her twenty-sixth year, placed in quiet but

secure possession of her father's throne

and sceptre. In person beautiful in

pearing a very queen, in intellectual ac

quirements superior to any woman of her

age, the youthful sovereign, with an ad-

ainistrative capacity rare in womankind,

began her reign full of promise, and in-

spired with a lofty determination to exer

ise the largest measures of power that a

sovereign could, in the English monarchy

exercise. From the beginning she was

ligion as the state church. Queen Mary

solemn oath to this effect. But her secret

whose just claims to the British crown

Elizabeth ever had in view, inspired her

with aversion to the religion of which

Mary was so devoted an adherent, while

the moral depravity of her early

associates had undermined her piety and

seriously shaken her faith. She was

therefore, ready to lend ear to the sugges-

tions of counsellors of the reformed relig-

on who successfully appealed to her

jealousy and pride in favor of the form of

worship whose interests they had at heart.

To the young queen the forms of religion

were, we may well believe, of themselves

indifferent. Having no piety, she had

few, if any, settled religious convictions.

But on one thing she was firmly resolved.

that whatever form of religion should be

decided on for the state establishment.

she should be head of the church. From

from her, priests undertake the care of

souls. Her absolutism in the state could

suffer no intervention of Parliament, her

absolutism in the church no higher juris-

diction of Pope or prelate. But the

execution of her well-planned purpose

system akin to that prevailing in the

coronation, at which the pishop of Carlisle

alone assisted—the other prelates mistrust-

ing for good reasons the intentions and

oath "to maintain the laws and privileges

of the Church as they had existed under

Edward the Confessor," and received

Communion under one kind at the High

Mass chanted on that day. This mockery

performed, the Queen's subtle and un-

scrupulous minister, Sir Wm. Cecil, other-

wise known as Lord Burleigh, laid his

new parliamentary boroughs were created

and trusted adherents of the minister

selected for their representation, while

the elections for the counties and older

boroughs were manipulated by Sheriffs

and elective officers in the pay or in-

of superseding the ancient religion by some

The Catholic Mecord

Pablished every Friday morning at 486 Rich-mond Street. THOS. COFFEY, Publisher and Proprietor.

Annual subscription..... Arrears must be paid before the paper can be stopped.

LETTER FROM HIS LORDSHIP BISHOP WALSH.

WALSH.

London, Ont., May 23, 1879.

DEAR MR. COFFEY,—As you have become proprietor and publisher of the CATHOLIC RECORD, I deem it my duty to announce to la subscribers and patrons that the change of proprietorship will work no change in its one and principles; that it will remain, what lithus been, thoroughly Catholic, entirely independent of political parties, and exclusively devoted to the cause of the Church and 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 latty of the diocese.

Believe me.

Believe me, Yours very sincerely, + John Walsh, Bishop of London.

Mr. THOMAS COFFEY
Office of the "Catholic Record." LETTER FROM BISHOP CLEARY.

Bishop's Palace, Kingston, 13th Nov., 182.

Dran 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 piensed with its crealent literary and religious characters. Dr. Judicious selections from the best witers in the property of the subscript of the control of the property of the

pure literature.

I shall be pleased if my Rev. Clergy will countenance your mission for the diffusion of the Record among their congregations. Yours faithfully.

†JAMES VINCENT CLEARY, Bishop of Kingston.

MR. DONAT CROWE, Agent for the CATHOLAC RECORD.

Catholic Record.

LONDON, FRIDAY, FEB. 2, 1883.

DEATH OF BISHOP PINSON-NEAULT.

We regret to announce the death of Right Rev. Bishop Pinsonneault, first Bishop of London, which took place at Montreal, on the 30th of January. Particulars of funeral and biography will, we trust, be laid before our readers in the next issue.

PURIFICATION.

