

Written for the True Witness.

MOUNT ROYAL.

Old Mountain! how royal thou seemest just now
The evening sun crowning thy proud lofty brow
With coronet of rich golden light
Than gem or than jewel more pure and more bright.

IRELAND'S FIDELITY TO THE FAITH OF ST. PATRICK.

CARDINAL MANNING'S SERMON.

AT THE CELEBRATION OF THE JUBILEE OF ST. PATRICK'S CHURCH, LIVERPOOL.

The following sermon was preached by His Eminence Cardinal Manning, at the recent celebration of the golden jubilee of St. Patrick's Church, Liverpool.

His Eminence took for his text the words, "So speak ye, and so do, as being to be judged by the law of liberty," from the second chapter, twelfth verse of the Epistle of St. James. His Eminence said:

Perhaps some one would ask, "Why should we keep the jubilee of St. Patrick's Church?" Is there anything strange or singular in a church fifty years old? They who know the undying life of the Catholic Church know that there is nothing strange in a Catholic altar or a Catholic church living for fifty years. Nevertheless, there are reasons distinct and strong why we should pray and celebrate with great rejoicing the jubilee of St. Patrick's, in Liverpool. It was opened and dedicated fifty years ago—years while the penal laws were even then on the statute books of England. There were then laws against the Catholic Church and faith still in vigor, and the remnants of the most refined and cruel legislation the world has ever seen—save only Ireland.

That supplied one reason which can never return. It is also the first jubilee since the cancelling and blotting out from the statute books of the laws of our country of those laws against the holy faith of Jesus Christ. Now we have liberty spreading on every side. Twenty-five years ago the Church in England, which till then had no hierarchy, no diocesan, no internal jurisdiction, no apostolic authority, received once more that full and perfect order of the Church, with all the plenitude of apostolic authority, which Jesus gave to Peter, and which passed from Peter to the Apostles, whose successors our bishops are. These were two reasons why this jubilee should be kept that day. In the words of the text, St. James admonishes all the faithful so to speak, and so to do, as men that will be judged by the laws of liberty—that liberty which was purchased by the Precious Blood of Jesus Christ, the Giver of all liberty to man, without whom no liberty can exist, and in whom the bondman is made free. If you believe the truth, it shall make you free, and if the Son make you free, then you will indeed be free. What is the bondage? What is this liberty? It is the liberty of God from the bondage of Satan. Let us then understand as clearly as we may the nature of this law. It is not written with pen and ink; it has a deeper, a more spiritual existence. It is recorded in the soul of man. It is the image to which God made us in our creation. It is the will which He has given us—a will free to do His will, but brought into bondage by sin, by the world, the flesh and the devil. God has given to all His creatures a power of acting according to their instincts; even the irrational dumb creatures of His hand are governed by His law. They feed, they lie down, and rise up by the action of the stupendous law of His intellect. They have no will, and therefore have no liberty; they have no will, because they have no reason or intelligence. They have hunger and thirst, but they have no conscience whereby to govern themselves; but God made man to His own image and likeness.

He gave him a reason and an intelligence like His own. He gave him the power over his own actions according to the dictation of that reason. All his appetites, passions, and impulses ought to be under the dominion and government of his reason. The conscience ought to conform to the will of God. God Himself is law, and the law gives the most perfect liberty. There is one thing only which God, by reason of His perfection cannot do—He cannot do evil. To do evil is an abuse of liberty; and they that abuse their liberty fall under the bondage of sin that very moment; and a man that commits sin is the slave of the devil. The law of liberty consists in the freedom of that soul which God has given us. It is like His own, and ought to be governed by the light of reason, and illuminated by the light of faith. We were under the bondage of guilt and the Precious Blood in our Baptism, and our absolution in the Sacrament of Penance, we were set free from the gulf of sin. Sin dwells in every one, and holds many in bondage, and we are set free from that bondage by the power of the grace of the Holy Ghost working in the soul. Any man who has the spirit of God in his heart is made master of himself; to conquer over his sins and over the temptations that are about him. The liberty consists eminently and chiefly, in the love of God, and in the government of the love of God over the free will of man. The charity of God is poured out into our hearts by the Holy Ghost, who has given it to us, and where the love of God dwells in the heart, that heart is free from the will of

