrate the thick veil that over-shadowed the intellect and the genius of men, and to illumine that intelligence with one ray of celestial or divine truth. (Applause.) The light of genius had beamed upon it. The noblest works of art this earth ever beheld were raised before the admiring eyes of the Pagans of the world, but neither the pencil of Praxetiles, nor the chisel of Phidias bringing forth the highest who made him. Every human light had tried in vain to dispel this thick cloud of darkness. The light of God alone could do it, and that light came with Jesus Christ from heaven. Wherefore he said: "I am the light of the world"; and "in Him," says the Evangelist, "was life, and the life was the light of men." The next mission of the Church was not only to

illumine the darkness, but to heal the corruption of the world, which had grown literally rotten in the festering of its own spiritual ulcers, until every form that human crime can take was not only established amongst men, but acknowledged amongst themcrowned amongst them; not only acknowledged and avowed, but actually lifted up upon their altars and deified in the midst of them, so that men were taught to adore as God—the shameful impersonation of their own licentiousness, debauchery and sin. Terrible was the moral condicion of the world when the hand of an angry God was forced to draw back the flood-gates of heaven and sweep away the corspiritual God beheld no vestige of his resemblance same hand was obliged once more to be put forth, and down from the heaven of heavens came a rain of living fire, and burned up a whole nation because minded man to draw the sword in the name of the God of Israel and smite his neighbor and his friend until a whole nation was swept a way from out the twelve tribes of Israel! Christ was sent as our head, darkness, but you are the salt of the earth to heal and sweeten and to preserve a corrupt and a fallen this two-fold office of the Church of God, I argue that God himself—the God who founded her, the God who established her in so much glory and for so high and holy a purpose, the God who made her and that God must remain with her, and be her true head unto the end of time. And why? Who is the light of the world? I am, says Jesus Christ. Who is the purifier of the world? I am, responds the same Christ. If then thou Christ be the purifier of the earth and the light of the world, tell us. Oh Master, can light or grace or purity come from any other source than thee? He answers no; the man who seeks it but in Me finds for his light darkness, and for his healing, corruption and death. The man who plants upon any other soil than mine, plants indeed, but the heavenly Father's hand shall pluck out what he plants. Christ therefore is the true head of His church, the abiding head of his church, the unfailing, ever watchful head of his church, and is as much to-day the head of the church as he was 1800 years ago. Christ to-day is the real head, the abiding head. He arose from the dead after he had lain three days in darkness. He had said to his Apostles: "I am about to leave you, but it will only be for a little; a little while and you shall not see me any more, but after a very little while you shall see me again, and then I will not leave you orphans, I will come to you again, and I will remain with you all days unto the consummation of the world." (Applause.) Oh! my friends, what a consoling thought this unfailing promise of the words of the Redeemer. Oh! what a consolation has this world in Him, who said: "Heaven and earth shall pass away-my Word shall never pass away; I am with you all days unto the consummation of the world." And how is He with us? Is he with us visibly? No. Do we behold him with our eyes? No. Do we hear his own immediate voice? No. Have any of you ever seen him or heard him immediately and directly as John the Evangelist saw him when he was upon the cross; as Mary heard Him when He said to her. "I am the resurrection and the life," No. Yet He founded a visible kingdom, a kingdom which was to be set upon the earth, as a candle set upon the candlestick. Therefore if He is at the head of that kingdom, if He is to preside over it, if He is to rule and govern it, a visible kingdom, He must show himself visibly. This He does not. In His second and abiding coming He hides himself within the golden gates of the Tabernacle, and there He abides and remains; but when it was a question of governing His church, Christ our Lord himself appointed a visible head. And who was this? He called twelve men around Him, He gave them power and jurisdiction, he gave them the glorious mission of the Apostles; He gave them a communication of His own spirit; he gave them inspiration. He breathed his Holy Spirit, the Third Person of the blessed Trinity, upon them, and He took one of the twelve, and He spoke to one man three most important words. They were meant for that one man alone, and the proof is that on each occasion when Christ spoke to him He called the twelve around