The life of the Immaculate Mother God is intimately connected with that of our Blessed Redeemer. The mysteries of both are faithfully recorded and commemorated by the Church throughout the ecclesiastical year. On the 4th of February next, Quinquaugesima Sunday, the Church celebrates the solemnity of the presentation of Christ in the Temple, and also that of the Purification of the Blessed Virgin Mary. St. Luke gives a simple and touching account of this event in the 2nd chapter of the Gospel, v. 22-32: "They carried Him to Jerusalem, to present Him to the Lord, as it is written in the law of the Lord." According to that law, parents were obliged to bring their first-born to offer him to God, and to redeem him with five shekels, a hundred oboli, in token of gratitude that the destroying Angel had spared the first-born of the Hebrews on the night on which he struck dead those of the Egyptians. Commentators of Holy Writ remark, concerning the above incident, that neither Jesus nor Mary were ound to observe this law. For plainly Jesus as the Son of God, and author of the law, was not subject to the observance of the Mosaic ceremonies. In like manner Mary, having conceived by the Holy Ghost, was, consequently, without sin, and therefore in no need of purification. "In Mary," says St. Bernard, "there was nothing unclean, either at the conception or at the birth of her Son." "They complied with the law, say ascetic writers, "not to give scandal to such as were ignorant of their being exempt from the law, to show, as it were, from the first, that Jesus was come to redeem sinners and finally to leave us an example of humility and obedience. We should learn from this to comply with laws which are not binding upon us, when we see that our non-compliance would give offence to weak and ignorant persons, and strive at all times to show a good and edifying example. We should also, following the example of Jesus and Mary come on this day into the temple to offer ourselves to the Divine Majesty, making frequent offerings of ourselves to God, in order to live | authority. for Him alone, and by Him alone, and

according to his holy law. ried in procession. This pious ceremony princes. is designed to remind us that Jesus, the light of the world, was offered up to his Heavenly Father by Mary, in the temple of Jerusalem, where he was called by Simon, "a light to the revelation of the Gentiles, and the glory of the people of

Mary we are introduced to two holy characters whose names are recorded by

was presented there, took him into his arms, and declared him to be the pro nised Messiah, the glory of Israel. At the ame time the prophetess Anna, who, for a great number of years, had attended on the Lord in his temple by continual prayer and fasting, was also favored with the like grace, and made the like profesion of her faith in the infant Saviour. 2.) The sacred meeting of persons of such eminent sanctity, in the temple of God nd his Blessed Mother, the Church com nemorates on this solemn occasion. In connection with the Purification

Mary, it will not be out of place to say a word about a pious practice sanctioned and encouraged by the Church—the churching of women after child-birth. The law of purification prescribed in the Old Testament no longer applies to Christian women, because the Church has done away with Jewish ceremonies. But the pirit and intention of that law the Church would yet have complied with. In accordance, therefore, with this spirit, the Church desires that women should, after the example of Mary, repair to th church, to procure the blessing of the priest, to give thanks to God for their safe elivery, to dedicate their children to Him, nd to implore of Him grace to bring up their offspring in piety and holiness. this consists the so-called churching of women, a practice which not only contains nothing to be ashamed of, but is most holy and edifying, and should, by no neans, be omitted by such as desire God's plessing. A beautiful example of respect or this pions usage was lately given by he noble Queen of Spain, who, after childirth, went to the great cathedral of Madrid receive, at the hands of the Archbishop he blessing of the Church, and to give hanks to God for the favors youchsafed

IRELAND'S STRUGGLE FOR THE

III.

The martyred nation's gore Will not in vain arise to where belongs omnipotence and mercy ever more; Like to a harp string stricken by the wind The sound of her lament rising o'er The seraph voices, touch the Almighty Mind

To thee my country To thee my country
ere I must resume
Thy sable web of sorrow let me take
Over the gleams that flash athwart thy the gleams that flash athwart thy gloom
A softer glimpse, some stars shine through thy night,
And many meteors, and above

And many meteors, and above thy tomb Leans sculptured beauty, which death can-not blight. And from thine ashes boundless spirits ric To give thee bonor and the earth delight.

While Ireland during the period ex ending from the parliamentary acceptance of the king's supremacy in 1537, to the death of Mary in 1558, was the theatre of the stirring events recorded in my first oaper, all Europe was likewise shaken and onvulsed by the tremendous religious pheaval known as the reformation. Not since the days when Alaric and Attila led their hordes of barbaric invalers through the fair provinces of Rome's mperial domain, effacing the grandeur and dermining the sway of that mighty emire, to which the poet could set no bounds nor fix a term, his ego nec metas verum, ne tempora pono, in a word, for nine hundred years Europe had not witnessed such widespread disorder, such red-handed cruelty, such aggravated infamy, such atrocious criminality, as the preaching and dissemination of the so-called reformed doctrines provoked. Everywhere, from Picardy to Bohemia, treason and massacr walked hand in hand with heresy. The states of the Germanic empire, so long enjoving the countless benefits of internal peace, based on unity, subordination and mutuality, were now the prey of civil strife and internecine barbarity.