and the law of God. It counts the whole world to be nothing compared to the love of God. The love of God in the heart sets man free from the bondage of the world, the flesh, and the devil; and still further, it conforms his will, and makes it one with the will of God, so that what God wills he wills. All the desires of his life are for those things which God loves and which are most for the glory of God, and the spread of His kingdom and knowledge and the salvation of man. These things are the desire of the man whom the love of God governs. He can find no sweetness in anything that is contrary to the will of God; he can find only bitterness in those things which are displeasing to the will of God. In the rayelling which is often recreation to others, but which is contrary to the will of God, to His piety, or His purity or truth—in all those things, the man whose heart is governed by the love of God can find no sweetness. Those who have not upon them the love of God and the love of God's sanctity will have to conform to the will of God before they can receive His grace in their souls. St. Augustine says, "love God and do what you like."

He means that it is impossible for anyone who loves God to do anything that God hates. If he does so it is by his wickedness. If we love God, we shall not do anything that God hates. We shall turn with fear from anything that is hateful to Him, and would put in peril our eternal inheritance. We should turn with an instinctive abhorrence from any act that would cast a stain upon our hearts. By the use of our free will we may grieve the Holy Ghost, resist and drive Him out of our hearts, but if, by the sanctifying power of grace our will is in conformity with the will of God, we receive the heavenly majesty of God in our souls; and it would be a violation of our nature to betray ourselves and be that which God hates. The law of liberty means the law that is in us. God in His own law—the sanctity, holiness, wisdom, goodness and justice. These perfections of God are the eternal law of God. He always acts in conformity with it. His will is determined by His infinite love, and conforms itself to these divine perfections. He created man to His own image. Through the Precious Blood of Jesus Christ, and the sanctification of the Holy Ghost, He restored that image to the faith. God has written His law upon the tablets of the hearts of those who believe in Him and who love Him. St. Paul says the Ten Commandments were not made for the just but for the unjust man. That is to say, we do not build walls nor set up fences to protect our property against the honest man, but against the robber and the unjust. God made those laws that were written upon tables of stone, for the wicked and unjust, the blasphemers and the murderers, against those who broke the laws of holy purity and truth. He has wisely written upon tables of stone, because the hearts of men are like stone. He has also wrote them so that they would never be forgotten, but would impress themselves upon the hearts and minds and the consciences of Jesus Christ. They who are in the favor of God will endeavor to keep as far as can be, from a breach of the law in their consciences, and strive to carry out the whole commandment—the love of God and of their neighbor. To love our neighbor with a pure heart, in faith, in charity, and in all sincerity is the plain meaning of the words. At first sight, it seems a little difficult to understand how there can be law and how there can be liberty, but if we only base our lives upon the perfections of God, then we shall understand the law of liberty. He would give one example which would abundantly suffice to them above all others, for that one example would be the life of the glorious St. Patrick, their patron saint.

When a youth St. Patrick was carried away into captivity and bondage into Ireland. After six months captivity he was, by the providence of God freed from slavery. After a little while he was again carried into captivity in Ireland. Twice over a bondsman, and then again free. Perhaps every one of us would have said, after being twice in bondage, we would take good care never again to go to Ireland. Every motive of this world would have kept him away from her shores, but there was a law of liberty higher than this world. There was a freedom above that to which he had been restored. There was a liberty of the love of God; the liberty of the love of souls, and the liberty of Ireland and her people, which was constantly before him. As he tells us, he seemed to hear a voice crying from a wood by the side of the western sea, "Holy youth come once more and walk amongst us." He saw also the little children of Ireland from generation to generation lifting up their hands to him and praying him to come and give them the light of the word of God. Yet liberty was dear to him; home, and safety, and his friends were dear to him; and his kindred came about him and besought him not to go. He wavered, it may be for a moment, between the love of God and the love of the souls that were perishing in Ireland—the love of home, and liberty and kindred. The love of God prevailed. He gave up all that he possessed; he disentangled his heart from love of home and kindred; and he went back to Ireland—no longer a bondsman but free in time and eternity. He went back to Ireland as a pastor of souls; as a soldier following the banner and fighting in the cause of the King of Heaven; permitted by the successor of Peter to open up the gates of true life—the way of truth and the life by which we may come to the Father, and without which there is no entrance to true bliss. This was an example of the liberty of God constraining the free will of man in that law of liberty to give himself in order that he may accomplish the will of God upon earth, to glorify Him and gather into His eternal kingdom the souls for whom Jesus Christ shed His blood. They had heard in tradition that our Lord promised to St. Patrick that he would never lose the inheritance of that people which God had given him. Certainly that promise had been accomplished, and not in Ireland alone—England has received the faith and lost it twice over. England is now upon the trial of her faith, and is losing it day by day. Ireland has never lost her faith.

