

7. Hark ! through the Red ranks  
 Those echoes are ringing,  
 And down from the gray rocks  
 The foemen are springing :  
 " What ! yield to the traitors ?  
 No, welcome death rather ;  
 We'll die for our Pontiff,  
 We'll die for our Father ! "
8. There—it is over now,  
 God's be the glōry ;  
 Ye who have heard it  
 Forget not their stōry ;  
 Lay them to rest  
 In the lonely Campagna (cam pan'ya),  
 But first kneel and kiss  
 The red soil of Mentana !

*Author of " Christian Schools and Scholars. "*

## VII.

## 98. THE PERSECUTION OF THE HOLY SEE.

[An Allocution addressed to the Cardinals in the Consistory of March 12th, 1877, by His Holiness, POPE PIUS THE NINTH.]

## PART FIRST.

VENERABLE BRETHREN:—We have many times in the sorrowful years of our troubled Pontificate assembled you here around us, to deplore with you the evils by which the Church has been undeservedly afflicted, and to protest against the efforts made in Italy and elsewhere for the ruin of the Church and of the Apostolic See. But in these last years We have had to witness new and more violent attacks and outrages, which the Church of God has suffered in various parts of the Catholic world, from enemies who thought that in our calamitous position, left as We were without human aid, there was a fit opportunity for assailing the Spouse of Jesus Christ. We should indeed have wished, Venerable Brethren, to describe to you to-day the cruel and widespread persecution to which the

Church is subjected in many parts of Europe ; but, reserving this description for another time, We will speak to you now of the daily increasing hardships and sufferings of the Church in Italy, and of the dangers with which We and this Apostolic See are more and more threatened.

2. It is now the seventh year since the usurpers of our Civil Power, trampling under foot every divine and human right, and in violation of solemn treaties, took advantage of the misfortunes of an illustrious Catholic nation<sup>1</sup> to seize by force of arms what remained of our provinces, and, storming this Holy City, filled the whole Church with sorrow for so great a crime. In spite of the hypocritical and false promises which the usurpers then made to foreign governments, declaring that they would respect and honor the liberty of the Church, and give full and perfect freedom to the Roman Pontiff, We did not fail to foresee what would be our condition under their rule. Knowing well the designs of men whom the spirit of revolution and iniquitous ties have bound together, We publicly declared that the object of the sacrilegious invasion was not merely to destroy our Civil Power, but, by its destruction, to destroy afterward more easily the institutions of the Church, to subvert the authority of the Holy See, and to overthrow the power which, notwithstanding our unworthiness, We hold as Vicar of Christ on earth.

3. This destruction and overthrow of whatever belongs to the structure and organization of the Church may be said to be almost complete ; if not to the extent desired by our persecutors, at least so far as to have brought about great ruin : for We have only to look at the laws and decrees that have been made since the beginning of the usurpation, to see clearly that, one by one, and day after day, the means and safeguards which are needed for the proper administration and government of the Church have been withdrawn.

4. The suppression of Religious Orders<sup>2</sup> has, in fact, deprived

<sup>1</sup> An illustrious Catholic nation, France, then engaged in its disastrous struggle with Prussia.

<sup>2</sup> Religious Orders. Four thousand religious houses, belonging to various Orders, have been suppressed by the Italian government since the seizure of Rome in 1870, and fifty thousand Religious, men and women, turned out of their own doors, robbed of their dowries, and left without means of support.

us of strenuous and useful fellow-laborers, whose work in carrying on the business of the ecclesiastical congregations was necessary for many parts of our ministry; it has also closed many houses in which the religious men were received who came here at stated times from foreign countries, to recruit their spiritual strength or to give an account of their office; and it has uprooted many fruitful plants from which blessings and peace were borne to all parts of the earth. The same act of suppression, affecting the colleges established in this City for the training of worthy missionaries to carry the light of the Gospel into distant and also barbarous lands, has deprived many peoples of pious and charitable help; and has hindered even the civilization and culture which result from the teaching and practice of our holy religion. And to these laws, severe in themselves, and adverse to religion and society, still greater severity has been added by the ministerial regulations which, under heavy penalties, forbid Religious to live together in common or to receive new subjects.