When the planets
In evil mixture, to disorder wander,
What plagues, and what portents, what
meeting!
What raging of the sea! shaking of earth!
Commotion in the winds! frights, changes,
borrors!
Divert and crack, rend and deracinate
The unity and marred calm of states quite
from their fixture.

One word as to the origin of the religous troubles of the sixteenth century The remote causes leading to the revolu from papal authority were both grave and numerous. Suffice it here to recite the principal and fundamental sources of the novement. They were

(1.) The frequently disputed elections to the papacy ending in divided allegiance, lessened obedience, and weakened

(2.) The differences between poper The Purification of the Blessed Virgin titure or the collation to episcopal sees and princes concerning the right of inves-Mary is, in common speech, called Candle- resulting in frequent vacancies in impormas, because on this day the candles used tant bishoprics or the nomination of for the divine service are blessed and car- worthless creatures of the reigning

(3.) The absence of cohesion between the members of the episcopal order, caused by the greater devotion of many amongst them to the princes from whom they receive place and title, rather than to the Supreme Pontiff, from whose plenary On the occasion of the Purification of authority they derived their spiritual jurisdiction.

(4.) The grave abuses occasioned by St. Luke—the venerable Simeon, and the the non-residence of bishops in their sees, est legitimate heir to the throne was Mary, prophetess Anna. The former, who had the ignorance, immorality and avarice of received a promise from the Holy Ghost certain of the inferior clergy, together that he should see the Saviour of the with the illiteracy and viciousness of the Mary, "Queen of Scots," as she is known where the officiating minister was ignorant world before he died, coming by divine populace, sunk in the servitude of the feu- in history, was then in France, married of the English language, had to be in-

(5.) The disgraceful immoralities of lish people could not brook the thought princes and nobles reproved by holy men of accepting the sovereign of the rival and condemned by pontiffs, vigorous ath- kingdoms of France and Scotland as their letes of Christ, who, even in the face of ruler. The claim of Mary was, therefore princely enmity, knew their duty to be passed over, and the princess Elizabeth, in instruct in season and out of season," to reprove, entreat, rebuke in all patience and doctrine." (St. Paul II., Tim. IV.

(6.) The insubordination of hur passion, restless under the sweet yoke of the Saviour, who declared: "Blessed are the poor in spirit, blessed are the meek, sed are they that mourn, blessed are the clean of heart, blessed are they that suffer persecution for justice sake, for theirs is the kingdom of heaven." And also, "enter ye in at the narrow gate," and resolved on establishing the reformed re-

"Amen, I say to you, unless you be con- had declared her heir to the throne only verted and become as little children, you on condition that she should swear fidelity shall not enter into the kingdom of hea- to the Roman Church. Elizabeth took a ven : Matt. XVIII. 3. Be not solicitous

for your life what you shall eat nor for jealousy of her cousin, Mary, of Scotland, your body what you shall put on." And further on: "Except you do penance you shall all likewise perish.' The immediate cause of the uprising against the authority of the Roman Pontiff led by Martin Luther was the preaching by the Dominican friars of the indulgences granted by Julius II. and his sucessor Leo X. to encourage the faithful to almsgiving in favor of St. Peter's church at Rome. Of indulgences, Dr. Lingard says: "It is well known that the primitive church visited with peculiar severity the more flagrant violations of the divine law; and that such punishments were occaionally mitigated by the 'indulgence' of the bishops, who, in favor of particular penitents, were accustomed to abridge the austerities enjoined by the canons, or to commute them for works of charity and exereises of piety. In process of time abuses her, bishops should exercise authority. rew out of the practice. The money was frequently diverted from its original destination, and as the office of collecting the contributions was committed to inferior agents called questors, who received a percentage on the amount, they often ex- young queen proceeded cautiously in the aggerated the advantages of the indulgence and imposed on the people. To prevent such abuses, severe constitutions had been enacted by several popes, but reign of her brother, Edward VI. At her these laws were either not enforced or had fallen into disuse." Moved by jealousy at the choice of the Dominicans by the papal legate, to preach the indulgence, purposes of the Queen-she took the Staupitz, vicar of the Augustinians, selected Martin Luther, a monk of his own order, then in his thirty-fifth year, who to fiery eloquence and acumen in disputations, joined a marked fearlessness of opposition, to denounce the abuses connected with the preaching of the indulgences From the denunciation of the abuses, his impetuous temper led him on to the denunciations of indulgences themselves. He at once fell under the censure of the Roman Pontiff. But these censures had now no terror for him. Strong in the upport of the German masses, whose national susceptibilities he aroused by frequent and well-trained allusions to the truggles in by-gone times between the popes and the emperors, he set Rome at direction of the religious movement set on foot by his own audacity and restless ac-

