gion driven out of five convents of the German Empire, for what is now considered the crime of fidelity to their Church and devotion to its Head. As might be expected, her end was a becoming consummation of a most exemplary career. Self-possessed, but wholly regardless of self, and recoiling above all things from praise for imputed merit, her sufferings in no way clouded the clearness of a singulary, clear judgment, or disturbed the severity of an equal temperament; which, joined to a truly feminine tenderness of manner and alacrity of which, joined to a truly feminine tenderness of manner and alacrity of decision under difficulties had so marked her fitness for the onerous post she filled for eight years, more conspicuous during the trying times that lately afflicted the Order. One outside the immediate sphere of her personal influence, would scarcely credit the sense of peace that pervaded the whole atmosphere of the Mother House in Paris, in the midst of events whose mere narrative appalled the world a couple of years back. Her firmness, gentleness, vigilance, patience, and promplitude, under every variety of perplexity, responsibility and danger, never forsook her for an instant. Throughout that terrible crisis she acted as only one could have acted, whose demining motive crisis she acted as only one could have acted, whose dominant motive was duty to God, and her sole reliance that he would give her fortitude and discretion for its adequate discharge, which he did in most ample measure. For her truly Christian heroism on that occasion, she herself being seemingly unconscious of any commendation, and for her noble simplicity and innumerable virtues on all occasions, her memory will be long hallowed in the prayers of the faithful.

## C.ESARISM AND ULTRAMONTANISM.

Continued.

Now, let it be clearly understood that in these assertions I am vindicating to the Church her divine rights. I am not denying to the State ing to the Church her divine rights. I am not denying to the State its power to violate every Divine right upon earth. It may abuse its power at the heense of us will—Imperial, Royal, Bureaucratic, Democratic. I deny only its right. "Id potest quod jure potest." It may re-enact and enforce the Lew Regia against the Church. But its power is violence and its acts are tyranny. I have affirmed, then, that the Casacism of the Pagan world, which was the enemy of God and the destroyer of all the liberties of man, was by one Divine act reduced to its lawful sphere. The separation of the spiritual power from the end, and the supremacy of the spiritual over the civil order of the civil, and the supremacy of the spiritual over the civil order of the Christian world, has redeemed Princes from the degradation of tyrants, and mankind from an inhuman slavery.

and manked from an inhuman slavery.

Cæ-arrem, whether in one person, or in a Senate, or in a populace, always has been, is, always must be, tyranny in the civil and persecution in the spiritual order. The direct antagonist of this worst of human ills is the Divine law revealed by Jesus Christ and the Divine authority committed to His Church. It has been, and ever will be, the source of all human liberty. The Church was mother of all free nations. All freedom of soul and conscience in mon, in families, in State, comes from the limitation of the civil power; but the limitation of the civil power is the limitation of the civil power. tion of the civil power can only come from a superior authority; that superior authority is not in the order of material power, but of Divine

right. The limitation which has changed Casarism into Christian Monachy is law, and that law the law of God, represented, expounded, applied upon earth by an authority of His own creation and by judicial powers of His own delegation, independent of all human

Legislatures and superior to all prerogatives of Kings.

Legislatures and superior to all preregatives of Kings.

Now, what I have here asserted is Ultramontanism, but it is not Ultramontanism alone; it is Christianity as it has been held by almen, in all ages, by Catholics and by Protestints alike, by Ultramontanes and by Gallicans, by Angheans and by Presbyterians, by the Free Churches of England, whose noble and pathetic history has just been written, on the eve, as I fear, of their apostasi from the high and heroic spirit of their Founders and Fathers in patience and fidelity to time great low of Christian Laberty in Jesus Christ. the great law of Christian Liberty in Jesus Christ.

The sum, then, of our argument is this: Ca-mism consists (1) in the union of the two powers in one person; (2) in the claim of supremacy over all claims and persons, (3) in the exercise of coortion in spiritual mitters; (1) in the isolation of the national religion on the men to it no fix eign jurischetion can enter the State; (5) in the isolano of national Churches, and thereby the rejection of the universal

authority of the Church.

Ultramontains non 18's (1) in the copulation of the two powers, and the vesting "con in different persons; (2) in claiming for the Crinich the sole right to delle do a resoltanth and morals; and (3) to by the limits of its own persol from in that sphere; (4) in the 18's soluble in the with and a plant son to the limit error of the affective resolt in a Holy Sec. Such, then, was not considered the Horston and on Holy Sec. such, then, was trot estrism of the Heathen world, so now see. Such, then, we tro Cosmism of the Heathen work, because more districted any other markets of come observed the restaunt of this some and the cold sown or man by the some and the cold sown of man over man by the some and observed the sound and the state and thousand the sound and the state and thousand of the sound and the state and the st

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But Cisia is the normal and the Pass the government of Reserve Post, or a considering made an intestranced for a time of this constant yield an according to the state of the first post of the second of the first post of the second contains the first post of the second posts of the first post of the second posts of the first posts of the second posts of the first posts of mays satting of a set of a land command promotion of the Byanthe expotists over each for come, it ecclesiastical liberty is a byc-word. Byza, the and deporte are contestible terms. The Rem n Empire was no scoper restroit in one. West than the same tendency Empire was no scoper rection in one West than the same tendency of the representations of the Charles of the same tendency of the representation of the Same and Community Properties, as seen in the conflicts of St. Gregory VII., Alexander III. Innocent IV., in the st. or ugn of Charlemagne to uppear normal and chartery like the rough of Charlemagne to uppear normal and chartery like the rough of Charlemagne to uppear normal and Christian, like the reign of Consta time.

