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 THOS. COFFEY,
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LETTER FROM HIS LORDSHIP BISHOP WALSH.
 London, Ont., May 23, 1872.
 DEAR MR. COFFEY,—As you have become proprietor and publisher of the CATHOLIC RECORD, I deem it my duty to announce to subscribers and patrons that the change of proprietorship will work no change in its name and principles; that it will remain what it has been, thoroughly Catholic, entirely independent of political parties, and exclusively devoted to the cause of the Church and to the promotion of Catholic interests. I am confident that under your experienced management the RECORD will improve in usefulness and efficiency; and I therefore earnestly commend it to the patronage and encouragement of the clergy and laity of the diocese. Believe me,
 Yours very sincerely,
 JOHN WALSH,
 Bishop of London.

MR. THOMAS COFFEY,
 Office of the "Catholic Record."
LETTER FROM BISHOP CLARY.
 Bishop's Palace, Kingston, 13th Nov. 1882.
 DEAR SIR,—I am happy to be asked for a word of commendation to the Rev. Clergy and faithful laity of my diocese in behalf of the CATHOLIC RECORD, published in London, with the warm approval of His Lordship, Most Rev. Dr. Walsh. I am a subscriber to the journal and am much pleased with its excellent literary and religious character. Its judicious selection from the best writers supply Catholic families with most useful and interesting matter for Sunday readings, and help the young to acquire a taste for pure literature. I shall be pleased if my Rev. Clergy will continue your mission for the diffusion of the RECORD among their congregations. Yours faithfully,
 HANES VINCENT CLARY,
 Bishop of Kingston.

MR. DONALD CROWE, Agent for the CATHOLIC RECORD.

Catholic Record.

LONDON, FRIDAY, MAR. 9, 1883.
 IRELAND'S STRUGGLE FOR THE FAITH.

VI.
 There appeared in Ireland about this time a class of men known as "Unlertakers." They were Englishmen, determined to acquire fortunes in Ireland at the expense of its unfortunate people. They followed in the wake of conquest, laying claim to estates and lordships alleged to have been forfeited by disloyal Papists. Some were known only at court, others had acquired some reputation on the field, all were characterized by some of the very worst of the vices that afflict humankind. Amongst them were the sleek and sly Sir Christopher Hatton; the bold but faithless Sir Walter Raleigh, the lying and thieving Richard Boyle, first Earl of Cork, the daring and unscrupulous Sir Peter Carew, and the cruel, though unfortunate, Walter Devenax, Earl of Essex, to whose race misfortune seemed to cling. Essex obtained, in 1573, a grant from the queen of part of Farney and Clandeboy. He was made President of Ulster, and afterwards Marshal of Ireland. But if he had himself influence at court he had also there a powerful enemy in Leicester, one of the queen's special favorites. He also found a foe in Fitzwilliam, acting deputy in Dublin, who constantly endeavored to thwart his schemes of reduction. His headquarters were fixed at Newry, but he was so often recalled from the North to do service in Munster, that his followers lost heart, and the realization of his own favorite schemes became an impossibility. The colony he had planted in the North was so constantly harassed by the O'Neills and the Scotsmen of Antrim as to be threatened with total extinction. Essex, to retrieve his waning fortunes, had now recourse to treachery. Having secured, by artful representations, the alliance of Con O'Donnell, he made that prince his prisoner and sent him in irons to Dublin. But his conduct towards Brian, lord of Clandeboy, his chief opponent, was still more reprehensible. That chieftain, with his wife, brother and household, having paid him a visit, was made the victim of heartless treachery. As the visitors were seated at the table of their host, on the fourth day after their arrival, the soldiers of Essex, bursting into the hall, put all to the sword, youths, maidens and women. Brian and his wife only were spared from the general massacre, to be conveyed to Dublin, where they were first subjected to torture and mutilation as a preparation for the death they soon after underwent. But crime so outrageous and revolting did not bring fortune to Essex. He himself died two years afterwards (1576) an ignominious death. His death is believed to have occurred from poison administered by order of Leicester himself, who soon after married his widow.