Church. This fidelity of the Irish people

Macaulay ascribes to hatred of England,

but to higher causes and nobler motives

must it be attributed. The Irish episco-

pacy had been for centuries in closer com-

nunion with the Holy Seethan that of any

other country outside the dominions of

the pope; the Irish clergy were learned,

zealous and godly, the Irish people, ear-

nest and devout, famed for their piety and

their attachment to the clergy. Is it any

marvel, then, that they offered such deter-

mined resistance to the projects of Henry

VIII. in his attempted religious innova-

tions, as kept the faith of Ireland intact

ot only during his reign but in the reign

of Edward, whose councillors persisted in

the work of innovation, and thus paved

the way for the easy and universal

triumph of the ancient religion on the

ccession of Queen Mary. Queen Mary

died on the 17th of November, 1558, and

on the very same day her sister, Eliza-

beth, was proclaimed Queen. Elizabeth

Anne Boleyn, and, though illegitimate,

ascended the throne, with the universal

consent of the English nation. The near-

daughter of James V. of Scotland, and

to the dauphin. The pride of the Eng. I serted to secure its passage.

the book of Common Prayer, abolished chance, and willingly assumed supreme the Mass and forbade communication with the See of Rome. In Ireland a similar course was pursued. tivity. What he dared to do in Germany the Queen's Deputy in Ireland was Sir Henry Sidney, a man of undoubted abil- holy, rises the cross over the obel- of the Italian kingdom. But Italy itself is after all but on accident in VIII. in England and Gustavus Vasa in Denmark, soon after assumed the role of reformers in religion. When kingly auththe 'Proud,' son of Con O'Neill, whom ority repressed the efforts of the reform-Henry VIII. had made Earl of Tyrone. ers, the latter had often recourse to trea-O'Neill was but little disposed to admit son and revolt, which as often brought the Queen's supremacy in the state, much down on them the just but severe chastisement due to such crimes. But for less, of course, in the Church. The lord the intervention of state authority, the redeputy, fearing the power and influence of the northern chief, sought to conciliate formation had never triumphed in Enghim, and for this purpose became sponsor land, Scotland and the Scandinavian kingloms. In Ireland, not even the state to one of his children, thus contracting a authority, exercised with relentless rigor, tie of spiritual relationship with the O'could achieve for it success. Ireland Neills as dear and as sacred in the eyes of alone, of the nations of Northern the Irish as the ties of blood. Europe, remained faithful to the Roman

Sidney made all due preparations fo he summoning of an Irish Parliament to ratify the Queen's religious policy as ac cepted by the English Houses. He found, however, on all sides such antipathy to the reformed doctrines that he issued writs only to ten counties with their towns and boroughs. To pack this fragmentary Parliament would seem an easy task at first sight, but Sidney found it one of great difficulty and all his machinations could not prevent the return of a numerous and devoted body of Catholics. He had, however, many trusted adherents and used them with good effect in furthering the schemes of his royal mistress. In for which this Parliament sat, the acts of supremacy of the Roman See, were repealed, the royal supremacy re-established and the appointment of bishops vested in the crown. But the act of Uniformity, ordering the observance of religious rites similar to those authorized and enforced was the daughter of Henry VIII. and by the severest penalties in England, was the crowning work of the session. But so strong was the Catholic feeling in the two Houses, especially in the Lords, that every artifice had to be resorted to, and finally a clause permitting the celebration Margaret, sister of king Henry VIII. But of the service in the Latin tongue in cases

ROME AND THE PAPACY.

ruins of that gigantic idol, the Roman Colossus, and then becoming earth. Now, we who recognize the miraculous prevision of Daniel in Cæsars, actually assist at the accomplishment of the latter part of his even named Cyrus, before the latter was, also saw the trials through the triumph of the cause which we which animates the soldier perishing Cicero and Virgil, seemed to have a men and events acting in concert to plans to pack the parliament. Several Church down to the days of Charle-It is this same tableaux that an

terest of the government. This parlia ment restored the royal supremacy and The Queen's Deputy in Ireland was Sir the earth—there, in that city thrice without grave changes in the status ity and rare administrative power. The isk, symbol of vanquished paganism, itself is after all but an accident in most prominent of the Irish native chiefs St. Peter's, splendid expression of the history of the Papacy, and canat that time was John O'Neill, surnamed the hosannas of victorious Christian not offer a serious obstacle to the the true, the good and the beautiful. the short space of one month, the period without knowing it for their own Queen Mary's Parliament, restoring the work, cannot read its—we had almost liant thoughts and unassailable argumentation of this gifted production they must acknowledge their own littleness and impotence.