She has never wavered or faltered through all manner of persecutions. With the Divine assistance, coming from the Holy Ghost, the people of Ireland have remained faithful to Jesus, their Lord, and to His Vicar on earth in His world-wide Church. St. Patrick's is an inheritance which has never been cut off, and though he was no prophet, he made bold to say never would be. For his inheritance is not seen in Ireland alone, but through the world-wide Church of God. In the great new world of Australia, on the continent of America, and scattered through the East, the sons of St. Patrick, pastor and priests, springing from his ordination, spread the Church of God and gather souls into salvation. There is no family or progeny in all the Church of God so great as that which sprang from St. Patrick. That one sole apostle of the nation has at this day an inheritance in the Catholic Church which is not exceeded, nay, he would say, equalled by any other apostle of the nations. St. Augustine was indeed the Apostle of England, but where is the inheritance of the first archbishop of Canterbury? Patrick, the first archbishop and primate of Ireland, has his inheritance full and undiminished, multiplied and expanded throughout the world at this hour. In the great Council of the Vatican, when the Catholic Church met together by representative, there was no one saint or apostle, save only those saints or apostles who had laid the Church in the beginning, who had in that august council, that synod of the intellect of the Church, so many mitred sons as the Apostles of Ireland. This is the reward which God, in His generosity, gave to them who served Him in the law of

liberty. The names inscribed on the walls of the Church showed that the children of St. Patrick would never forget, living or dying, the priesthood. Here, around him, he could see the names of those who laid down their lives by the severest stricken bed, and went like soldiers of Jesus Christ to fill up the vacant gap. There is no people throughout the world so united to their pastors, so ready to be the helper, the friend, the brother, even the defender of the priest, as the Irishman. He would say to them, "pray God to make them understand the law of liberty." He would not say he faithful to the creed which St. Patrick gave; for where is the Irishman who is unfaithful? Even while he is acting contrary to the law of God, and giving scandal to himself and his neighbor, he holds his faith as the most precious of all inheritances. There was no apostle of the nation whose life was more marked by constant penitential exercises than St. Patrick. He denied himself in order that he might be a true servant of Jesus Christ. Therefore, for the glory and the sake of God and His Blessed mother, and for the honor and the glory of St. Patrick, practice your religion, and let the world see by the light of your lives, and by the generosity of your actions, that you are a true descendant of the great apostle. For by our hearts we shall be judged by our Divine Master when we stand before Him.

VARIOUS HISTORIES AND STORIES OF POPE PIUS IX.

This year of Pope Pius Ninth's celebration of the fiftieth year of his Episcopal Consecration, has had three volumes published, each set forth as, less or more, "the life of Pope Pius IX." Taking them up in the order of time, the first was the "popular life" of our Pope, that was written by Rev. Richard Brennan, the zealous young pastor of the Church of St. Rose of Lima, in New York City. Our Holy Father has been blessed, very often, and continues to bless, all those, clerical or laymen, who, sufficiently instructed, write, and publish, edifying works. Father Brennan, stirring up the gift he received, especially, in ordination, has, by laborious and various writings, translations, etc., earned his large part in this blessing of the Holy Father. His "Popular life of Our Holy Father, Pope Pius IX," was a suggestion of his own Catholic heart. Its intention was to stir up devotion to the Vicar of Christ, on occasion of the fiftieth Anniversary of his Consecration as Bishop. Father Brennan, modestly, and truthfully, says: "This book does not claim to be a history of the Pontificate of Pius IX. I have merely sought to place in the hands of the general reader a story of exalted virtues, of meekness, firmness, humility, patience, courage, faith in God, devotion, to the Blessed Virgin, unbounded charity towards all men; in a word . . . a history akin to the life of a Saint."