The undertakers looked upon relentless war with the Catholics of Ireland as the very best means of advancing their own interests. They cast to the winds not only every dictate of justice and honor, but frequently disregarded the suggestions of prudence if not of good policy. Violence and perfidy were the means they usually took to accomplish their purposes. In 1577 occurred a frightful massacre at Mullaghmast, of four hundred persons belonging to the chief families of Leix and Offaly. At Mullaghmast, the O'Mores, O'Kellys, Lalors, and other leading Irish families assembled, on the invitation of Francis Cosby, the local commander of the Queen's troops. They were met by several of the adventurers, who had recently either taken possession of land there or expected soon to take possession of neighboring estates. Four hundred of the Irish were, by them and by the queen's

troops, cruelly butchered. But the massacre was not left unavenged. Rory O'More, chief of his tribe, a brave and daring prince, inflicted severe losses on the English troops. He captured Naas, Athy and Leighlin, and at one time had almost undisputed sway in Kilkenny, Carlow and Kildare. Success did not, however, blind him to the dictates of mercy. He even spared Cosby, the sanguinary monster who had planned and executed the slaughter of his kinsmen at Mullaghmast. O'More was rash even to a fault, and finally fell a victim to reckless confidence in his own prowess. He was treacherously killed by one of the queen's troops during a party he was holding with his commander, the Lord of Osory. While the North and the East of Ireland were disturbed and preoccupied by these events and their immediate results, Munster enjoyed a brief period of much-needed tranquility. The Earl of Desmond, unmolested for the moment in the possession and enjoyment of his vast estates, was certainly averse to a re-opening of hostilities, and his brothers were also for a time anxious for a continuance of peace.

But James Fitzmaurice, just then on the continent, was not idle. His movements were watched and his steps everywhere dogged by English spies. He visited the courts of France and Spain, and, though honorably received, his projects did not meet with open approval from either the French or Spanish sovereigns, both of whom were at peace with Elizabeth. In Rome, however, he met not only with active support and assistance, but the Eternal city he found many friends of the Catholic cause. Amongst others Cardinal Allen, the famous Saunders, and O'Mulrian, Bishop of Killaloe. At the expense of the Sovereign Pontiff, Gregory XIII., who deeply sympathized with the oppressed Catholics of the British Isles, an expeditionary force of 1,000 men was organized and placed under the command of Hercules Pizarro, a soldier of some distinction. This force set sail from Civita Vecchia in a squadron commanded by Thomas Stukeley, an English adventurer, whom Fitzmaurice had met in Spain. Stukeley obtained from the Sovereign Pontiff the titles of Marquis of Leinster and Baron of Idrone and Ros, and was besides named Vice-Admiral of the fleet. The expedition having set sail, Fitzmaurice, with the papal blessing and exhortation encouraging him, proceeded overland to Spain whence he was to take shipping for Kerry to join Pizarro and Stukeley on the historic shores of that county.

This was in the beginning of 1579. Sir Henry Sidney was no longer at the head of the Irish government, but Sir William Drury filled the post of Lord Justice and Sir Nicholas Malby was acting as President of Munster. The whole South of Ireland was in anxious expectancy of the arrival of Fitzmaurice with the expeditionary force. The queen's vessels meanwhile swept the Irish coasts with an eagerness and vigilance that it would have been difficult to elude. In June three persons who had landed at Dingle in disguise were seized by government agents and brought before the Earl of Desmond. One of these was O'Haly, Bishop of Mayo, and another a friar named O'Rourke. All three were sent by Desmond to Sir William Drury at Kilmallock, where they were first put to torture and finally executed. Fitzmaurice did not reach Ireland till July, there to find no tidings of the arrival of Pizarro and Stukeley. His cousin, the Earl of Desmond, gave him no sign of friendship, or promise of support. Fitzmaurice, accordingly, took a position on a rocky island near the harbor of Smerwick, where he moored his vessels. He raised a fortification and was soon joined by John and James of Desmond, as well as by 200 of the O'Flaherties of Galway. But the latter, seeing no sign of the arrival of the expeditionary force from the continent or for renewed action in Ireland. It was in this attempt to reach the Western shore of the Shannon that he met his death. Pursued by Sir William Burke with a body of retainers, he fell mortally wounded near the site of the present village of Barrington's Bridge, on the beautiful little river Mulkern, in the county of Limerick. He had the privilege of receiving before death the ministrations and consoling rites of that religion in whose interests he had so long and so faithfully struggled.