After all, what can one State, havagainst the designs of God and the by their brethren in Russia.

Daniel, in his prophecy of the empires, saw the great powers of the East absorbed by Alexander, the herald of Grecian civilization; the empire of Alexander incorporated into the Roman empire, and then the Roman Colossus itself overturned and pulverized by a great stone which became an immense mountain covering the whole earth. Daniel therefore saw by the light

of Him who holds in his hands the destinies of nations, the whole history of the world; he marked out for Cyrus and Alexander and Cæsar Augustus the course which from eternity had been traced for them and these instruments of Omnipotence followed it as the glory of God required they should follow it. He saw through the dim light of distant ages the Papacy rise on the

a mountain that overshadowed the regard of Cyrus, Alexander, and the prophecy. Daniel, who knew and which we are passing, and indicated erve and promote. We, Catholics of this age, may fall in the struggle, but should we not die with the joy before the falling ramparts of the enemy, knowing that he dies victorious. It was not the prophets only who knew this predestination of states and empires. Rome has from the earliest days known its own particular destiny. Polybius, in the age of the Scipios, and after him sort of prescience of the glory and supremacy of the Papacy. In later times, Bossuet, taking in with his eagle glance the succession of states and that of religious systems, knowing the fixed and unalterable law which controlled political and social revolutions, saw from the beginning bring about the first triumphs of the

llustrious French writer has re-

cently retraced with a knowledge, an

acumen and an eloquence rare in

been developed and completed in dental and momentary, but in Italy Rome. For there, in the very centre it is intimately bound up with the of the world, the umbilical point of constitution, and cannot be removed ity; and the Vatican, home of the Papacy, inexhaustible treasure of There it is that all the agitations of this world terminate, thither all the efforts of the good and machinations of the wicked are directed, there are the symbols that rule the world—the cross, the church, and the Vatican. No one in recent times has better appreciated the mysterious and in- statements on the subject of the netimate relations between humanity gotiations between the two governand divinity and more fully understood the marvels of history directed them. The truth is, that the fact of by the Almighty than M. Nicholas. a modus vivendi having been arrived This writer is truly gifted with the at between Russia and the Vatican spirit of communication. His Etudes has created a veritable sensation in ur le Christianisme has brought about Germany. numerous conversions in many lands and amongst people of every tongue into which it has been translated. The deluded politicians who, guided by petty malevolence and obstinacy, have assumed an attitude of hostility to the work of God, laboring self and his government. The indestruction and the triumph of that said—inspired pages without fear and trembling. In presence of the bril-

destinies of the Church. Can it pretend to undo the very work of the ancient conquerors, of those Cæsars whose heritage it seeks to usurp without shadow of title. Exhausting its energy in maintaining its position as gaoler of the Supreme Pontiff, it sees not in the contemporainous history of the great empires on its borders the certainty of its own ruin. It blinds itself to the fact that the world is once more preparing itself to restore the Papacy to its rank of universal power and mediation. It shuts its eyes on the fact that the vocation of the gentiles still continues and that heretical and schismatical kingdoms have acquired such great power, for one reason only, and that to prepare a rich harvest for the Father of the faithful, who has already reaped and garnered in the rich domain of Cyrus, Alexander, and the Cæsars. The kingdom of Italy evidently cannot perceive that itself alone of all European states is condemned to remain outside of this great movement of modern civilization, and that it is the assured victim of that very movement. It is easy to perceive that any of the states of Europe, save Italy, France, England. Germany and Russia, may be called upon to co-operate in the restitution of the Papacy without having to suffer the slightest loss in their power, their glory, their wealth or their strength. Italy alone stands excluded from the vocation of the nations, because Italy alone is guilty of spoliation and sacrilege. Italy alone is held to restitution, and the necessary restitution cannot be accomplished without detriment to itself. Italy has violated a land held sacred, put sacrilegious hands on the temple of God, and pillaged the treasures offered by the nations in appeasement of His anger or thanksgiving for His benefits. Italy has placed itself outside the common law, and its loss shall be fatal if it make not restitution. But assuming its willingness to make restitution, it cannot do so without incurring the anger of the revolutionists, whose creature Italy has ever been, and who are prepared to perish with it, or make it perish with them, rather

The Roman question is a grand universal and Catholic question which shall be decided by the great powers outside of Italy, in spite of Italy, and against Italy. The prethese times. The whole course of dominance of revolutionary tendenhistory he clearly shows to have cies is in other States merely accigrowth of the Mountain foreseen and predicted by Daniel.

than witness a restitution of the

Papacy.