The great acceptance Father Richard Brennan's little volume has had, is a mark that he has attained what he sought.

The second life of Pope Pius IX., that this year has brought forth, in New York, is one by Mr. John Gilmary Shea. Mr. Shea is a writer that has deserved much, and received little, from the Catholic public, for very important, and accurate, historical work.

This present volume of his: "LIFE OF POPE PIUS IX., AND THE GREAT EVENTS IN THE HISTORY OF THE CHURCH DURING HIS PONTIFICATE," could not, and therefore does not, justify the title. Such a "Life of Pope Pius IX., and the great events," cannot be written in full, except by one not only with genius, but with preparation of grand and altogether extraordinary and heroic studies, in the entire history of the Church, and in the entire body of Catholic doctrine, dogmatic and moral.

John Gilmary Shea, a man really learned, and of great merit, would be the first to say that he had undertaken no such role. His volume on the life of Pope Pius IX., so far as we have found time to examine it, is accurate as to facts—with the distinction that anecdotes are introduced, that are not certain facts. His volume is entertaining, and worth having, and very edifying. But throwing everything else aside—the Life of Pope Pius IX. is a grand Epic! And the end of it is not yet!

That is an embarrassment to authors of his "Life" except, like Father Richard Brennan, they avow that their work is one of piety, without scientific aim.

The third of these photographs by the wayside, is the latest, largest in bulk, and most ambitious in design, and in style. It is by the Rev. Bernard O'Reilly, of New York. The author is a fluent writer. So much so as to recall to memory the old saying: "Easy writing is hard reading!"

De Toqueville, in his most valuable volume "La Revolution et l'Ancien Regime," states that there are single sentences, in that very valuable work, that cost him months of research to ascertain. De Toqueville, whatever his faults, was a master worker, and no Bohemian of the Press—doing journeyman service, to order.

Rev. Mr. O'Reilly's large volume is entitled: "A LIFE OF PIUS IX., DOWN TO THE EPISCOPAL JUBILEE OF 1877." It is a large octavo, of a little over five hundred pages; over three hundred pages of which are taken up with the life of Pope Pius IX. previous to his exaltation to the Papal throne, and with the first four years of his Papacy. Less than two hundred pages are given to the grand events, dogmatic and ecclesiastical, of the years from 1850 to 1877.

But, to do Mr. O'Reilly justice, he confines himself principally to the political events of the years that Pope Pius IX. has reigned. Mr. O'Reilly has been demonstrative, expansive, diffusive, in setting forth his story—a proper way of writing "history!" There are many paragraphs, that, in a hurried thumbing, we could challenge, as too hastily, and thoughtlessly, written. There are many other incidents, recorded by him as facts that ought to have been verified; otherwise than he has done, or else omitted. We have, from his Elevation to the Pontificate, been a close watcher on the words, and acts, of Pope Pius IX., as Vicar of Christ; and we find some sentences of Rev. Mr. O'Reilly's fast writing offensive.

Without going into a useless detail, it is sufficient to say that he sometimes states as facts, what, in the time of their supposed occurrences, were by the wise understood to be fictions. For what, if facts, it would be important to prove as such, he either gives no authority, or the reports of worthless gossip.

In regard to supposed facts not duly accredited to the public belief otherwise, what trust can be put in a writer that, as in this book, says Archbishop Mosquera was exiled from his See of Santa Fe de Bogota, in Colombia, by his own brother—the old comrade of Bolivar? If Mr. O'Reilly will examine one of the better edited articles of Appleton's New Cyclopaedia, he will find it stated, correctly, that the senior brother of Emmanuel Joseph Mosquera, Archbishop of Santa Fe de Bogota, ceased to be President of Colombia, in 1848. At the time of his illustrious brother's exile, Gen. Mosquera was, in fact, a personage whose absence was grateful to the Model Republic of the United States of Colombia—owing to local factions. To go more into particulars, when Archbishop Mosquera arrived, an exile from his country, in New York, in 1853, old Gen. Mosquera, his elder brother, was resident with him, in the same hospitable mansion—we never cared to inquire whether it was of the brother, or the son-in-law (Gen. Herran) of old Gen. Mosquera. It was on the first of October, 1852, that Archbishop Mosquera arrived