The expedition led by Stukeley met with a fate equally tragic. The squadron, Civita Vecchia arrived at Lisbon just as the Portuguese prince Don Sebastian was starting on an expedition against the Moors. For some reason or another Stukeley and Pizarro, abandoning their intention of going to Ireland, proceeded with the Portuguese to Africa, where, on the field of Alcazar, all perished ignobly. The Sovereign Pontiff did not, however,

abandon the cause of Ireland. On receipt of the news of the death of Sir James Fitzmaurice, Gregory XIII. issued a bull wherein he commends the virtues of the deceased nobleman, and grants the same indulgence to all who should enlist under the banners of John or James of Desmond as that accorded to those fighting against the Turks for the recovery of the Holy Land. This bull bears date May 13th, 1580.

THE MAYORALTY OF MONTREAL.
 The municipal contest in Montreal has terminated, as we expected, in the triumphant return of Mayor Beaudry. Every effort was made to procure his defeat, but in vain. Mr. Bulmer's supporters accused Mr. Beaudry of appealing to prejudice, but never ceased themselves from urging the English-speaking electors to vote for their candidate on the ground that his opponent was a French Canadian. In a city like Montreal it is, we hold, but just and right that the municipal offices should be fairly apportioned amongst the different classes of the population, and the chief Magistracy given in turn to some worthy representative man of each of these classes. By common consent the population of Montreal is divided into three classes, the Irish Catholics, the French Canadians and the English speaking Protestants. If there be any one of these three classes which has had a smaller than its due share of civic offices, which has had fewer of its representative men in the civic chair than its population entitled it to, it is certainly the Irish Catholic body. Mayor Beaudry was, as we pointed out, perfectly willing to retire for an Irish Catholic candidate, but could not see his way to adopt such a course for a representative of a class that has had more than its share in proportion to population of the civic offices, and more on the same basis than its due number of terms of the Chief Magistracy.

The Protestants of Montreal have in the past given very little consideration to the just claims of the Irish Catholic body. They have never sought the alliance of Irish Catholics, except to promote their own selfish purposes. They took sides with the Orangemen in their attempts to set law at defiance and offer insult to the great majority of the people of Montreal. We warn our friends in that city against any alliance with men who thus acted, unless they feel satisfied that the alliance will procure them equal privileges with every other class of their fellow-citizens and inflict no wrong upon any.

We trust that the Irish Catholics of Montreal will, before the next municipal election, be enabled to unite upon some one of their own number for the Chief Magistracy of the metropolitan city of Canada. They have amongst them a number of respectable men all qualified for the post, from whom it cannot be difficult to make a choice.

We may mention in connection with this matter that we have heard rumor of certain individuals (one especially) who have earned sad notoriety in Canadian annals as claiming the civic chair of Montreal by reason of being Irish Catholics. Whatever of prominence such men have achieved is due to methods and actions of which no honorable man can approve. We warn our fellow-countrymen against their machinations, and will not on our part fail to hold them up to denunciation at the proper time.

THE NEW FRENCH MINISTRY.
 The new French government formed by M. Jules Ferry gives promise neither of stability nor long life. Like all French governments formed within the past few years, it contains no element of strength or public respectability. We can well understand how politicians of no character, but gifted with a volubility equalled only by their insincerity and mendacity, may occasionally climb into popular representative bodies. But that such men could, in any state, be intrusted with the reins of government, would be passing belief had we not before us in France repeated instances of their success in disgracing their country by deceiving their fellow-citizens. The world at large has been deeply grieved by the sad spectacle presented by a nation so great and so illustrious as France, being placed under the sway of such men as Gambetta, Paul Bert and Jules Ferry. Politicians such as these are the product of the evil views, maxims and principles that have for nearly a century prevailed in France. To rid herself, if not of their presence, at least of their control, France must, as a nation, return to the sound principles dictated by religion and morality. The radical element has set up, for the purpose of preventing such a return to sound principles, a school system, not only unchristian, but positively anti-Christian. It is their hope that if the rising genera-

tion of Frenchmen be raised under that system, Christianity will have no further influence over the country. French Catholics have, while the present state of things continue in France, a very important duty to perform, that of maintaining Catholic schools wherever such schools can be maintained. Thus can they, so long as the darkness of radical and infidel sway prevails, and it cannot, from present indications, long prevail, save, at least a part of the youth of their country from the blight of corruption.

