

challenging the very gates of hell, victorious ever! immortal ever! The indestructibility of Rome! We bow in awe before it. It reveals the divinity to which alone indestructibility may be ascribed—the divinity which spoke in Galilee to Peter, which in fulfilment of solemn promise was with the empire built upon Peter, which with it will be 'until the consummation of the world.'

'Thy mission, Rome, is to sway with imperial rule the peoples of earth.' Such the bidding of the Mantuan poet; such too, the meaning of the commission of the Galilean Christ to Peter. Material arms, the sword and the lance—Virgil would have put into thy hands. Only the arms of truth, justice, and holiness does Christ allow; none other are worthy of thy God, worthy of the spiritual empire which is thine by His appointment. Through truth, justice, and holiness thou dost sway the nations. Great and wondrous is the sway of Rome. Great and wondrous it was yesterday; great and wondrous it is to-day. Catholic it is, this empire of Rome: it embraces all nations.

The Mightiest of Human Empires

are limited, a sea, a river, a mountain range bid them go no further. The sons and subjects of Rome are everywhere, 'across every ocean, through every continent, upon every island the standard of Rome is uplifted, beneath it souls quiver in love and devotion to Rome, separate otherwise, but united as if all were one being, when Rome edicts the law. Deep-reaching and penetrating it is as the spirit of the Almighty, this empire of Rome. It is not outward obedience, not bodily submission that Rome obtains, it is the yielding up of mind and heart. Rome tells what the faith is that was by Christ; its subjects believe. It proclaims the law of righteousness; its subjects obey in word, in act, in thought. Rome speaks, the voice of Christ is heard. Purely spiritual, purely moral is the might of the empire of Rome. Rome is the great moral power in the world, having authority solely in the name of truth and righteousness. All that conquerors and lawgivers count upon is absent from Rome; naught is there but weakness and helplessness; yet its speech reaches to the end of the earth, honored everywhere and revered as it wings itself on its way, illumining the intellect, cheering the soul, strengthening the heart, elevating the whole man to more blissful regions, making earth know that truth and righteousness are mightier than stoutest navies and most valiant armies. What is there then, in Rome that its empire be so mighty? Peter is there—Christ is there. Never in the story of Christendom was there such need as there is to-day of the mightiness of the

Moral Power of the Pontiff of Rome.

This is an age of revolutions and of upheavals in religion and in every form of thought, in civil society and in every form of public polity and public order. Men and nations are departing from old moorings, venturing upon new seas, driven from billow to billow by uncertain winds, no guiding star overhead, no haven visible beyond the maddening waters. The need supreme is a voice, proven and authorised, to ring out clear and sonorous above the roar of storm and wave—and proclaim where safety lies, whither the ship must turn its prow. The voice—the herald of salvation—is the voice of Peter, who, as the Pontiff of Rome, speaks in defence of religion and of revelation, who, as he proclaims the law of social justice and social rights; who, as he guards the family hearthstone, shields the weak, warns the oppressor, and by building up a moral conscience, fits men separately and collectively to live human lives on earth and aspire to the better life of the skies hereafter? The moral power of the Pontiff of Rome is an unspeakable blessing to all mankind. Peoples are recognising the fact, and the more the seas around them rage, the more ready will they turn toward the rock to which Christ made promise of immortality. Thy mission, Rome, is to sway with the imperial rule—the rule of truth and righteousness—the nations of the earth.

I will name the Pontiffs of to-day, Leo and Pius. The sun of Leo's day is but setting, the skies are still illumined with the brilliancy of its rays, the earth is still fragrant of the sweetness of its light. Leo's task was to startle an indifferent and forgetful world into a consciousness of the power of Rome. His grand deed of personality fitted him for the task. Eyes were at once riveted upon him, ears were at once alert to his words. He rose into highest altitudes accessible to human genius, and with him rose unto sublime mountain tops the spiritual power of Rome. All saw and heard, and all wondered. 'The humblest wage-earner and the most potent prince, the scientist and the philosopher all felt that Leo knew them and understood them, and all bowed before the majesty of his thought and word. The Vatican shone with new and brightest effulgence; the

moral power of Rome was as supreme as ever in the most glorious epoch of its story. When Leo died the world was silent in its grief and in its reverence. His task was done; the world was conscious of the greatness and the power of Rome. And now another sun sheds splendor upon the horizon—Pius is the master, the teacher. Other is the mission of Pius: it is the complement of that of Leo.

