

The Catholic Record

Price of Subscription: \$1.50 per annum... United States & Europe—\$2.00

Published and Proprietor, Thomas Coffey, L.L.D.

Editors: Rev. James T. Foley, B.A., Thomas Coffey, B.S., D.

Associate Editors: Rev. D. A. Casey, H. F. Mackintosh.

Advertisements for teachers, situations wanted, etc., 50 cents each insertion.

Approved and recommended by Archbishops Faloutsos and Shevitt, late Apostolic Delegates to Canada, the Archbishops of Toronto, Kingston, Ottawa and St. Boniface, the Bishops of London, Hamilton, Peterborough, and Ogdensburg, N. Y., and the clergy throughout the Dominion.

The following agents are authorized to receive subscriptions and copies for the CATHOLIC RECORD: General agents: Messrs. P. J. Neven, E. J. Broderick, M. J. Haggerty, and Miss Sara Hanley, Resident agents: D. J. Murray, Montreal; George B. Hewitson, Regina; Mrs. W. E. Smith, Halifax; Miss Brice Saunders, Sydney; Miss L. Heringer, Winnipeg; Miss Johnson, Ottawa and J. A. Hannahan, Quebec.

Obituary and marriage notices cannot be inserted except in the usual condensed form. Each insertion 50 cents.

Subscribers changing residence will please give old as well as new address.

In St. John, N. B., single copies may be purchased from Mrs. M. A. McGuire, 249 Main Street, John J. Dwyer and The O'Neill Co., Pharmacy, 109 Brunsell Street.

In Montreal, single copies may be purchased from E. O'Grady, News Dealer, 106 St. Viateur Street, West, and J. Milloy, 241 St. Catherine Street, West.

LONDON, SATURDAY, APRIL 10, 1915

THE GOLDEN JUBILEE OF THE CATHOLIC WORLD

The Catholic World! The very name of our magazine marks an era in my life, for its mention gave me my first knowledge of Father Hecker. One day in 1885 I met a friend of mine in the streets of Detroit, a young law student—destined to hold a prominent place in the Detroit bar—named C. J. O'Flynn. He was but recently graduated from Georgetown College, a bright, cultivated young man and an ardent Catholic.

He said: "It is a Catholic magazine, he stopping me and said: 'Have you read the Catholic World?'" "The Catholic World," I answered, "I never heard of it."

He said: "It is a Catholic magazine, just started in New York; it is full of good reading." "And whose magazine is it? Who is the editor?" "Father Isaac T. Hecker."

"And who, pray, is Father Hecker?" O'Flynn's answer sank deep into my soul with a mysterious penetration: "Father Hecker is a man who says that we can convert America."

I felt that instant a powerful and quite peculiar charm in the words: "Convert America," as well as a restless drawing towards Father Hecker; the very first stirrings of my vocation. The occurrence—to me it was a holy event—was ever placed high in my memory, beaming with divine light, the figure and voice of my zealous friend, his gentle insistence, the curious novelty of my feelings, even the street corners and the sidewalk and the curbstones.

This happened fifty years ago. O'Flynn has gone to his reward after a life of singular virtue. His kindly zeal was God's first touch leading me and choosing me to be one of the disciples of Father Hecker, then known as the founder of the Paulist Community, and the originator and editor of The Catholic World.

Thus Father Walter Elliott opens his article, Personal Reminiscences, for the Jubilee number of the great Catholic magazine whose very mention was the first stirring of the vocation which called the able young Detroit lawyer to a long life of fruitful apostolate in the conversion of America. To many of our readers who have heard the great disciple and biographer of Father Hecker his words will have something of the charm of a personal reminiscence, and may help all to realize the large part The Catholic World has played in Catholic intellectual life for the past fifty years. But it is not alone, nor even chiefly intellectual activity as such that its spiritual-minded founder and first editor designed The Catholic World to promote amongst Catholics. His intention and his spirit are well interpreted by the present able editor when he says:

"The measure of our true growth is not primarily numbers, or influence, or external works. It is the spiritual life, the life within of every individual Catholic. It is the endeavor of every individual to live in perfect accord with the teaching of our Holy Church, for she alone is the Guardian of the teachings of Christ. And that life must necessarily receive, both for the souls within, and those without the Church, its intelligent expression. It was so from the beginning; it is so to-day. The spiritual man is unwilling to have his highest faculty of reason remain idle in the service and love of God. Where there is no intelligent expression of the Faith that is in us, and of the works which that Faith produces—the Faith is marked by indifference and decline. The abiding burden and duty of every generation is to proclaim the glory and the merit of the truth of Christ in every field of human endeavor. That truth alone sounds life to its fullest depth, and explains the final worth of all human experience. Intellectualism is not spirituality; it may be its enemy and destroyer. Nevertheless, spirituality, unless directed by a thoroughly intelligent understanding of the teaching of the Church, will rapidly become weak and enervated, and degenerate into emotionalism."

