

IMPERIAL AND PAPAL ROME.—MODERN PROTESTANT AND CATHOLIC PRESS AND PARTIES.

THE citizens of Imperial Rome must often have felt their hearts swell with patriotic pride when they thought of the vast extent of her dominions. To be "a Roman citizen" was a distinction coveted by the people of every land, because it gave them a claim to civil rights of the most valuable kind. The power of Imperial Rome has long passed away. It has been "blotted from the things that be," having served the purpose for which, in the economy of God's providence, it was ordained. But Rome is still the seat of a great power. The power which rules Rome now extends far more widely than that wielded by the Roman Emperors. It rests upon a very different foundation, and its commands are more explicitly obeyed. It is often proudly boasted by Englishmen that the sun never sets on the Empire over which their sovereign reigns. But will they tell us when the sun ever sets on the far more widely extended Empire over which Pope Pius IX. holds spiritual sway? If it were a source of pride to the citizens of Pagan Rome to sing "*Civis Romanus Sum*"—I am a Roman citizen—in whatever part of the Empire he might reside; and if a British subject in our time experienced a similar sentiment when he lays claim to the rights of British citizenship in any part of the world, a spiritual subject of Pio Nono may be excused if he feel even a higher satisfaction at the thought of the privilege he enjoys under his spiritual sovereign. The spiritual subjects of Pius IX. form a brotherhood of a very peculiar kind. If they were only true to their principles and each other, they could rule the world—not by physical force, nor by fraud or cunning, and sordid self-interest, as it is now ruled, but by weapons of a very different kind—by religious and moral forces, but by the sheer power of divine authority, or "goodness," as Mr Froude expresses it. It can never be too often impressed on all Catholics that they will be politically powerful just in proportion to their spiritual loyalty to their Church and to its Temporal Head in Rome. The chair of St. Peter, in which the Pope now sits, has come in the place of the throne of the Imperial Caesar long since "dead and turned to clay." When Pius IX. sends out his "Syllabuses," "Bulls," and "Encyclicles" to the Catholic hierarchy in all lands, he exercises a greater power than ever the greatest of the Caesars could pretend to. How dwarfish and puny does the power of Victor Emmanuel on his usurped throne in Rome appear in presence of that which the Pope wields in the Vatican; even though His Holiness be virtually Victor Emmanuel's prisoner at the present moment. The Pope makes the Emperor William and his Minister Bismarck tremble, and look round them with prudent care lest some Popish Bishop, or Jesuit, or Nun catch them. He makes even Ben Disraeli's hair "stand on end like the fretful porcupine," and causes him to spout bombastical measures to Scotch students in the University of Glasgow about Popery as "a Simoom of sacerdotal usurpation." Nay, the Jupiter Tonans, the thunder of the London press, the 'Times,' quakes, or pretends to quake, at the idea of what the Pope could do if he only liked, and broadly hints he is engaged, or shortly may be engaged, in an infernal plot or conspiracy along with the "priests" to "dismember" the British Empire, as he has been occupied in attempting to dismember united Germany! Think of that ye New Zealand spiritual subjects of Pio Nono! Talk of power after that! But the probability is that neither Benjamin, nor the "tall bully" of Printing House Square, actually feel any of the alarm which they counterfeit. It is a mere ruse or trick on their part to get up a No-Popery Cry, and a popular terror of "Papal aggression," as an excuse to persecute us or deny us fair play. But that game is now played out. It has been tried too often already. If they really do feel the alarm they pretend to feel, we may be proud at the idea of such power being imputed to our spiritual leader. It is amusing to see how indignant the English and Colonial press are at the thought of Catholics having a press of their own, and being organized into a political party, ready for action—constitutional action. They are "insolent" and presumptuous, we are told. Even to use "moral and loyal" means to obtain justice by political action is imputed to us as a crime, by our "liberal friends" in the Press.

THE GERMAN PERSECUTIONS.

THE London Correspondent of the 'Freeman's Journal' states that:—"In opposition to the mass-meeting of English Protestants at St. James's Hall, to support, by all the moral power they can exercise, the Emperor of Germany in the attitude he has assumed towards his Catholic subjects, the Catholics of London purpose assembling in force at Willis's Rooms, with a view of exercising counter influences. This meeting is, I believe, to be but the forerunner of an even larger gathering of Catholics on a later date; but yet in itself it will be a demonstration of no slight importance and significance. The Duke of Norfolk, the Earl of Denbigh, and many other influential and exalted members of the Catholic community are to take part in the proceedings, which are being organised by the Committee of the League of St. Sebastian." With reference to the meeting of Prince Bismarck's sympathisers, we believe Earl Russell was to have presided, but in his absence, through illness, the chair was taken by the Sir John Murray. In speaking of this gathering, the 'Saturday Review' has the following:—"The accidental absence of Lord Russell deprived the late No Popery meeting of any importance which it might otherwise have possessed; and, although it is a cause for regret that Lord Russell should have been unwell, his participation in an absurd proceeding could not have been contemplated with satisfaction. The policy and legislation of Germany could in no case have been properly discussed at an English public meeting; and it was especially indecorous to take part against a religious body which, rightly or wrongly, complains of persecution. In former times Exeter Hall occasionally protested with little effect against the persecutions to which Protestants and other sects were supposed to be subjected in Spain or in Italy; but in no previous instance has a foreign government been congratulated on the severity of its ecclesiastical legislation. Having pledged themselves by

the framework of their resolutions, and by the very act of meeting, to approve of Prince Bismarck's policy, the promoters of the movement, in imitation of Lord Russell, declined to inquire what that policy was. It might have occurred, even to a blatant Protestant, that some laws might be good, while other laws might be oppressive. If the speakers were ignorant of the material facts of the controversy, they had no right to invite from their audience any opinion whatever."