presence of the other eleven, and that there might For three hundred years. Pepe has succeeded Pope. be eleven witnesses to the privileges and the power of the one. Who was that one man? St. Peter. St. Peter was chosen among the Apostles. St. Peter, not up to that time the one that was most loved, for John was the disciple whom Jesus loved; St. Peter whom, more than any of the others, was reproved by his Lord, in the severest terms. St. Peter who, almost more than any of the others, and more than any of the others who were faithful, showed his weak ness until the confirming power of the Hely Ghost came upon him. Peter was the one chosen, and here are the three words which Christ spoke. First of all He said, "Thou art the rock upon whom I shall build my church." Christ heard the people speaking of Him, and He said, "Who do they say I am?" and the Apostles answered, "Lord, some of them say you "Who do you say I am?" Down went Peter on his knees, and cried out, "Thou art Christ, the Son of the Living God." Then Christ, our Lord, said to church." (Applause.) The man who denies to Peter the glorious and wonderful privilege of being the visible foundation underlying the church of God and upholding it, is untrue to Christ the head of the church.

The second word that the Son of God spoke to Peter was this: "To thee, oh Peter," he says, in the presence of the others, "To thee, oh Peter, do I give the keys of the kingdom of heaven. Whatsoever thou shalt bind upon earth shall be bound in heaven, and whatsoever thou shalt loose upon earth shall be loosed in heaven." He gave his promise to them all, but to Peter singly he said: "To thee do I give the keys of the kingdom of heaven," That is, the supreme power over the Church.

On another occasion, Christ, our Lord spoke to Peter, and the others were present, and he said to him, "Peter, behold, the devil has asked for thee, that he might grind thee like powder, and oh, Peter, I have prayed for thee, that thy faith fail not, and do thou, oh Peter, being confirmed in thy faith, confirm thy brethren."

Now, any man who denies to Peter in the church that eternal Kingdom that is never to come to an end, and to Peter and his successors, the power over his brethren to confirm them in the faith which was the subject of the prayers of the Son of God to his Father—any man who denies the supremacy of Peter gives the lie to Jesus Christ (loud applause).

Then, on another solemn occasion on which the Son of God spoke to Peter, when he was preparing to bid his apostles and disciples a last farewell. They had seen him crucified; they had seen him lie disfigured, mangled, in the silent tomb. From that tomb, with a power which was all his own, he rose like the lightning of God to the heavens, sending before him, howling and shricking all the demons the influencing of the destinies of the material world of hell, conquered and subdued. Now his Apostles gathered about him. Suddenly a flash lights up the heavens, and he appears in their midst. Then he goes straight to Peter; they were all there; he goes straight to Peter and he says: "Simon Peter, do you love me more than all these?" Peter did not know what he meant, and he said, "Lord, I love you." A second time, after a pause, an awful pause, the Son of God said: "Simon, son of John, lovest thou me more than these?" Peter said, "Lord, I love

Another dreadful, awful pause, and a third time he raised his voice, and letting the majesty of God flash out from him, he says: "Simon, son of John, lovest thou me more than these?" And then Peter bursting into tears, said, "Lord, thou knowest that I love thee." Then said the Redcemer, "Feed my lambs, feed my sheep." (Applause.) Elsewhere the same Redeemer said, "There shall be but one fold and one shepherd, and he laid his hand upon the head of Peter and said, "Thou art Peter the son of John, be thou the shepherd of the one fold-feed my lambs and feed my sheep." He who denies, therefore, to Peter's successor, whoever he is, the one headship, the one office, and the one shepherd in the one fold of God, gives the lie to Jesus Christ, the God of truth.