We should like to express our appreciation of the earnestness and ability which the present editor of

The Catholic World brings to the work of realizing, with an ever-increasing measure of success, his high ideal of a Catholic magazine. The bare list of noted contributors would fill columns of our space. We cannot refrain, however, from noting one or two in the number before us. It may serve our purpose to quote from an article by the distinguished essayist, Agnes Repplier, whose first work, by the way, appeared in The Catholic World:

Mr. Hilaire Belloc says truthfully that Europe and its development are a Catholic thing. "The Catholic Faith was the formative soul of European civilization. Wherever it was preserved, there the European tradition in art, law, marriage, property, everything, was preserved also." Therefore it is that the Catholic reads history unconfessedly. He does not regard it from without but from within. "He feels in his own nature the nature of its progress." . . . A clue to the past! It is more than a clue—it is the key of the past which the Church holds in her sacred keeping, and only when she unlocks the door do we see the stately procession of the centuries, linked indissolubly one with another, comprehensible to the clear eyes of faith, beautiful to the serene understanding which comes of Christian charity.

Here we have a great truth which is already openly acknowledged by some recent Protestant historians and beginning to be dimly felt by all. Hilaire Belloc's appreciation of the War, its causes, the principles in issue, and its progress from week to week is read throughout the world. But Hilaire Belloc with the same masterly grasp of his subject, the same forceful lucidity of expression and the same clarity of reasoning has treated subjects more important than the War in the pages of The Catholic World. The very words cited by Miss Repplier appeared there a few years ago in a series of articles of exceptional value just at this time when history is being re-written. That series of articles the present writer has read and re-read, and intends again to read and re-read.

There is heard at times the complaint that despite increased facilities for Catholic higher education and greatly increased numbers of those taking advantage of those facilities, the result is somewhat disappointing. May it not be that after graduation the Catholic student is left too often without the means to continue the studies which, at best, can only be begun in college or convent? We venture the suggestion that if The Catholic World were found in every home where there is sufficient education to appreciate its worth, the ground for the complaint would largely disappear.

Stimulating and suggestive to young and old, it is almost a necessity to young Catholic graduates as an inspiration and stimulus to continue and complete the education into which they have been initiated by our higher institutions of learning.

"THE PASSING OF THE CHILD"

A widely quoted article in Hibbard's Journal recently indicated the inevitable predominance of Catholics even in England and Prussia should the practice of neo-Malthusianism continue amongst Protestants. That it will continue and progressively increase is the conclusion to which vital statistics points inexorably.

Under the significant title "The Passing of the Child," William A. Brend, M. B., B. Sc., in the Nineteenth Century, now deals with the question from a point of view thus indicated: "The hatred of England which has arisen in Germany may, if she is beaten, leave a bitter and sullen people filled with a desire some day to wipe out their humiliation. International animosities persist for long periods, and nations have displayed astonishing powers of recuperation after defeat." He wishes to point out that "the population of Germany, already much greater, will, in ensuing decades, tend more and more to outstrip ours at an increasingly rapid rate." And he holds that present efforts will have been largely in vain if the next generation must succumb to an attack from their more virile and prolific enemies.