in New York. The late illustrious Archbishop Hughes, next day, called to pay his respects to the exile. On the New Year's Day following, old Gen. Mosquera, with his son-in-law, Gen. Herran—also an ex-President of Colombia—called on Archbishop Hughes, as they did on some other New Yorkers, in response to courtesies extended to their illustrious kinsman, the exiled Archbishop of Bogota! Again, the Rev. Bernard O'Reilly, speaking of the suppression of the *Univers*, of Paris, by the despotic Napoleon III., in 1859, and of the letter of Louis Veuillot and his companions, to the Pope, and the Holy Father's answer, says: "As Veuillot had asked, the blessing sent, so promptly, . . . did recall to life the *Univers*—but after Napoleon and his minister, Billault, had passed away, and the Empire they had created had vanished, at Sedan!" The restoration of liberty to Veuillot and the *Univers*, and its influence, greater than ever before, for many years, under the later years of the Napoleonic Empire, is a matter of wide and common fame, among educated Catholics.

Such palpable mistakes, in regard to facts commonly known, strip the Rev. Mr. O'Reilly's book on Pope Pius IX., of much of its interest, if they do not render it valueless; when it takes, on feeble, or on cited, authority incidents that, at the time of them, were considered false by the most wary among Catholics. If these belonged to his narrative why not verify his assertions. If they did not belong, why puff out his pages with the mistaken narration of them?

IRELAND UNDER CROMWELL.

"With what contempt," says Macaulay, "with what antipathy, the ruling minority in that country long regarded the subject majority may be best learned from the hateful laws which, within the memory of men still living, disgraced the Irish Statute Book. Those laws were at length annulled, but the spirit which had dictated them survived them, and even at this day sometimes breaks out with excesses pernicious to the commonwealth, and dishonorable to the Protestant religion." . . . "The iron had entered into the soul. The memory of past defeats, the habit of daily enduring insult and oppression, had cowed the spirit of the unhappy nation. There were indeed Irish Roman Catholics of great ability, energy and ambition; but they were to be found everywhere except in Ireland—at Versailles and at St. Ildefonso, in the armies of Frederic and in the armies of Maria Theresa. One exile became a Marshal of France. Another became Prime Minister of Spain. If he had stayed in his native land he would have been regarded as an inferior by all ignorant and worthless Squireens who drink the glorious and immortal memory. In his palace at Madrid he had the pleasure of being assiduously courted by the Ambassador of George II., and of bidding defiance in high terms to the Ambassador of George III. Scattered over all Europe were to be found brave Irish Generals, dexterous Irish diplomatists, Irish Counts, Irish Barons, Irish Knights of St. Denis and St. Leopold, of the White Eagle and the Golden Fleece, who, if they had remained in the house of bondage, could not have been ensigns of marching regiments, or freemen of petty corporations. . . . We have never known and can but faintly conceive the feelings of a nation doomed to see constantly in all its public places the monuments of its subjugation. Such monuments everywhere meet the eyes of the Irish Roman Catholics."

One more extract from Macaulay's essays which is particularly instructive. It has reference to Cromwell's conquest of Ireland:

"The rebellion of the aboriginal race had excited in England a strong religious and national aversion to them; nor is there any reason to believe that the Protector was so far beyond his age as to be free from the prevailing sentiment. He had vanquished them; he knew that they were in his power, and he regarded them as a band of malefactors and idolaters who were mercifully treated if they were not smitten with the edge of the sword. On those who had resisted he had made war as the Hebrews had made war on the Canaanites. Drogheda was as Jericho, and Waterford as Ai. To the remains of the old population the conqueror granted a peace such as that which Israel granted to the Gideonites. He made them hewers of wood and drawers of water. But good or bad, he could not be otherwise than great. Under favorable circumstances Ireland would have found him a most just and beneficial ruler. She found in him a tyrant; not a small, teasing tyrant, such as those who have been so long her curse and her shame, but one of those awful tyrants who at long intervals seem to be sent on earth like avenging angels with some high commission of destruction and renovation. He was no man of half measures, of mean affronts and ungracious concessions. His Protestant ascendancy was not an ascendancy of ribbons and fiddles and statues and processions."