Well, the day of the Ascension came. For forty days did Christ remain discoursing with his Apostles, instructing them concerning the kingdom of God, and when the forty days were over he led them forth mental touch, to purify with her holy grace, to wipe from Jerusalem into the silent, beautiful mountain away the corruption, and to prevent its return by of Olives, and there, as they were around him, and he was speaking to them, and telling them of things concerning the Kingdon of God-that is, the Church -slowly, wonderfully, majestically they beheld his figure rise from the earth, and as it arose above their heads it caught a new glory and splendor that was shed down upon it from the broken and the rent heavens above. They followed him with their eyes. They saw him pass from ring to ring of light. Their ears caught the music of the nine choirs of heaven, of millions of angels who from the clouds saluted the coming Lord. They strained their eyes and their hands after him. They lifted up their voices saying, as did they of old to Elias: "Oh! thou chariot of Israel! wilt thou leave us now and abandon us forever?" And from the clouds that were surrounding him he waved to them his last blessing, and their straining eyes caught the last lustre and brightness of his figure as it disappeared in the empyrean of heaven and was caught up to the throne of God. Then an angel flashed into their presence, and said: "Ye men of Gallilce, why stand ye here looking up to the heavens, to behold Jesus of Nazareth? I say to you, you shall behold him coming from heaven, even as he has gone into heaven this day." And the eleven disciples bent their knees to Peter, the living representative of the supremacy. the truth, and the purity of Jesus Christ. (Applanse.)
Henceforth the life of Peter, and of Peter's

successor, became the great leading light, around which, and towards which, the whole history of the world revolved. It became the central point, to which everything upon this earth must tend, because, in the designs of God, the things of time are but for the things of eternity; and Peter, in being the representative and viceroy of the Son of God upon the earth-in the external headship and government of the Church-was the only man who came nearest to God, who had most of God in him and most of God in his power-in the distribution of his grace, in the attributes that belong to the Saviourand, consequently, became the first and highest and greatest of men, and the only man that was necessary in this world. How many long and weary years Peter labored in his Master's cause watering the way of his life with the tears of an abiding sorrow! -in that, in an hour of weakness, he had betrayed Jesus Christ, until, at length, many years after the Saviour's ascension into heaven, an old man was brought forth from a deep dungeon in Rome. There were chains upon his aged limbs, and he was bowed down with care and with austerity to the earth. The few white hairs upon his head fell upon his aged and drooping shoulders. Meekly his lips murmured as in prayer, while he toiled up the steep, rugged side of one of the seven hills of Rome, and when he had gained the summit, lo! as in Jerusalem, many years before, there was a cross and there were three nails They nailed the aged man to that cross, straining his time-worn limbs, until they drove the nails into his hands and feet, and then when they were about to lift him, a faint prayer came from his lips, and the crucified man said: "There was One in Jerusalem whose royal head was lifted towards Heaven upon a cross, and he was my Lord and my God, Jesus Christ. I am not worthy," he said, "to be made like him, even in suffering, and, therefore, I pray you that you crucify me with my head towards