Carefully tabulated vital statistics bear out the writer's conclusions. The birth-rate per thousand in England and Wales has steadily fallen from 36.3 in 1876 to 23.9 in 1913. The Registrar-General's Annual Report for 1912 says: "If the fertility of married women in proportion to their numbers had been as high in 1912 as in 1876-80, the legitimate births would have numbered 1,290,480 instead of 885,209 actually recorded." Dr. Brend comments:

"A loss of more than 400,000 infant lives every year from one disease alone would lead to the most stupendous national efforts being made to check it. To compensate for this loss, the effects of infant clinics and schools for mothers are like saving a boat-load from a sinking liner." More superficial writers on the subject take great comfort from the fact that if the birth-rate is declining so also is the death rate per passu. Dr. Brend is under no such illusion. We cannot, of course, give his analysis of the vital statistics even in a summary way. It may, however, be worth while to note that statisticians do not now take the "crude" birth-rate or the "crude" death-rate as sufficient evidence of fertility or mortality. "An interesting example of the way in which a crude death-rate may be misleading if not read in conjunction with the age constitution of the population is afforded by Ireland. The death-rate in that country, in 1912, was 16.5 per thousand, which is 3.2 per thousand above the English rate for the same period. At first sight this might suggest that Ireland is not so healthy a country as England, though the opposite is probably the case. . . . The Irish infant mortality rate is the lowest in Europe with the exception of those in Norway and Sweden." He points out that emigration is the cause of high death-rate and low birth rate in Ireland. The crude birth rate is low owing to the comparatively low proportion of married women in the Irish population; "for the steadiness of the rate, which has scarcely changed at all during the last thirty years, gives good ground for believing that the practice of preventing conception has not reached Ireland." And as the high death rate and low birth-rate in Ireland are due to the higher average age of the population, our writer shows conclusively that the diminishing birth-rate in England must inevitably raise the death-rate to an alarming degree. "Even if the practice responsible for the fall of the birth-rate were at once arrested we cannot escape yet to pay the full penalty for the restriction of the earlier years." He predicts that on a conservative estimate "twenty years will see a stationary population in this country."

Dr. Brend does not discuss the motives, and protests that "denunciations of selfishness" or the "pursuit of pleasure" are futile, and to a large extent unjustified. He is right so far as the utility of denunciation is concerned. The divine authority of the Church enjoining and enforcing the immutable laws of God and nature is the only remedy for the corroding evil that is setting its cancerous way to the very heart of non-Catholic populations. The Protestant parts of Germany are likewise afflicted but to a somewhat less degree. Dr. Brend suggests: "The intense national consciousness of the Germans may, if they are beaten, engender a desire for revenge in the future which might be more effective in arresting the decline of the birth-rate than anything we can hope to do in this country." This is horrible; it suggests that Hate may impel certain people to practice a Christian and natural virtue which the Commandments of God were powerless to enforce. But whether it is worse than the anticipated homicide so universally and callously practiced by those who are beyond the influence of the Church, it may not be so easy to determine.

Dr. Brend points out that it is important to give "the profoundest consideration to the future growth of populations when terms of peace are discussed," and laconically remarks that "France in the matter of population is even in a worse position than we are."

He concludes thus: "The artificial restriction of the family is a new feature in the history of mankind which has not so far received the attention from the detached, biological point of view that it deserves. Yet it may have effects ultimately more stupendous and far-reaching than any of those great movements of the past—migrations, conquests, epidemics, religious changes, which, beginning in prehistoric times, have so profoundly influenced human development. In this country, with one exception, the process began earlier and has gone further than among any other people. Unless we can—and quickly too—reduce our infant mortality to an extent hitherto unthought of, can improve conditions of life so that our young people no longer seek for happiness or opportunity abroad, and can awaken the national conscience on the question of birth, the future of our nation is grave."

While private judgment makes each individual conscience a law

unto itself, the awakening of the national conscience on the matter of births will be a difficult matter. "Unless the Lord build the house, they labor in vain that build it."

"EMPIRE AND LIBERTY"

Party politics and patriotism are not exactly synonymous terms. The British Government just now have some very critical problems to solve. Labor troubles are serious and widespread; the drink problem can not be solved as in autocratic Russia; unless supplied with munitions of war and all necessary equipment Kitchen-er's army will fail of its purpose; yet just when these and other questions urgently demand the combined wisdom and the most cordial cooperation of both political parties, the Unionist press begins a campaign for the removal of the Prime Minister Asquith on the ground of incapacity. We may hope, however, that there is more patriotism in the rank and file of the people than party leaders give them credit for.

At any rate it is pleasant reading that in Manchester, a couple of weeks ago, John Redmond was accorded such an enthusiastic reception that an overflow meeting had to be held. "Since the declaration of war my one theme has been to impress upon Ireland the duty of taking a part worthy of her history and her traditions. The only one political hope I ventured to express—and I express it again here to-day with all the fervour of my soul—is that when the war is over, with the common danger which all Irishmen of all creeds and all parties have faced together, the comingling of their blood upon the battlefield, and their death side by side like brothers in a foreign land, then the effect of that may be to utterly and completely and for ever obliterate the bitterness and the divisions and the hatreds of the past, so that the new Constitution which we have won may be inaugurated in a country purified by sacrifice, and amongst a people united by the memory of a common suffering."