The ministry just formed by M. Jules Ferry, is, we presume to think, as strong as any that could be formed out of the materials at his disposal. But it is a ministry that cannot endure. The French republic itself is evidently doomed to extinction, and it may be that the cabinet of Jules Ferry will be the last to be formed under that regime. But, whether it be the last or not, it is not a government that can live for any time. It is not radical enough for the Radicals, and is too radical for honest republicans. It counts men in its ranks who have avowed determined hostility to that religion which has given France all its glory and all its greatness. With such men at the head of her affairs France cannot be the happy nation it should be with its immense and varied resources and its cultured and ingenious people.

It was only after a long and painful delay that the present ministry was formed. The ablest French statesmen had nothing to do with its formation. Composed of men who, in addition to noted mediocrity, profess the most dangerous principles, it must go the way of all flesh, and die an early death, unwept and unhonored.

FORSTER ON IRELAND.
 Still smarting under the defeat and humiliation inflicted on him by the Land League, Mr. ex-Secretary Forster lately took occasion in the House of Commons to recite the time-worn accusation that for the crimes and outrages which, during the land agitation, disgraced Ireland, the Land League is responsible. With the recital of this accusation, which he made with all the virulence at his command, he combined a bitter personal attack on Mr. Parnell. The latter, however, holds too high a place in the esteem and affections of the Irish race all over the world to be in the least disconcerted by such assaults as that of Mr. Forster. The latter was a huge failure as an administrator of Irish affairs, and did more by his wicked and shortsighted high-handedness to invite disorder, or, rather, precipitate crime upon crime throughout the unfortunate country it was his duty to rule with justice, than any or all of the secret associations which misgovernment has of late years created in Ireland. With these associations or with their objects we have no sympathy whatever. Their very existence, not to speak at all of their abominable methods of action, is one of the greatest obstacles to Ireland's freedom. What Ireland requires is open and united action on the part of her people of all classes, or, at all events, of the masses of the population. Such action could not fail to bring about in a few years comparatively a very great change in the social condition of the country and lead, without fail, to a decided amelioration in its political status.

The leaders of the Land League, recognizing this truth, sought from the very beginning of the agitation to dissociate it from any form of illegal action. They eschewed conspiracy in its every shape and manner, and openly and constantly reprobated outrage and assassination. Mr. Forster sought to put down the League. He imprisoned its leading members, interfered with the liberty of the Irish press, and established a system of terrorism that would have made the ministers of the Czar stand abashed, all for the purpose of vanquishing the League. But the League lived and Forster had to throw up the seals of office in utter disgust. Ever since his retirement he has sought by way of revenge to connect the League with the conspiracies and murders that have so

greatly injured the fair fame of Ireland in the eyes of the world. His late onslaught on Mr. Parnell in the House of Commons is nothing if not an attempt to excuse his own failure by attributing to the Land League the methods and action of midnight conspiracies. But despite all his accusations, his failure will ever stand out in bold and conspicuous characters in Irish history. Mr. Parnell met the charges of the ex-secretary with a calmness and dignity worthy the chief of the Irish party. His rejoinder, one of the ablest ever heard in the British Parliament, confirms him in the position to which his fellow members have raised him. Mr. Forster is an avowed enemy of Ireland. He had at one time at hand the power and the means of doing much towards alleviating Irish distress and removing Irish grievances. But he did everything possible for man to do to increase that distress and intensify these grievances.

He stands before the British nation and before the world convicted, not only of incapacity, but of criminality in his administration.

If Ireland be to-day unfortunately distracted by agitation, afflicted with want, and torn by strife, is it not, we ask, due to the fact that there have been too many such men as Forster placed at the head of its affairs?