Church of God. Every bishop in the church, every power in the church recognized him and obeyed him as the representative of God-the living head, the earthly viceroy of the invisible, but real head-Jesus Christ. For three hundred years Pope after Pope died, and sealed his faith in the Church of God with a martyr's blood, and then, after three hundred years of dire persecution the Church of God was free, and she walked the earth in all the majesty and purity of her beauty. In the fifth century the Roman Empire yet preserved the outward form of its majesty and power. All the nations of the earth bowed to Rome. All the conquered looked to Rome as their masters, and as the centre of the world, when, suddenly, from the forests and snows of the North, poured down the Huns, the Goths and Visigoths, in countless thousands and hundreds of thousands. The barbarian hordes sallied from their fastnesses and, led by their savage kings, broke to pieces the whole Roman Empire, and shattered the whole fabric of Pagan civilization to atoms. They rode rough-shod over the Roman citizens and their rulers, burned their palaces and destroyed whole cities, leaving them a pile of smoldering ruins. Every vestige of ancient Pagan civilization and power, glory and art and science, went down and disappeared under the tramp of the horses of Attila. One power, alone, stood before these ruthless destroyers one power alone opened its arms to receive them, one power arrested them in their career of blood and victory, and that power was the Catholic Church. (Applause.) In that day, says a Protestant historian, the Catholic Church saved the world, and out of these rude elements formed the foundation of the civilization, the liberty and the joy which is our portion in this nineteenth century. (Applause.) In the meantime Rome was destroyed. The fairest provinces of Gaul, Spain, Italy and Germany were overrun by the barbarians and the people oppressed, fathers of families cut off, hearth-fires extinguished, and the blood of the young ravished maiden and of the weeping mother wantonly shed. The people in their agony cried out to the only man whom the barbarians revered and respected, whom the whole world recognized as something tinged with Divinity—the Pope of Rome -the cry of an anguished people went forth from end to end of Italy; and in that ninth century the cry was, Save us from ruin! Cover us with the mantle of your protection! Be thou our monarch and king! and then, and then only, can we expect to be saved! (Applause.) Then did the Pope of Rome clothe himself with a new power, independent of that which he had received already, and which was recognized from the beginning-namely, that temporal power and sovereignty, that crown of a monarch, that place at the council chambers of kings, that voice in the guidance of nations and in which, for century after century, he exercised, but which we, in our day, have seen him deprived of by of glory, and to confine him a prisoner, practically, the hands of those who have plucked the kingly in the Vatican Palace in Rome. A prisoner, I say, crown from his aged and venerable brow. How did practically, for how can he be considered other than he exercise that power? How did he wear that crown? What position does he hold, as his figure rises up before the historical vision of the student, looking back into the past and beholding him as he passes amongst the long file of kings and warriors of the earth? O, my friends, no sword dripping with blood is seen in the hand of the Pope-King but only the scoptro of justice and of law. No cries of suffering and afficited people surround him, but only the blessings of peace and of a delighted and consoled world. No blood follows, flowing in the path of his progress. That path is strewn with the tears of those who wept with iey at his approach, and with the flowers of peace and of contentment. He used his power-and history bears me out when I say it—the power which was providentially put into his hands, by which he was made not only a king among kings, but the first recognized monarch in Christendom, and the king, highest among kings, and the man whose voice governed the kings of the earth, convened their councils, directed their course, reproved them in their errors, and restrained them from shedding the blood of their people, and from the commission of thousand years for purposes of elemency, of law, of justice and of freedom. (Applause.) When Spain and Portugal, in the zenith of their power, each commanding mighty armies. were about to describe the keys of the kingdom of heaven"—in that day he made Peter supreme among the Aractical day sword and devastate the fair plains of Castile and Andalusia, the Pope came in and said, "Mighty kings though you be, I will not permit you to shed the blood of your people in an unnecessary war." When Philip Augustus, of France, at the height of his power and when he was the strongest king in Christendom, wished to repudiate his lawful wife and to take another one in her stead, the injured woman appealed to Rome, and from Rome came the voice of Rome's king, saying to him-"O monarch, great and mighty as thou art, if thou doest this injustice to thy married wife and scandalize the world by thine impurity, I will send the curse of God and of his Church upon you, and cut you off like a rotten branch from among the community of kings." (Aplause.) When Henry VIII, of England wished to put away from him the pure and high-minded and awful mother of his children, because his licentious eyes had fallen upon a younger and fairer form than iers, the Pope of Rome said to him: "If you commit this iniquity, if you repudiate your lawful wife f you set up the principle that because you are a king you can violate the law, if no power in your own country is able to bring you to account for it, my hand will come down upon you, and I will cut you off from the communion of the faithful, and fling you, with the curse of God upon you, out upon the world." (Applause.) And I say that in such facts as these—and I might multiply them by the hundred -the Pope of Rome used his temporal sovereignty and his kingly power among the nations in establishing the sacred cause of human liberty. [Applause.] I speak of human liberty—I speak of liberty. I thank my God that I am breath-

his sceptre and governed the Church of God.