There is no true Irishman who will not say Amen to do so good a prayer. Since his great speech at the outbreak of the War the attitude of the great Irish leader has been consistently patriotic and statesmanlike. That speech thrilled Englishmen of all parties in and out of Parliament. His sustained and successful efforts ever since must go far to deepen the conviction that Home Rule for Ireland was a great act of Imperial statesmanship which has already justified itself, and demonstrated the unwisdom of public opposition to the national aspirations of Ireland.

"I do not think that any man will be found in this country to deny that Ireland is doing her duty. But, after all, we make no boast of it; it is nothing to be wondered at. It is in keeping with the history and traditions of our race. If Ireland had held back in this war, she would have belied her whole history. . . . We Irishmen have entered on terms of equality into the Empire, and we say we will defend the Empire with loyalty and devotion. For the first time in all the history of the British Empire we can feel in our very souls that in fighting for the Empire we are fighting for Ireland. My belief is that every Irish soldier who gives his life on the battlefields of Flanders dies for Ireland, for her liberty and her prosperity, as surely as any of the heroes and martyrs of our race in the past. Ah! it was a blessed day we were first trusted by the British Empire. That trust has done what force could never do. That trust has done what centuries of the thought of the curbing power of the Papacy was galling. The Lutheran revolt gave them a chance to overthrow it, and right gladly they took advantage of the opportunity. And so it happened that although the Pope was still the ambassador of the Prince of Peace his hands were tied."

All this time whilst the nations of Europe were striving with might and main to annihilate each other; whilst the people were groaning under the burden of taxes; whilst the wealth of unborn generations was being mortgaged for the maintenance of enormous armaments, the talk has always been of peace. It is proverbial that men have less of what they talk most, and so the nations prated of peace when their every thought was of war. Societies were organized, and conferences held, but nothing was effected, for they attempted to build without the foundation. There was one voice that could have been heard above the babel of contending interests; one power that could have made itself felt, and exacted obedience, but that voice and that power they studiously ignored. In fact the while they pretended to work for peace they circumscribed more and more the one agency that could render their dreams a reality.

And yet, the while they shut their eyes to the light, there were not

wanting signs to guide their feet aright were they but prepared to profit by them. This era of petty persecution of the Papacy affords the most signal proof of its absolute fitness to be the final court of appeal between the nations. In 1885 Germany and Spain were about to go to war over their respective jurisdiction in the Caroline Islands. Had they drawn the sword half Europe would have been involved. To the surprise of everyone Bismarck, at the eleventh hour, proposed the Pope as arbitrator. Spain accepted the proposal. The Pope was not appointed to be a mere mediator in the case. It was agreed that he should have authority, and that his decision should be final. Both sides sent on their documents and their pleas. The Pope gave his decision on October 22nd, 1885, one month after Bismarck's proposal had been first mooted. And his decision gave entire satisfaction to both Spain and Germany. The Riforma, an Italian anti-Catholic paper, said of the Papal verdict: "He reconciled the historical rights on which Spain relied to affirm its sovereignty with the conventional right claimed by Germany to explain its occupation. He saved the pride of the one, whilst he took account of the interests of the other. He respected the past, and provided for the future."

The Fanfulla, another Italian paper of the same kind, wrote: "It is a document sober, but rich in thoughts. Few words, and many reasons deduced with convincing logic by a diplomacy not at all verbose or cavilling. Ordinary diplomats would have lost themselves in a Blue book. Two pages were enough for the Pope." This is the last great instance of Papal intervention for the sake of international peace. There have been lesser instances since then. In 1895 Leo XIII. settled a dispute between the Republics of Haiti and St. Domingo. In 1896 2,000 Italian prisoners were captured by King Menelik. The Italian government spent millions to release them, and failed. The Pope interfered and they were set free at once. As once before the pagan Attila listened to the prayer of a Leo so now again Leo pleaded with the pagan Abyssinian monarch and did not plead in vain. COLUMBA