The two chief causes of the revival of Cresarism in Christendom are—first, the school of jurists created by the Pandects of Justinian

and the University of Bologna, from which sprang the whole theory and organisation of the Ghibelline Cæsarism; and, secondly, the influx into Italy of Greeks and Greek literature, and Byzantinian after the fall of Constantinople. It was this that rendered possible in Christian Europe the Royal supremacies of the 16th century. The theory of investing the Prince with supreme legislative and judicial power over The theory of all persons and in all causes, ecclesiastical and civil, is not only Byzantine but Pagan. It is the reunion in one person of the two powers which Christianity has put asunder. And it has been followed in every country where it has taken root by civil desposism and by religious persecution. The most ample exhibition of this is to be found in the Tudor legislation, and in the enforcement of a legas religion in England and Ireland by penal statutes. The religion history of England, Scotland, Denmark, Sweden, and the North o Germany in the 16th and 17th centuries is the history of the revival of Casarism, and of a reaction against the liberty of religion and of conscience with which Christ has made us free. What is chiefly to be noted is, that this oppression of Christian freedom has been accomplished to the cry of liberty of religion and of conscience.

For proof of this it is enough to refer to a book entitled A History of the Free Churches of England (9), in which the sufferings of Catholies and Noncomformists under the Casarism of the English Crown are patiently and fully described. The effect of this mixed civil and religious despotism has been to obtain for one-half of the English people and the whole population of Ireland a complete religious liberty. Scotland has always rejected the interferences of Kings in matters of religion; and in one day one-half of the Scottish population has rejected even the remaints of civil interference largering in the law of patronage. The political tendency of the whole world is towards "free Churches;" that is, to the desceration of the civil power by the rejection of the Church.

The temporal sovereignty of the Supreme Pontiff has been violated on the plea that the civil and spiritual powers may be once more separated, not as Providence has ordained hitherto, but on the impossible theory of a free Church in a free State. The Italian Revolution has put this forward as its solution of the religious conflicts of the 19th century. It will endure until the first quarrel, and the first quarrel will arise upon the first Pontifical Act in condemnation of the usurpations of the free State. The supremacy of the civil power will then be declared to be vital to its freedom. It must, how ever, be acknowledged that violent and sacrilegious as the acts of the free State have been and still are in practice, Italy has hitherto refrained from committing itself (in the domains of principle and of law) to doctrines such as are embodied in Prussian Ecclesiastical legislation. From this the Catholic faith and instinct of Italy has saved it. through 20 years of revolution it has never entangled itself in the tyrannous and pedantic absurdity of the Falck Laws. It has had two things profoundedly impressed upon its intellect and its conscience—the one the impious monstrosity of the "Divus Casar;" the other, an inextinguishable consciousnesss that the Catholic Church is a Divine creation. Excepting a handful of Petruccelli della Gattin is, no people in Europe can look on with less simpathy, or more secret contents that the Catholic Church is a constant. tempt upon the Prussian persecution, than the Italians. But the pre-tentions of the Berlin Government are only the first indications of an Imperial omnipotence, which will hereafter be more explicitly and violently put forth.

This Imperial legislation may be regarded as the link between the old Royal supremacies of the sixteenth century, and the revived Lex Regia which the anti-Christian revolution is preparing for the future of Europe. The following quotation will best exhibit what I mean. I now give the passage from a leading journal representing a school of political doctions which clough not yet numerous has already obtained

à place amongst us :-

"After saying that there is a conviction widely spread (hostile to the Cathone Church)," the writer goes on to say, "side by side with this negative consistion a positive conviction, vague indeed and indistinct, but exceedingly powerful, has been and still is growing up that a nation as such is essentially a better thing than a Church; that it is, in fact, of positive biting institutions at present known to us the most streed, the most depl. rooted in human nature, and the best hated to engage the advance of a rational man. Contrast for a mount the lengthsh nation and the Catholic Church, and see to which of the two it is best worth in Englishman's while to be loy it. All this, we say, pars natio is -- for the same sort of statements are true of most other nations best less lengtana—above Catholics as objects of affection and loysley. . . We should regard no one as really loyal to his nation who did not regard it as being to him a higher and more si red object than any Charen whatever" (10).

We must regard this doctrine as revive I Paganism. In the Prus-We must regard this doctrine as revived Paganism. In the Prussian Chamber, Dr Falck and down the following doctrine on the 15th of January 11st:—"We have become more 'concrete," we have ear it is the rights of the state. There is the reason why the preposal livis must be easily. On the 17th of January he add a -- If the 5th of 17th Cook and expail in the domains of moral power, the 5th of must always be the supremary in the domain of lay?" That is to say, as Methy Press of the mass—"This amounts to saying that the Charen his all the condition equality in the domain of abstractions, on condition the medical equality in the domain of abstractions, on condition the sax theory; Force is the only reality? (The This brings out the espence of modern Gresarism: who is not only that the State has a come power over the Charch in a 13 crosses

only that the State has an time power over the Church in a recisions and causes, but supraise right to determine the limits of the rights of the Church, its liberties, onices, and duties; or, in other words, that the State can determine and the Church on mot determine word is the authority and commission entrusted to it by its Divine Founder. This is the vital point in the contention. The Church claims to be it e sole, because the Divinely appointed, judge of the sphere of its own spiritual office, authority, and juris beton. The modern Cæsarism claims this ultimate power of determination for the State.

<sup>(9).</sup> By Mr Herbert S. Skeats. Miall 1868.
(10). Pall Mall Gazett, Jan. 23, 1873.
(11). Royne des Deux Mondes, Man. 1873. 1 et liv., p. 27.