DEATH OF THE SUPERIOR-GENERAL OF THE CHRISTIAN BROTHERS IN PARIS.

ONE of the best and most useful men of our times has just died, and is regretted by millions to-day. For sixty years that he belonged to the community—for thirty-five of which he held the important position of Superior-General—his life has been one continued series of good and great deeds. No man living, perhaps, contributed more to prevent the spread of the baleful doctrines of Socialism, and saved so many young people from falling a victim to them. Like St. Vincent de Paul, Frere Philippe will leave an immortal *souvenir* in the minds of the people of France, of the virtuous people who appreciate self-sacrifice and worth. His death was like his life—calm and resigned. He took leave of every one in his little cell, after confessing to Abbé Roche; not one word of murmur, of complaint, or of hope of recovery fell, from his lips; not a sigh was heard; death came like a gentle sleep without a thrill, without pain, without a pang. Frere Philippe was born on the 1st of November, 1792, when France was in the throes of the terrible revolution, in the little village of Gochat, on the Loire. His father was a small farmer, and a most religious man. He gave hospitality to the persecuted priests, and narrowly escaped falling a victim to the horrors of those times. Mathieu Bransiet, his son, the subject of our memoir, entered in 1809—when the first Napoleon was in all his power—as a novice in the establishment of the Brothers of the Christian Schools at Lyons. He was Superior at Metz, Rethel, and Rheims. In 1823 he was at the head of the establishment of St. Nicholas in Paris, and visitor to those of several Departments. In 1830 he was made assistant to the Superior-General, and in 1838, Superior-General, a post which he held until his death. Thirty-five years of useful labor, of gigantic efforts to serve humanity, instruct youth, and save from vice and crime thousands born, it would seem, to no other inheritance by the example of their parents and friends in the city of revolutions. Two thrones upset, a dozen of governments changed, victories and defeats, glory and humiliation, civil war and pestilence, inundations, fire and famine have passed over the city, but only stimulated the zeal of the friend of the poor, who for forty years remained in Paris unchanged in his zeal, and true to God and to religion. Great ones of the earth—sovereigns, philosophers, statesmen, politicians, physicians, lawyers, the representatives of science, literature and art,—he saw pass away in that half century, without deviating from his path, without envying them their wealth, power, or fame, and with only one ambition—that of serving religion and humanity, without even the hope of an earthly reward. When he was raised to the position of Superior-General, his community in France had 2,300 masters and 153,000 pupils. To-day it has 9,900 Brothers and 380,000 pupils. In the army, in the navy, in every class of society they are to be found to-day, giving the best example, and faithful to the lessons they have received in early life. When the last fatal war broke out, the pious Duchess of Magenta organised in the Brothers' School an ambulance which received over 1000 wounded soldiers. When her noble husband, Marshal MacMahon, was wounded at Sedan, she went to him at Pours-ais-Bois, near that town, and the ambulance was placed under the direction of Frere Philippe. "The hour is come," said the fine old man, "to show that we teach patriotism as well as religion;" and he gave orders to Frere Baudime, one of his associates, to organise a service for the ambulances. The Brothers all accepted the mission, and were to be found in all the battles round Paris in the thickest of the fight, raising up the wounded, burying the dead, and giving a glorious example of self-sacrifice and courage. At the Rue Oudinot, the Brothers gave the poor soldiers their beds, and attended to them day and night. They attended besides to the wounded at seventeen other ambulances in the city. The Government offered the good Superior-General the Cross of the Legion of Honor, which he had refused from Louis Philippe and from Louis Napoleon. He reluctantly accepted it, but it was only to say that it was seen for the first time on his breast. During the Commune he was with difficulty prevented from giving himself up to save Brother Calixte, who had been arrested, and only consented to remain in safety when the good Brother had been set at liberty. The death of such a man is a public calamity, but his good works will live after him, and in every country his name will be venerated. Millions mourn for him in France, and the grave can never close over one more deserving of regret, or more zealous in the cause of religion, education and humanity.

The 'Posner Zeitung' (one of the organs of the Chancellor) predicts the exile of the great Archbishop Ledochowski of Posen, Poland.

Prince Bismarck's endeavor to introduce German as the language of negotiations has been frustrated by the refusal of Russia to adopt it. The Premier is much irritated thereat.

The Queen Dowager of Prussia, widow of the late King Frederick William IV., and who died the 14th December, was the daughter of Maximilian I. of Bavaria. In her 22nd year she was married to King Frederick of Prussia, and then apostatised. In 1858 she and the King made a long visit to Rome, and there she had the loving counsel of Pope Pius IX. It is believed that she died a true Catholic.

Scarcely a day passes now in Berlin without its appalling deed of blood, so that the staple news there is about such deeds, and the first question when friends meet is, "Well, whose throat has been cut this morning?"

Referring to the angry expressions of the liberal press in Germany against the Pastorals of the French Bishops, the 'Germania' says:—"The conviction that there will soon again be war is penetrating all classes of the people."