5. After the breaking up of the Religious Orders, the destruction of the secular clergy was next attempted; and the law was passed which has caused us and the pastors of the Italian people to see with grief many young ecclesiastics, who were the hope of the Church, torn from the sanctuary, and, at the age when they were about to consecrate themselves to God, forced to take up arms, and to lead a life at variance with their training and with the spirit of their sacred calling.

6. Then came other unjust laws, which seized upon a great part of the patrimony that the Church had long held by sacred and inviolable right; and substituted for it a partial and scanty income, subject to the eventualities of the times and to the will and caprice of the government. We have had also to deplore the seizure of a large number of buildings, erected at great cost by the piety of the faithful, and worthy of the Christian days of Rome, where religious communities or virgins consecrated to God had a happy abode, but which have been taken from their rightful owners and turned to worldly uses.

7. Again, many pious works and institutions of charity and beneficence, of which some were founded by the munificence of our predecessors or by the pious liberality of foreign nations, for

the relief of poverty and of other miseries and necessities, have been withdrawn from our control and from the management of sacred ministers; and, although a few of these works of public charity are still left under the care of the Church, it is said that a law will soon be proposed either for their suppression or to exclude us from their government. Moreover, and with great sorrow We speak of it, We have seen both public and private education withdrawn from the authority and direction of the Church, and the office of teacher entrusted to men of doubtful orthodoxy, and even to declared enemies of the Church who had made public profession of atheism.

8. But the seizure and overthrow of so many important religious institutions, it was thought, would not suffice, unless also the ministers of the sanctuary could be prevented from freely exercising their spiritual office. This is the object of the law, lately passed in the Chamber of Deputies, entitled "On the Abuses of the Clergy,"<sup>1</sup> by which all acts that may be brought under the vague term of disturbance of the public conscience, or of the peace of families, are, both in bishops and in priests, declared criminal and to be severely punished. According to this law, all words and writings of whatsoever kind, by which ministers of religion may feel it their duty to censure or disapprove any decrees, laws, or other acts of the civil power, as being adverse either to sacred authority or to the laws of God or of the Church, are liable to prosecution and punishment; and so are all persons who publish or circulate any such writings, of whatsoever ecclesiastical rank they may be, or from whatsoever place such writings may be issued.

9. When this law is in force, it will be in the power of a lay tribunal to determine whether and how a priest, in administering the sacraments or in preaching the word of God, has disturbed the public conscience or the peace of families, and the voice of both bishops and priests will be silenced; nay, even the very voice of the Vicar of Jesus Christ, who, although for political reasons he is said not to be personally liable to prosecution, will nevertheless be regarded as punished in the person of

<sup>1</sup> This bill, after passing the a small majority in the Italian Senate, Chamber of Deputies, as stated in ate, and therefore failed to become the text, was afterward rejected by a law.

his accomplices; and this has been stated in Parliament by one of the ministers, who declared that it was neither new nor unfrequent, nor opposed to the theory or practice of criminal law, to punish accomplices when the author of a crime was beyond reach. From this it is seen that, in the intention of our rulers, the said law strikes at ourself; so that, when our words or acts offend against the law, the bishops and priests who publish our words or give effect to our injunctions will bear the punishment of the alleged crime, but to us will be attributed its guilt.

10. Behold, Venerable Brethren, how the safeguards and institutions which had been strengthened by ages and had withstood every storm, and which are necessary for the administration of the Church, have now been overturned; how even the office which the Church has received from her Divine Founder, to teach, and to guard, and to provide for the salvation of souls, is wickedly obstructed; how the mouths of her ministers are closed by threat of heavy punishment: and yet, when they teach their people to observe all things that Christ has commanded, and are instant in season and out of season, arguing, beseeching, and reproofing in all patience and doctrine, they do only that which Divine and Apostolic authority has enjoined. Other secret designs there are against the Church, of which We will not now speak; designs in which the counsels and instigations of certain public officials have not been wanting, and which have for their object to bring days of greater tribulation upon the Church, either by causing a schism at the election of the next Pontiff, or by obstructing the bishops of Italy in the exercise of their spiritual power. To meet this last difficulty We have lately permitted the acts of canonical institution of bishops to be presented to the civil authority, in order thereby to provide for a state of things in which there is no longer a question as to the possession of temporalities, but in which the consciences of the faithful, their peace, and the care and salvation of their souls are manifestly in danger. But in doing this for the removal of most grave perils, We wish it to be clearly understood that We disapprove and condemn the unjust law of the *regium placitum*,<sup>1</sup> as it is called, and declare it to be a violation of the Divine authority and liberty of the Church.