THE RELIGIOUS STRUGGLE IN GERMANY.
 There was an exciting debate in the Prussian Landtag on the estimates of the Ministry of Worship. Owing to the insincerity of the government, some excuse is being constantly formed for delay in bringing the negotiations with the Vatican to an amicable close. Accordingly, Herr Windthorst, the Catholic leader, in the course of the debate, openly charged the government with being blameable for the present conflict with the Vatican, as it has not been earnest in its negotiations. The government was not, he held, really desirous of peace with the Vatican, but the court favored it. Schorlemer affirmed that the state would be forced to peace with the Roman Curia in order to terminate the expatriation of Catholic communities, which promoted demoralization and prepared the way for the triumph of socialism. This vigorously attacked, the minister said he would place no difficulty in the way of religious schools, but desired to prevent the exercise of what he termed a certain special influence over the schools. The government, he claimed, had almost entirely ceased the sequestration of the incomes of the clergy. He also announced, amid general surprise, that the government had extended pardon to Bishop Melchers, Cardinal Jacobini's last note to the Prussian government insists upon a thorough revision of the May laws as essential to the very existence of the Church in Germany. The position taken by the Cardinal Secretary of State is from every standpoint of wise policy and sound statesmanship utterly unassailable, and must lead to the triumph of truth, justice, and religious liberty. The Prussian ministers, however insincere or ill disposed themselves towards religion, must necessarily yield to the necessities of the monarchy with whose very existence the cause of religious freedom is bound up. We look for a speedy and final settlement, on the basis of justice, of the religious difficulty in Germany.

HUDSON'S BAY.
 The Winnipeg Times, discussing the practicability of the navigation of Hudson's Bay, premises with the very just remark that many unacquainted with oceanic navigation, passing through the bay and straits at mid-summer and seeing ice floes for the first time, have hastily come to the conclusion that the Hudson's Bay route must be quite impassable in the spring and fall. The popular acceptance of this erroneous idea has, as our contemporary also remarks, created a prejudice against this route before its real merits or demerits are at all known to us. Certain officers of the Hudson's Bay company, familiar with the route, hold that it is navigable for at least six months in the year. And there are some even of opinion that it is navigable for the entire twelve months. "But as a matter of fact," says the Times, "the evidence on which these opinions are based is very meagre." Our contemporary takes good ground in favor of enquiry by its statement of the fact that no attempt of the Hudson's Bay and Straits at any other time than mid-summer, and then only in small sailing vessels, ill-adapted to steer clear of floating ice. "No steamer-ship," continues the Times, "has ever entered the Bay." But when we consider that for over two hundred years these small sailing vessels of the Hudson's Bay Company have regularly each summer made a trip to York Factory and back

with marvellously few mishaps during all that time, that neither the Bay itself nor the Straits, so far as is known, ever freeze over, and that the amount of floating ice coming from the northern shores of the Straits is perhaps greater at mid-summer than at any other season of the year, we fail to see how the navigation of this passage can be impossible, especially when for the frail, slow, wooden sailing vessels of the past we substitute the Clyde-built iron propellers of the present.

No one will dispute our contemporary's position when it affirms it to be certain that a railroad running into, say, York Factory, would not pay, unless the Bay were navigable for at least three or four months of the year, and that if the wheat of the Northwest could be shipped to Liverpool via Hudson's Bay, the value of the Northwest to Canada would be increased a hundred fold.

We join with the Times in the hope that the government will at the earliest available moment make some practical test of the navigation of Hudson's Bay and Straits. The interests of the North West and of the whole Dominion require that this step be taken without delay.

THE CHRISTIAN WOMAN.
 What a fair and beautiful vision is conjured up by this honorable and enviable title: what a graceful combination of virtues and female adornments, is included in the proud appellation which can so rarely be applied with justice to any of our sex! Beautified, if not by nature, by the sweet and amiable expression which the peace of heart imprints on the countenance, the truly Christian woman moves on her way through life, like a gentle bark over the placid bosom of a lake, unruddled by the tiniest ripple. The purity and humility of her heart are stamped on her open brow and the fair face is never clouded with discontent, or stained with the flush of anger.

For all men, for those whom Christ has called his brothers, she feels a universal affection and sympathy, unswayed by any trace of jealousy or envy, but mingled with the desire of helping them in their difficulties, and consoling them in their afflictions, and rejoicing with them in their happiness.

Like Mary, her Divine Mother and only model, this chosen one of God, by her very humility, stands peerless and alone above the common multitude, diffusing blessings and gladness around her, and eliciting the admiration and love of all who are so fortunate as to see and hear her.

Not alone in the modest retirement of a simple cottage, nor in the more rigorous confinement of conventual life does this gentle being reside; her sphere is far from being limited to any particular state in life. Glance through the crowded halls of the rich where the light laugh and careless tone bespeak the levity of heart. There, if duty calls, you will recognize her by simplicity of dress, by modest, unobtrusive demeanor, and careful choice of friends. There is nothing about her to tell of vanity or worldliness; no artful looks or ways whereby she may attract attention. Faithfully and earnestly she follows out her duties, nor fears to overstep the limit of ordinary goodness, but few know how often and how generously she sacrifices the pleasures she allows herself, when the slightest occasion presents itself of pleasing God or her fellow-creatures by the act of self-denial.