Though down in the catacombs, yet he governed the

ing an air in which a free man may speak the language of freedom. [Applause.] I have a right to speak of freedom, for I am the child of a race that for eight hundred years have been martyred in the sacred cause of freedom .-[Applause.] Never did a people love it, since the world was created, as the children of Ireland who enjoy it less than all the nations. (Applause.) I can speak this night, but rather with the faltering voice of an infant than with the full swelling tones of a man, for I have loved thee, oh, mother liberty. [Applause.] Thy fair face was veiled from mine eyes from the days of my childhood. I longed to see the glistening of thy pure eyes, O liberty. I never saw it until I set my foot upon the soil of head, and one man alone command the obedience glorious, young Columbia. [Applause.] And there, of the church and the duty of submission, and that rising out of this great western ocean, like Aphrodite man has been the Pope. He has always commandof old—like Venus from the foam of the rolling ed it, and no one has dared to appeal from his debillows, I beheld the godess in all her beauty, and as a priest, as well as an Irishman, I bow down to thee. [Applause.] But what is liberty? Does it consist in every man having a right to do as he likes? Why, if it does, it would remind one of the liberty that a man took with a friend of mine in Ireland. He took the liberty to go into the man's house, and to sit down without being asked. [Laughter.] And he took the liberty to make free with the victuals, and, at last, the man of the house was obliged to take the liberty of kicking him down stairs. (Laughter). No, my friends, this is not liberty. The quintessence of freedom lies not in the power of every man to do what he likes, but the earth, from which I came." And so thus that quintessence of freedom and liberty lies in We next come to the question: Who is the Him, and He spoke to that one man alone in the elevated, he died, and the first Pope passed away. every man having his rights clearly defined. No

matter who he is, from the first to the last, from the humblest to the highest in the community, let every man know his own rights. Let him know what power he has and what privileges. Give him every reasonable freedom and liberty, and secure that to him by law, and then when you have secured every man's rights and defined them by law, make every man in the State, from the highest to the lowest, from the President down to the poorest, the greatest and the noblest, as well as the humblest and the meanest-let every man be obliged to bow down before the omnipotence of the law. (Applause). A people that knows its rights, a people that has its rights thus defined, a people that is resolved to assert the omnipotence of those rights—that people can never be enslaved. (Applause), Now, this being the definition of liberty—and I am sure that it comes home like conviction to every man in this housewhat is freedom? That I know what rights I have, and that no man will be allowed to infringe them, Give me every reasonable right, and when I have these, secure them to me, and keep away from me every man that dares to impede me in the exercise of them that I may exercise them freely, and that I may be free as a bird that flies and wings its way through the air. Now I ask you, who is the father of this liberty