Pius is the Reformer,

the strengthener of the inner life of the Church.

The highways of the world were opened to her by Leo; her spirit must be vivified, her arms of power furnished, that she may reach triumphantly over those highways in conquest of souls. It is not that Leo did not do the work of Pius, it is not that Pius will not do the work of Leo: but Leo was eminent in one form of work, as Pius is eminent in another. The work of Leo and the work of Pius together are destined by Providence to show forth with especial effect in these modern times the fulness of the divine life of the Church, the fulness of the grandeur and the power of Rome—both men of the hour, Pontiffs of their age, both destined each in his manner by Providence to rule the Church and feed the flock in these modern times—both born to shed lustre upon the throne of Peter and prove that to-day, as in the long past, Rome obeys its commission and reigns.

To fourteen Sees in the United States the pallium has been given, and amid the princes of Judea, St. Louis is not the least; it deserves the honor, the love of Rome.

His Grace then went on to speak of the history of the archdiocese, which has been popularly acclaimed as the 'Rome of the West.' The name of St. Louis is Catholic, it was that of the valiant old Crusader who led to martyrdom the knights of France to rescue from desecration the Sepulchre of Our Lord. Among those who had ruled the See was the able and gifted Archbishop Kearick, whose works and deeds will never be forgotten. Then came the whole-hearted Archbishop Kain. St. Louis had a noble past (continued His Grace), 'may the future be nobler still. The full meaning of this morning's ceremonials is not caught up unless, seized with the spirit of Leo and of Pius, we, Bishops, priests, and laymen, swear that we shall do for God's Church the best things that it is possible for us to do. The pallium is a blessing from Rome, challenging us to the battlefield, for truth and for justice, for God and for Church.

The Twentieth Century.

The twentieth will assuredly be a wondrous century in all that human thought and human contrivance can produce. The ambition of men is aroused to the utmost, and the material world seconds their aims and efforts by new and strange thrummings, by unwonted generosity in yielding up its secrets, and harnessing its forces into the service of science and industry. The question imposes itself: Will the ambition of the soldiers of Christ be equally intense? Will the forces of supernatural truth and grace be equally tasked into the working of unwonted miracles? The revolution and no cities in the material world bring forward new and audacious problems that must be solved if Christ and His Church are to reign; will they be solved, and solved as they should be, quickly and triumphantly?

Church (Catholic, Church of America—I pray heaven for thee. I pray first that grace divine be given, without which efforts of men are vain. Unless the Lord be the watcher and the worker, in vain they spend themselves who watch and toil. I pray for a holy, a learned, an earnest clergy. The clergy, bishops, and priests, are the leaders, the guides of the army. They form and drill the soldiery; they inspire and direct movements; they hold in their hands victory or defeat. They must be holy, such as to draw down upon themselves light and blessing from above; such as to teach by example while teaching the word.

Archbishop Glennon, you are rich in talent, you are rich in goodwill and energy, you are fashioned to conquer; and youth is yours. Forward to your God-given work. Clergy and laity trust you, and pledge to you unreserved and unwavering loyalty. Forward in the might of your soul, in the might of divine grace. Great things must you do for St. Louis and for America. You will build a Cathedral for St. Louis. But remember that when your career is over the Cathedral must draw its highest and sweetest honor from this, that it is a monument to the glorious deeds done by you in the spiritual work of your episcopate—deeds done for God and for souls, for Church and for country.

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