RUSSIA AND THE VATICAN.

The details of the arrangements concluded between the Holy See and Russia, have not been, and may not be published. The Germania, which had published certain premature ments, has since qualified many of

It is to be hoped that the negotia tions pending between Germany and Rome will receive that early and prompt solution ardently desired by the Catholics of that country, and also we believe by the emperor himterests of the Catholics of Germany must outweigh with them every political and partisan consideration.

Now that the bishoprics of Poland are to be provided by the Holy See with new prelates, that the exiled bishops are to be amnestied, and that the appointment of rectors of parishes is to be invested in the bishops on the condition of their nominees ng for origin and foundation, vio- for parochial charges fulfilling cerlence, intrigue and deceit, badly tain formalities required by the civil sustained by impudent mediocrity, authority, it is quite natural that the and daily threatened with ruin by Catholics of Germany should eagerly the vanity of its pretensions, what, hope for the speedy advent of that we ask, can this kingdom effect religious peace so soon to be enjoyed

THE AUSTRIAN EMPIRE.

One of the most remarkable of th political phenomena presented by th Europe of to-day is the growth the Austrian Empire, the only great Catholic power of Europe. We so it extending its limits with remark able success and certainty toward the East, where it has already wo for civilization and religion countrie once rich in the works and monu ments of religion. Austria lately co ebrated with the most ardent enthe siam the sixth anniversary of th house of Hapsburg. This great power, after having experienced th rudest trials without ever having re pudiated the national faith, is to-da more solid than ever, and a further course of greatness and prosperit now awaits the Austrian dynasty Faithful to its sovereign, the Austria nation has survived the dangers of the Italian crisis, and those of th still more terrible Prussian crisis. I seems that its misfortunes serve onl to free it from obstacles in the wa of its pursuing its new destiny. The constitution which the em

peror-king accorded to Hungary prepared Austria for the organization of a vast Catholic empire in th Sadowa itself was but the prelim

nary of that bappy alliance which opens the door to Austrian progres

The reign of Francis Joseph is in deed a great reign-a reign equal a least to those of the greatest emperors whose memory is dear to Aus tria. It was with the greatest en thusiasm that the people of Austri everywhere celebrated the sixth an niversary of the glorious line of Hapsburg. Throughout that vas empire every difference of race i lost in the national love and respec for the sovereign. While Russia Poland and Prussian Poland ar really vanquished countries, and ar treated as such, Austrian Poland ce ebrated the festival of its Catholi emperor with sentiments of tervo and devotedness, not surpassed by those manifested by the duchy of Austria, by Hungary or Tyrol. Aus tria, by remaining faithful to th ancient principles of sovereignty, re covered its once lost power with sin

Austria is to-day the nucleus of that tutelary alliance which, uniting the great empires into one commo close political alliance, shall extend abroad the conquests of civilization over barbarous and infidel people and re-establish throughout Europ on a firmer basis than ever tha social order now menaced by organ ized revolution.

gular facility.

How can the hatred of Italian uni versities affect the dynasty of Haps burg, bound by the closest ties to Germany, and besides to every Cath olic dynasty in Europe and in th world? The unbroken attachmen of the peoples it has consolidated int one state through paternal domina tion, and the maintenance of a polit cal course, wise as well as firm places the house of Hapsburg beyon the petty threats of wicked but im potent revolutionary societieswhether in Italy or elsewhere.

GREAT BRITAIN AND THE HOLY SEE.

Commenting on the denial of th Daily News and Times, that the Bri ish government intend to accredit diplomatic agent to the Holy See Le Journal de Rome says that th denial made by these papers is unde the circumstances quite superfluous The Holy See is not unadvised of the fact that laws dating from the earliest period of the separation England from the Papacy prohib the sovereign of Britain from hold ing any direct official communication with the Vatican. England is country where such laws are not a rogated by desuctude. They ar simply evaded whenever occasio demands their evasion. As long therefore, as the sovereign of Eng land retains the spiritual supremac usurped by Henry VIII., as long, i fact, as the English state church co tinues to exist in its present form England shall be compelled to eluc this singular statute and to appoin men official agents to transact i business with the Holy See. Suc was the character of the mission long confided to Odo Russell, C