that we enjoy to-day?—who is the father of it, if not the man who stood between the barbarian, coming down to waste, with fire and sword—to abolish the government and destroy the people—the man that stood between him and the people and said "Let us make laws, and you respect them, and I will get the people to respect them." That man was the Pope of Rome. (Applause.) Who was that man that, for a thousand years, as a crowned monarch was the very impersonation of the principle of law but the Pope? Who was the man that was equally ready to crush the poor man and the rich man, the king and the people-to crush them by the weight of his authority when they violated that law and refused to recognize that palladium of human liberty? It was the Pope of Rome. Who was the man whose genius inspired and whose ability contributed to the foundation and the very institutions of the Italian republics and of the ancient liberties of Spain in the early middle ages? Who was the man that protected them from the tyranny of the cruel barens, immured in their castles? He was the man whose house was a sauctuary for the weak and persecuted, who surrounded that house with all the censures and vengeance of the Church against anyone who would violate its sanctity. Who labored, by degrees, patiently, for more than a thousand years, until he at length succeeded in claborating the principles of modern freedom and modern society from out the chaotic ruin and confusion of these ages of barbarism? Who was he?-the father of civilization-the father of the world? History asserts, and asserts loudly, that he was the royal Pope of Rome,-(Applause). And now the gratitude of the world has been to shake his ancient and time-honored throne, and to pluck the kingly crown from his brow in his old age; after seventy years of usefulness and a prisoner, who cannot go out of his palace into the streets of the city, without hearing the ribaldry, the profanity, the obscenity and the blasphemy, to which his aged, pure and virgin cars had never lent themselves for a moment of his life. Yes—he is unthroned, but not dishonored; uncrowned, but not dishonored; not uncrowned by the wish of his own people, I assert, for I have lived for twelve years amidst them, and I know he never oppressed them. He never drove them forth-the youth of his subjects-to be slaughtered on the battlefield, because he had some little enmity or jealousy against his fellow-monarch. He never loaded them with taxes nor oppressed them until life became too heavy to bear. Uncrowned indeed, but not dishonored though we behold him seated in the desolate halls of the ence-glorious Vatican, abandoned by 11 human help, and by the sympathy of nearly all the world! But upon those aged brows there rests a crown-a triple crown, that no human hand can ever pluck from his brow, because that crown has been set on that head by the hand of Jesus Christ and by his church. [Applause]. That triple crown my friends, is the crown of spiritual supremacy, the wielded that sceptre of supremacy, and nothing is more clearly pointed out in the subsequent inspired history of the church, as recorded in the Acts of the Apostles, than the fact that when Peter spoke every other man, Apostle or otherwise, was silent, and accepted Peter's word as the last decision, from which there was no appeal. Never, in the church of God, has Peter's successor ceased to assert broadly, emphatically and practically this primacy, Never was a Council convened in the Catholic church except on the commands of the Pope. Never did a Council of Bishops presume to sit down and deliberate upon matters of faith and morals except under the guidance and in the presence of the Pope, either personally there, or there by his officers or legates. Never was a letter read at the opening of any Council, and they were constantly sent to each succeeding Council, but that the bishops of the church did not rise up and proclaim, "We hear the voice of the Pope, which is the voice of Peter, and Peter's voice is the echo of the voice of Jesus Christ." did any man in the church of God presume to appeal from the tribunal of the Pope, even to the church in council, without having the taint of heresy affixed upon him, and the curse of disobedience and schism put upon him. Now, for centuries it has been the recognized

principle of the Catholic church that no man can lawfully appeal to any tribunal from the decision of the Pope in matters spiritual or in matters touching faith and morality, because there is no tribunal to appeal to above him save that of God. He represents, as the visible head of the church, the invisible head, who is no other than Jesus Christ, (Applause.) The consequence is that the church is a kingdom, like every other state, has its last grand tribunal, just like the House of Lords in England just like the Chief Justiceship in America, the High Court of Justice at Washington, from which there is no appeal. What follows from this? There is no appeal from the Pope's decision. There never has been. Is the church bound to abide by the decision? Most certainly, for history proves it in every age. Never has any man risen against the Pope's decisions without being branded as one tainted with heresy and cut off from the church. Is the church bound to abide by his decision? Certainly, because the church is bound in obedience to her cision, because, as I said before, he is the Viceroy, the Visible Head of the Church, and in whom, office ally, is the voice of Jesus Christ present with his

church. (Applause.)
Now what follows from this, my friends? If it be true that the church of God can never believe a lie, if it be true that she can never be called by a voice that she is bound to obey to accept a lie, if it be true that nothing false in doctrine or unsound in morality can ever be received by the church of God or ever be received by the church of God, or ever be imposed upon her-fer he said, who founded her: "The gates of hell shall never prevail against my church"—then it follows, that if there be no appeal

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