THE NEWEST IDEA IN RELIGION.

The London correspondent of the Toronto Globe says:—"After extensive advertising of the fact that it was about to publish an abstract of the 'pastoral' of the 'Order of Corporate Re-union,' the *Whitehall Review* of to-day publishes the document. Twenty years ago the Duke of Leeds, Mr. DeLisle, Father Lockhart, Dr. Lee, Dr. De Burgh, the late Archimandrite Popeff, Father Collins, and other representative Christians founded the 'Association for the Promotion of the Unity of Christendom,' and they afterwards frequently assembled to pray for the 'visible re-union of the Christian Family.' The only work of the Association was prayer; and sixteen thousand Christians of all ranks and denominations have been enrolled members."

Now action is to succeed prayer. The 'Order of Corporate Re-union' just formed has this for its object, to stem the tide created by the 'alarming progress of Erastianism.' The *Whitehall Review* says:—

The pastoral, studiously framed on a strictly ecclesiastical model, begins by pointing out the state of degradation and confusion which has overtaken the Established Church. "A long course of change, usurpation, and revolution has removed all her old landmarks." "All semblance of independent existence and corporate action has departed . . . so that she is given up, bound hand and foot, and blindfolded, into the toils of her enemies." The question then follows, put by the authorities, "What action in duty and charity are we bound to take in relation to this state of affairs?"

A sketch of the history of the Church of England follows, from the time of St. Augustine to the present day.

Then follows a formal and solemn protest, made and promulgated "in the name of the living and true God." "We protest," they say, "against all and every intrusion and interference of the civil power in spiritual things, whether past or present; because while we are commanded by Our Master to give unto Caesar the things which are Caesar's, we are likewise charged by the same infallible authority, to render unto God the things which are God's. As Englishmen and citizens, they go on to say, "we further protest against the aforesaid wrongs; because the great and venerable charter of our liberties secured in 1215 recognized and solemnly guaranteed the spiritual freedom of the Church of England."

In general this protest is directed against the abuse of the Royal Supremacy; in particular against the evils already referred to, as well as against the carelessness with which baptism is still administered; against the disuse of Christ in confirmation; against the inadequate form for giving

confirmation; against the abolition of unction for the sick; against the abrogation of all spiritual discipline, as well as against the toleration allowed to the State clergy of imparting the nuptial benediction to the shameful concubinage of divorced persons. The recent Public Worship Regulation Act and the modern reference of appeals to the Privy Council are also protested against.

It will be found, we believe, that there are other paragraphs in the pastoral of great importance to a right understanding of the true position of the Order of Corporate Re-union—such, for instance, as those which refer to Monasticism, Dissent, Convocation, the Secular Courts, Corporate Re-union, and the practical mode of working the Order. Objections to it, and its objects, from a Christian and Church of England standing point seem to be answered with discretion and effect; and without expressing any other opinion, it certainly may, we think, be regarded as one of the most extraordinary and astonishing documents issued since the Reformation.

Its concluding paragraph corresponds technically with that with which the pastoral formally opens. Signed only by the Right Reverend Adrian do Hello who we believe to be a foreign Prelate and Apostolical Prototonary (who testifies in the usual mode of ecclesiastical officials by seal and signature that it is "a True Copy of the original, so I testify") it concludes thus:—"Drawn up, approved, ratified, confirmed, and solemnly promulgated in the divinely protected city of London (which God pardon its sins, and still mercifully protect), on the 8th of September, being the Feast of the nativity of Our Blessed Lady Saint Mary, the Blessed Mother of God, in the year of our Lord and of the World's Redemption, 1877."

MEDIATION RUMOURS AND WAR PROSPECTS.