NOTES AND COMMENTS

THE CLARITY and prescience which in his spiritual and mental outlook is coming more and more to be recognized as characteristic of Cardinal Newman was never better illustrated than in his attitude towards the Turkish power in Europe during the Crimean War. At that time Great Britain and France were banded together and took sides with Turkey in resisting Russia's attempt to obtain a footing on the Bosphorus. In other words, two Christian Powers, out of jealousy one of the other and more especially of a third in the person of the Muscovite, entered into an unholy compact to prolong the sojourn in Europe of what Newman termed "an infamous power, the enemy of God and man." This was the real though not the ostensible issue of the war and the victory of the allies in the event had but the effect of extending for another half century at least the term of Turkish domination on the European side of the Bosphorus.

NEWMAN took what was at that time the unpopular side, and in his celebrated "Lectures on the History of the Turks," placed in its true light the moral effect which the defeat of Russia would have in perpetuating the Moslem scourge. "Many things are possible," he said, "one is inconceivable—that the Turks should, as an existing nation, accept of modern civilization; and in default of it, that they should be able to stand their ground amid the encroachments of Russia, the interested and contemptuous patronage of Europe, and the hatred of their subject populations." In this Newman predicted truly. "Young Turkey" has in our day made the pretence of conforming to civilized usages, and by the demolition of certain distinctive barriers has sought to put off his evil day. But the world has not been deceived as to his real intentions and the "subject populations" have at length freed themselves from his hated rule. Little by little Turkish power in Europe has declined, and at last Russia, in alliance with her quondam foe is preparing to deal the death stroke. Unless all signs fail, the hour of the Turk's doom has come, and Europe and the world will rejoice in his downfall.

ANOTHER JESUIT writer, Rev. Robert Kane, is responsible for a volume of discourses from the same publishers (Longmans) under the title "From Fetters to Freedom," which deals with the trials and triumphs of the Faith in Ireland. Father Kane, who, though blind, is among the most indefatigable of Ireland's missionaries, enjoys also the reputation of being among the first of her orators and is much in demand as a preacher upon special and noted occasions. The twenty-two addresses making up this volume were all so delivered, and are now, as he tells us, assembled and published in fulfillment of a wish expressed by a former Superior, now deceased, and endorsed and emphasized by the present Provincial. They are broadly illustrative of the emerging of Catholic Ireland from the serfdom of the Penal Laws into civil and religious liberty and their perusal cannot fail to inspire the heart of the reader whether of Irish or other extraction.

ONE OF the most noted of these addresses is that delivered at the dedication of a new church at Old-

SECTION-HEADER: SOCIETY, THE PAPACY AND PEACE

All through the Middle Ages it was part and parcel of the public law of Europe to look to the Papal authority with reverence, and that not from expediency or choice, but from a sense of duty. Religion governed all the relations of life, social, civil, and domestic; and as the Pope was universally acknowledged as the true interpreter of the natural and the divine law, his teaching was accepted by the State, and was applied in everything, from the punishment of a criminal to the

SECTION-HEADER: SOCIETY, THE PAPACY AND PEACE

All through the Middle Ages it was part and parcel of the public law of Europe to look to the Papal authority with reverence, and that not from expediency or choice, but from a sense of duty. Religion governed all the relations of life, social, civil, and domestic; and as the Pope was universally acknowledged as the true interpreter of the natural and the divine law, his teaching was accepted by the State, and was applied in everything, from the punishment of a criminal to the

SECTION-HEADER: SOCIETY, THE PAPACY AND PEACE

All through the Middle Ages it was part and parcel of the public law of Europe to look to the Papal authority with reverence, and that not from expediency or choice, but from a sense of duty. Religion governed all the relations of life, social, civil, and domestic; and as the Pope was universally acknowledged as the true interpreter of the natural and the divine law, his teaching was accepted by the State, and was applied in everything, from the punishment of a criminal to the

SECTION-HEADER: SOCIETY, THE PAPACY AND PEACE

All through the Middle Ages it was part and parcel of the public law of Europe to look to the Papal authority with reverence, and that not from expediency or choice, but from a sense of duty. Religion governed all the relations of life, social, civil, and domestic; and as the Pope was universally acknowledged as the true interpreter of the natural and the divine law, his teaching was accepted by the State, and was applied in everything, from the punishment of a criminal to the