<sup>1</sup> *Regium Placitum* (rā'ji um plās'it um), royal permission.

## VIII.

## 99. THE PERSECUTION OF THE HOLY SEE.

## PART SECOND.

AFTER what We have shown, and omitting many other evils of which We might speak, how, We ask, can We govern the Church under the rule of a power which deprives us of all means and safeguards for the exercise of our Apostolate, which interferes with us in every way, which daily interposes fresh obstacles and difficulties, and tries more and more to put restraint upon us? We can not understand how there can be men who, in the public papers, in pamphlets, or at public meetings, should endeavor, either thoughtlessly or in malice, to persuade people that the present condition of the Sovereign Pontiff in Rome is such that though living under another's rule, he enjoys complete liberty, and is able peacefully and fully to discharge the duties of his spiritual primacy. In support of this assertion, when the bishops or faithful of other countries come to visit us, and We admit them into our presence, and speak to them of the attacks upon the Church, these men neglect no opportunity of insinuating that We have full power and liberty both to receive the faithful and to address them, and to govern the whole Church: as if the exercise of these acts were fully and completely within our power, or as if in these things the whole duty of governing the Church consisted.

2. Who is ignorant that, not in our own power, but under the control of our rulers, are those very acts of liberty of which they so much boast; and that these acts can be exercised only so far and so long as our rulers permit? What liberty of action We have, and to what extent We are controlled by our rulers, is sufficiently shown, even if there were no other proofs, by the last act of legislation which We have described to you, and in which the free exercise of our spiritual power and ecclesiastical ministry is subjected to a new and intolerable oppression. If they permit us to perform certain acts because it is for their interest that We should be thought to be free under their rule, how many weighty and necessary and important matters are

there belonging to the grave duties of our ministry, for which, as long as We are subject to them, We have neither liberty nor power? Would that they who speak or write these things would look at what is happening around us; and, judging for a moment impartially, would say whether the duty that God has laid upon us of governing the Church can really be discharged in the condition to which We have been reduced by our invaders.

3. Would that they could hear the reproaches, outrages, and insults that are uttered in Parliament against us; and which, while We pardon the men who utter them, are nevertheless most offensive to the faithful whose common Father is outraged, and tend to lessen the esteem, authority, and veneration which are due to the holy and high office of Vicar of Christ. Would that they could be witnesses of the insults and calumnies by which the Sacred College<sup>1</sup> and other high dignitaries of the Church are in every way assailed, to the great injury of their authority. Would that they could see how the august rites and institutions of the Catholic Church are derided and ridiculed; the most sacred mysteries of religion profaned; impiety and atheism honored with public demonstrations and processions, while religious processions, which the good Catholics of Italy have always been accustomed to hold on solemn festivals, are forbidden. Would that they were aware of the blasphemies which, with perfect impunity and without any protest on the part of the authorities, are uttered against the Church in Parliament; where the Church herself is accused as subversive and aggressive—her liberty called a wicked and fatal principle—her teaching perverse and hostile to society and morality—and her power and authority assailed as hurtful to civil life.

4. Even those who boast of our liberty would be unable to deny the manifold, constant, and grave occasions that are prepared for the demoralization and corruption of incautious youth, and for uprooting Catholic faith from their minds. And if they walked through the streets of this city, which, as being the See of Blessed Peter, is the seat and center of religion, they could easily judge whether the temples of heretical worship, the schools of error everywhere established, the infamous houses set up in many places, and the obscene and loathsome

<sup>1</sup> The Sacred College, the College of Cardinals.

sights presented to the eyes of the people, constitute a state of things tolerable for him whose duty and wish it is, by reason of his Apostolic office, to destroy these many evils, but who is unable to apply a remedy to even one of them, or to help the souls that are perishing. Such, Venerable Brethren, is the condition to which We are reduced by the government that rules in this city; this is the so-called liberty and power which they impudently assert that We enjoy: the liberty, forsooth, of witnessing the gradual destruction of the order and constitution of the Church, and of seeing souls perish, while We are unable in any way to repair these evils.