The rumours of mediation which were current a few days ago do not seem to have acquired consistency with the lapse of time. There are reasons indeed for believing that at the Salzburg interview between Prince Bismarck and Count Andray some hints were thrown out on the side of Germany which, if taken readily, might have resulted in a "demonstration in favour of Russian policy," and perhaps in energetic steps in the same direction. It sorely disturbs the calculations of Berlin to find that Russia is so little able to cope with the Ottoman Empire, and in consequence Austria is being into an importance which the Hapsburg Monarchy has not possessed since the year of Sadova. As it would be strange, however, if this state of things was disagreeable to Austria, it has resulted, by all accounts, that Count Andray has displayed more firmness than had been expected. There is, it must at the same time be observed, a considerable amount of pro-Russian feeling in Austrian Court circles, as well as a considerable desire among military men that the embarrassments of Turkey should be used in the interests of a territorial extension of the Austrian Empire. So long, however, as the Turks maintain their ground we do not see much reason to dread any attempt to force them from their position on the part of Austria, and we hardly apprehend that Germany will embark on any enterprise of Quixotic Philo-Slavism with a revengeful France in her rear.

The Russians are straining every nerve to gain some advantage before the winter sets in, and some accounts state that there is a serious design of conducting hostilities during the winter, on the calculation that Russian soldiers will be better able to bear the hardships of cold than the natives of Syria and Arabia. It may be pointed out, however, that there is room for a good deal of miscalculation when we come to such matters the respective capacities of different races of men for enduring climatic irregularities and severities. The Neapolitan troops in Napoleon's grand army of invasion bore the intense rigour of the Russian winter better than any of their fellow-soldiers. On the other hand, it should follow, on this climatic theory, that British troops ought always to have succumbed to the native armies of India, whereas we know that the reverse was the case. It may easily turn out, accordingly, that the Asiatic levies of the Sultan may be found to develop unexpected powers of endurance, and that if they be, as it seems they are down to the present, the better soldiers of the two, they may also prove themselves the harder veterans also. Besides, it has been pointed out by a sound military critic that the hardships of winter in Bulgaria are by no means confined to cold, and are of a nature which must tell in a far greater degree upon the invaders than upon the invaded. It is the continual rain which renders Bulgaria so unfit for campaigning purposes during the winter. The roads, always bad, are converted into mere open drains, in which men, horses, and especially waggons and artillery, sink hopelessly at every attempt to make progress. As the Russians are under an absolute necessity of advancing, and as they must draw their supplies and reinforcements from immense distances, the difficulty of communication is far more fatal in their case than to the Ottoman armies. The Grand Dukes have, we suspect, lost too many men already by bullet, bayonet, and disease, for them to run the risk of a wholesale starvation of their forces into the bargain.

We have to face, according to the balance of probabilities, a renewal of the campaign in the spring. The most extensive orders for clothing, tents, and other shelter, ammunition and provisions have been given by the Russian Government within the last couple of weeks, and everything shows that it is bent on using up every resource of the State in order at least to win back some portion of military prestige. We greatly fear that Russian Government is hurried on to these desperate measures by the fear of a more dreaded foe than even Osman Pasha. The accounts from the interior of the Empire go to show that the most profound dissatisfaction has been excited by the worthless generalship of the Imperial Princes, and we may be sure that the dismal peak of theatricalism, the erection of a sort of "Imperial box" for the observation of the spectacle at Plevna by the Tsar and his suite, has gone a long way towards embittering the popular mind against the governing house. At the same time the split between the Pan Slavists, who were the original authors of the war, and the official classes who expected to monopolise the glory of it, has declared itself with extreme venomousness. Tchernajeff has been refused a military command. Ignatieff has got leave to absent himself indefinitely from Court. Tchekasski, the redoubtable Pich-kasski, is in evident disgrace. The leading organs of the ultra-national movement are warned and semi-suspended. On the other hand, the popular leaders revenge themselves by throwing the whole blame of the issue of the war on the miserable shortcomings of the governing classes; and, as the animosity between the Court and the demagogues increases, so, we may expect, will the virulence of the attack which the demagogues make on the Court in order to excuse themselves. "The war would have been a success," say Ignatieff and Tchekasski alike, "but for the miserable blunders which have been committed, and the war will yet be a success because the Russian people will know how to make up for the inaptitude of its rulers, and as soon as the war is over the Russian people must set to work to effect a thorough reform in the Government." In fact, the mutterings, which followed the collapse of the system of the Tsar Nicholas in the Crimean war are making themselves heard once more, and the Russian Court and Cabinet may prefer the risks of long and tedious destructive warfare to the certainty of revolutionary opposition which await the first return of peace to Russia.—London Tablet.