In humbler life she is also to be found, in seeking to recall the lost soul from shame and sorrow to the peace of virtue, but closing her own eyes and heart to the fearful temptations which beset her on every side, and turning to good account the simplest action of life.

As a mother, her moral beauty is increased ten-fold by the tender and earnest solicitude she bestows on the precious souls that God has placed under her especial care. Like Blanche of Castile, the life of her child would indeed be worthless as the price of a mortal sin, and the preservation of his innocence and purity is the dream of her life. She will not yield to wilful caprices, but the refusal of a favor is so gently administered that an assent could scarcely be more acceptable.

As a daughter she is a model of filial affection and reverence. Her lips could not shape a murmur against those who lavish on her the greatest love and kindness. She ac-

cepts a rebuke with patience and humility, knowing it is given for her good.

As a teacher she cannot fail to command the deepest affection and reverence from those who have been entrusted to her care. She is firm and inexorable in the discharge of her duty, but withal kind and affable, filled with an earnest zeal for the promotion of the interests of her pupils, whom she loves equally well and devotedly.

From this imperfect sketch of a perfect woman—as far as the word can find its application in the world—it might be deduced that she is one who has always a prayer on her lips and can find no time for relaxation from duty. But this is a mistaken idea. On the contrary, it is her delight, at the proper time, to promote the pleasures of others. Her laugh is as gay, and her smile as cheerful as we could wish either to be, only there is none of this wanton levity or giddiness in her manner, a certain index to natural thoughtlessness if not to something more serious.

So long as the conversation or amusement is morally irreproachable it is sure to meet her earnest approbation and active participation, but she cannot listen to slanderous tongues or otherwise encourage dangerous pastimes.

She has no narrow views or unsympathetic ideas. Her heart is a slave to none of those petty jealousies or suspicions to which the majority of her sex is often subject; she envies those only whose virtues she admires and seeks to imitate.

The most admirable feature in the character of the truly virtuous woman is the utter unconsciousness of her own worth, and her constant efforts to attain a higher standard of moral excellence. If she compares her own life with the lives of those around her, it is but to see greater trials in theirs, or less forbearance in hers.

Her humility guards her from presumption, and she rarely allows herself to judge the conduct of others. How nobly she forgives an injury! She tries to remember that "could we but read the secret lives of our enemies we would find therein enough sorrow and suffering to disarm all our hostility."

If the moral standard of the ideal Christian woman were more universally adopted, how much misery and sin would be spared to many a human heart, thirsting for a word of consolation or encouragement, but seeking in vain for one who will bestow it. Considering the powerful influence that woman wields over her fellow-creatures, is it not to be regretted that she oftenest turns to a bad account the means given her of leading the hearts of those around her, hearts which, if her own were pure, might be bathed in its innocence, and thus acquire that spiritual beauty which virtue always imparts to its adherents.

THE MODERN MISSION OF AUSTRIA.
 Great empires are often subjected to strange variations of fortune in the course of their existence, and oftentimes that which appears to be their fall is but a transformation necessary for their restoration to power. For three centuries the House of Austria ruled over the Western Empire. The sceptre of Charles V. either held in subjection or disturbed every nation of the West. It took two full centuries to reduce this formidable power. The kings of France succeeded little by little in weakening the influence of the imperial sway, and in later times down to 1866, there was not any general European complication that did not entail some loss on the Austrian empire. As emperor of Austria, the heir of the Hapsburgs, has now claim only to Bohemia, Tyrol and the patrimonial duchy.

The empire of the West has been, within a few years, revived and re-constituted but to be the inheritance of another race. With its revival and reconstitution the mission of the House of Austria seemed at an end. Not so, however, for by one of these singular phenomena accountable only through the wisdom and providence of God, it so happens that just when Austria ceases to be a power in the West it begins to assert predominance in the East. Have we not a parallel for this phenomenon in the history of Rome? When the empire of the Caesars became unable to bear the burden of its supremacy in the West, did not Constantine, leaving Rome to the mild sway of the Vicar of Christ, found at Byzantium a new empire that lived for ten centuries after the fall of the Western Roman empire.