5. After all this, is it not mockery to say, as it is often said, that We ought to come to a reconciliation and agreement with our new masters? Such a reconciliation would on our side be a betrayal of the highest rights of the Holy See, which We have received as a sacred and inviolable trust to guard and to defend; it would, above all, be a betrayal of the sacred ministry which We have received from God for the salvation of souls, and a surrender of the inheritance of Christ into the hands of an authority whose efforts are directed to the destruction, if it were possible, of the very name of the Catholic religion. Now, indeed, the world may clearly see the value and sincerity of the concessions or guarantees by which our enemies pretended to guard the liberty and dignity of the Roman Pontiff: guarantees which rest on no other foundation than the arbitrary and hostile will of a government in whose power it is to apply them, to interpret them, and to carry them into effect as it may choose, and solely for its own purposes and interests. In no way, certainly, in no way does the Roman Pontiff possess, nor can he ever possess, full liberty, or exercise his full authority, as long as he is subject to others ruling in his city. In Rome he must be either a sovereign or a captive; and never will there be peace, security, and tranquillity throughout the Catholic Church, so long as the exercise of the supreme Apostolic ministry is left exposed to the agitation of parties, the arbitrary power of rulers, the vicissitudes of political elections, and the designs and actions of men who prefer their own interest to what is just.

6. But do not think, Venerable Brethren, that in these hardships and sufferings our courage is broken, or that We have lost

confidence in the decrees of the Eternal and Almighty God. Ever since, on the seizure of our territory,<sup>1</sup> We resolved to keep guard at the tomb of Blessed Peter over the interests of the Catholic Church, and therefore to stay in Rome rather than to seek a quiet resting-place in other lands, We have ceased not, with God's help, to strive for the defence of His cause; and still We persevere, defending, step by step, against the usurpation of the Revolution, the little that remains. When all other help has failed us, for the protection of the Church and of religion, We have raised our voice in expostulation, as you who have shared our danger and our grief bear witness; for We have often publicly addressed you, either in condemnation of fresh outrages and in protest against the increasing violence of our enemies, or to warn the faithful against the seductions and pretended goodness of the wicked, and against the noxious teaching of false brethren. Would that those would listen to our words whose duty and interest it is to support our authority, and stoutly to defend a cause than which there is none more just and more holy. How can it escape their notice that in vain will they look for solid and true prosperity among nations, for tranquillity and order among the people, and for firmness of power in those who hold the sceptre, if the authority of the Church, which unites all rightly formed societies in the bond of religion, is despised and violated with impunity; and if its supreme Head, instead of having full liberty for the exercise of his ministry, is subject to the arbitrary will of another?

7. We rejoice, indeed, that the whole Catholic people have, with filial piety, so readily and fruitfully received our words. Their earnest and repeated proofs of affection are an honor to themselves and to the Church, and encourage us to hope for more joyful days for the Church and for this Apostolic See. We can not, in fact, adequately describe our joy and consolation, when, having no powerful help on any side, We see, even in distant countries, noble and generous hearts become more and more earnest in taking up our cause and in defending the dignity of the Roman Pontiff. The liberal aid which reaches

<sup>1</sup> On the 20th of September, 1870, King of Sardinia, who subsequently assumed the title of King of Italy, Rome was sacrilegiously seized by the troops of Victor Emmanuel.

us from all parts of the world to supply the urgent needs of the Holy See, and the visits of our children of all nations, who come to testify their devotion to the visible Head of the Church, are pledges of affection for which We can never sufficiently thank the Divine goodness. We would wish, however—and it would be a useful lesson—that all should understand the real value and true significance of the pilgrimages which have been so frequent during the war that has been waged against the Roman Pontificate. They are valuable, not merely as a demonstration of the love and reverence of the faithful for our humble person, but as a proof of the solicitude and anxiety they feel at the abnormal and incongruous condition of their common Father—an anxiety that will not cease, but will go on increasing, until the Pastor of the Universal Church shall be restored to the possession of his full and real liberty.