SECTION-HEADER: SOCIETY, THE PAPACY AND PEACE

All through the Middle Ages it was part and parcel of the public law of Europe to look to the Papal authority with reverence, and that not from expediency or choice, but from a sense of duty. Religion governed all the relations of life, social, civil, and domestic; and as the Pope was universally acknowledged as the true interpreter of the natural and the divine law, his teaching was accepted by the State, and was applied in everything, from the punishment of a criminal to the

SECTION-HEADER: SOCIETY, THE PAPACY AND PEACE

All through the Middle Ages it was part and parcel of the public law of Europe to look to the Papal authority with reverence, and that not from expediency or choice, but from a sense of duty. Religion governed all the relations of life, social, civil, and domestic; and as the Pope was universally acknowledged as the true interpreter of the natural and the divine law, his teaching was accepted by the State, and was applied in everything, from the punishment of a criminal to the

SECTION-HEADER: SOCIETY, THE PAPACY AND PEACE

All through the Middle Ages it was part and parcel of the public law of Europe to look to the Papal authority with reverence, and that not from expediency or choice, but from a sense of duty. Religion governed all the relations of life, social, civil, and domestic; and as the Pope was universally acknowledged as the true interpreter of the natural and the divine law, his teaching was accepted by the State, and was applied in everything, from the punishment of a criminal to the

SECTION-HEADER: SOCIETY, THE PAPACY AND PEACE

All through the Middle Ages it was part and parcel of the public law of Europe to look to the Papal authority with reverence, and that not from expediency or choice, but from a sense of duty. Religion governed all the relations of life, social, civil, and domestic; and as the Pope was universally acknowledged as the true interpreter of the natural and the divine law, his teaching was accepted by the State, and was applied in everything, from the punishment of a criminal to the

SECTION-HEADER: SOCIETY, THE PAPACY AND PEACE

All through the Middle Ages it was part and parcel of the public law of Europe to look to the Papal authority with reverence, and that not from expediency or choice, but from a sense of duty. Religion governed all the relations of life, social, civil, and domestic; and as the Pope was universally acknowledged as the true interpreter of the natural and the divine law, his teaching was accepted by the State, and was applied in everything, from the punishment of a criminal to the

SECTION-HEADER: SOCIETY, THE PAPACY AND PEACE

All through the Middle Ages it was part and parcel of the public law of Europe to look to the Papal authority with reverence, and that not from expediency or choice, but from a sense of duty. Religion governed all the relations of life, social, civil, and domestic; and as the Pope was universally acknowledged as the true interpreter of the natural and the divine law, his teaching was accepted by the State, and was applied in everything, from the punishment of a criminal to the

SECTION-HEADER: SOCIETY, THE PAPACY AND PEACE

All through the Middle Ages it was part and parcel of the public law of Europe to look to the Papal authority with reverence, and that not from expediency or choice, but from a sense of duty. Religion governed all the relations of life, social, civil, and domestic; and as the Pope was universally acknowledged as the true interpreter of the natural and the divine law, his teaching was accepted by the State, and was applied in everything, from the punishment of a criminal to the

SECTION-HEADER: SOCIETY, THE PAPACY AND PEACE

All through the Middle Ages it was part and parcel of the public law of Europe to look to the Papal authority with reverence, and that not from expediency or choice, but from a sense of duty. Religion governed all the relations of life, social, civil, and domestic; and as the Pope was universally acknowledged as the true interpreter of the natural and the divine law, his teaching was accepted by the State, and was applied in everything, from the punishment of a criminal to the

SECTION-HEADER: SOCIETY, THE PAPACY AND PEACE

All through the Middle Ages it was part and parcel of the public law of Europe to look to the Papal authority with reverence, and that not from expediency or choice, but from a sense of duty. Religion governed all the relations of life, social, civil, and domestic; and as the Pope was universally acknowledged as the true interpreter of the natural and the divine law, his teaching was accepted by the State, and was applied in everything, from the punishment of a criminal to the

SECTION-HEADER: SOCIETY, THE PAPACY AND PEACE

All through the Middle Ages it was part and parcel of the public law of Europe to look to the Papal authority with reverence, and that not from expediency or choice, but from a sense of duty. Religion governed all the relations of life, social, civil, and domestic; and as the Pope was universally acknowledged as the true interpreter of the natural and the divine law, his teaching was accepted by the State, and was applied in everything, from the punishment of a criminal to the