8. There is nothing, Venerable Brethren, that We more desire than that our words should go forth from these walls to the ends of the earth, in testimony to all the faithful of our gratitude for their continual proofs of affection and reverence: for We wish to thank them for the pious generosity they have shown in helping us, forgetful at times of their own needs, and remembering that to God is given what is given to the Church; We wish also to congratulate them upon the magnanimity and courage with which they have met the anger and scorn of the wicked; and lastly, We wish to express our gratitude for the alacrity with which they are preparing to offer us fresh tokens of their love in the celebration of the fiftieth anniversary of our Episcopal consecration.

9. No less do We wish that all the pastors of the Church throughout the world should, on receiving these words, point out to the faithful the dangers, and assaults, and daily increasing troubles to which We are exposed; and should make known to them that, whatever may be the end, We will never cease from denouncing the crimes that are perpetrated before us—although, by reason of the laws already passed, and of other and severer laws in preparation, it may happen after a time that our words will reach them less frequently and not without much difficulty. Meanwhile We urge all pastors to see that their flocks are not misled by the crafty artifices of those who

endeavor to misrepresent our real condition, either by concealing its gravity, by extolling our liberty, or by affirming that our authority is subject to no one; for, to sum up all in a few words, the Church of God in Italy is suffering violence and persecution, and the Vicar of Christ has neither liberty nor the free and full use of his power.

10. We therefore think it opportune', and We greatly desire, that the bishops, who in many ways have constantly shown their union in the defence of the rights of the Church, and their devotedness to this Apostolic See, should call upon the faithful under their jurisdiction to make every effort, as far as the laws of each country may permit, to induce their governments not only to examine carefully the serious condition of the Head of the Catholic Church, but also to take such measures as may ensure the removal of the obstacles which restrict his true and perfect *independence*. But as Almighty God alone can enlighten the minds and move the hearts of men, We beseech you, Venerable Brethren, to pray to Him fervently at this time; and We earnestly exhort the pastors of all Catholic peoples to assemble the faithful in the sacred temples, there to pray humbly and fervently for the safety of the Church, for the conversion of our enemies, and for the cessation of such great and widespread evils. And God, who is well pleased with those who fear Him and hope in His mercy, will, We firmly believe, hear the prayer of His people when they cry to Him.

11. Let us, Venerable Brethren, be strengthened in the Lord and in the might of His power; and putting on the armor of God, the breastplate of justice, and the shield of faith, let us fight strenuously and bravely against the power of darkness and the wickedness of this world. Already the spirit of disturbance and disorder threatens, like a torrent, to carry every thing before it; and not a few of the authors or promoters of the Revolution look back with terror on the effects of their work. God is with us, and will be with us till the end of the world. Let those fear of whom it is written: "I have seen those who work iniquity, and sow sorrows and reap them, perishing by the blast of God, and consumed by the spirit of His wrath."<sup>1</sup> But

<sup>1</sup> Job, ch. iv, vs. 8, 9.

the mercy and the help of God are with those who fear Him, and who fight in His name, and hope in His power; and it is not to be doubted that, when the cause is His and the battle is His, He will lead the combatants to victory.

## SECTION XXIII.

### I.

#### 100. INTIMATIONS OF IMMORTALITY.

THERE was a time when meadow, grove, and stream,  
The earth, and every common sight,  
To me did seem appareled in celestial light—  
The glory and the freshness of a dream.  
It is not now as it hath been of yore;  
Turn whereso'er I may, by night or day,  
The things which I have seen, I now can see no more,

2. The rainbow comes and goes, and lovely is the rose;  
The moon doth with delight  
Look round her when the heavens are bare;  
Waters on a starry night are beautiful and fair;  
The sunshine is a glorious birth;  
But yet I know, where'er I go,  
That there hath passed away a glory from the earth.
3. Now, while the birds thus sing a joyous song,  
And while the young lambs bound as to the tabor's sound,  
To me alone there came a thought of grief;  
A timely utterance gave that thought relief,  
And I again am strong.  
The cataracts blow their trumpets from the steep—  
No more shall grief of mine the season wrong.  
I hear the echoes through the mountains throng;  
The winds come to me from the fields of sleep,  
And all the earth is gay;  
Land and sea give themselves up to jollity;