

room, which was rendered still more cheerless by occasional flashes of lightning, lighting up the whole heavens.

The thunder storm had now concentrated over Rabenfels castle. The war of the elements was raging outside with fearful violence; flash followed flash, and the thunder roared among the hills and mountains around, waking their slumbering echoes.

The countess, with moist eyes, and pale lips, still retained her position, and at last, when the fearful silence became fearful beyond endurance she gave utterance to the following words:

"Oh, my dread presentiment, it has been fulfilled with horrible truth. Walter is dead, and in a country, too, where the consolation of having his eyes closed by his beloved ones, was denied him. My husband dead, and his disconsolate widow without a protector. Sir knight, I am very ill at ease. I tremble at every noise; I tremble before you. I should avoid you—and yet—and yet, I must ask you for protection for myself, for my child, and for Eliza. So my dear departed husband has willed; and his last will is sacred to his wife. Come, Knight Gassler, lend me your arm, and lead me to my child's couch, where he slumbers in innocence and sweet unconsciousness.—To look into his dear eyes, and feel upon my fevered cheek his calm breathing will be my only consolation in this, the darkest hour of my life, and my tears will flow freely and without restraint, and lighten my nearly suffocating heart."

Lucinda took the proffered hand, and was about to leave the room; but Gassler stood still. Casting his flashing eyes full upon the countess he spoke slowly, and with emphasis upon every word:

"Gentle lady, I have still another message from Count Walter of Rabenfels. Listen.—You shall not allow Otto von Rabenfels to remain fatherless; Sigismund Gassler is to be father to Walter's only heir."

The terrible word was spoken. Lucinda, with a shriek of terror, dropped the lamp from her hand, and sank upon the floor in another swoon; while outside the elements raged more furiously than ever, as if even they were horrified at the scene within. Gassler endeavored to raise the unconscious lady from the floor.

But, before he was aware of it, she stood erect before him; love for her husband, and her virtuous soul, changed her previous weakness into a firm resolution, and with a noble dignity, defiance flashing from her usually mild eyes, she addressed the villain:

"Sir, if all you have told me to-night be true, yet your last words have proved you a consummate hypocrite, and you have abused, in a most shameful manner, the unbounded confidence which Count Walter and myself have reposed in you. Forthwith leave this castle. Your immediate departure alone will, in a measure, atone for the shameful insolence with which you have dared to accost me, the wife of the noblest of men, and a margravine of the royal House of Austria. Go, and take my advice. Immerse yourself within a convent's peaceful walls; and there in humility and prayer, pass your days, until you have appeased the just wrath of heaven. I pity, from my heart, your disturbed state of mind, and your weakness of heart; and you may rest assured that my humble prayers will be offered for your delivery from evil habits. Now go, or your exit might be inconveniently accelerated by some of my servants."

With speechless astonishment the knight listened to her impassioned appeal, for the truth of her words sank into his very soul. But now the feeling of wounded pride made him forget every good impulse, and every good lesson of virtue. He broke out into hysterical laughter, and sneered:

"Softly, lady Countess of Rabenfels. The little child in the adjoining room might be awakened, or the few men whom Count Walter has left as garrison might come here; then we would be betrayed. And now, Lady Margravine of the Royal House of Austria, I beg to announce to you that it is Sigismund Gassler's firm will to make you his wife. You have fifteen minutes to decide. But if you cause any undue alarm, then beware of this dagger. I hope you will not compel me to use it, but let me hear an encouraging word from your lips, which tells me that my suit is accepted.—For already at Augsburg, where I saw you first, I learned to love you, and my love has grown with time, and the realization of my hopes is now wondrously near. Give me hope, and I promise you that I will not again, either by word or deed, wound your feelings. I will try to become equal in virtue and manliness to your late husband. But if you spurn my hand, beware of Gassler's vengeance. Take counsel of yourself noble lady; you can choose between happiness and destruction. Be sensible, and choose the first."

Here a deathlike silence fell upon the scene, which was only interrupted, now and then by a vivid flash of lightning, or the hoarse roar of the thunder.

Through the wide halls of the castle the voice of Eliza was heard calling for the mistress of Rabenfels.

At the sound of the familiar voice Lucinda started up, and would have followed its beckoning. But then she became aware of the events of the last few hours; she beheld before her the form of the wicked knight, who had so basely betrayed her and Walter. She determined to try once more if the stony heart of Gassler might not be moved to abandon his evil resolve.

"Gassler," wailed the despairing woman, with tearful eyes, sinking down on her knees before the robber of her peace and happiness, "if ever you were worthy of the unreserved confidence with which my lord honored you; by the memory of your departed wife and daughter, and by the memory of the sweet peace and happiness of our own home; listen to the voice which is never silent, even in the breast of the most depraved. It asks you, with fearful distinctness the awful question: 'What will be your lot at the dread day of judgment, when in life you have persecuted innocence, spurned the right, and outraged all truth and propriety. Sigismund Gassler, I adjure you by the Almighty, whose voice you can hear in the thunder, which is raging outside, abandon your evil ways; it is yet time. And I will promise you that no living soul shall ever know what

passed between us in this hour. We will part peacefully and without ill-will. I have lost the tenderest husband, the bravest man, and within these old, gray walls I will mourn his loss, until my eyes, too, close in death, and my spirit is wafted up to the presence of the Great Judge of heaven and earth. Do you likewise, Gassler. Repair you to the grave of your loved ones, who well deserve to be remembered by you. And under the weeping willows of your wife's grave, confess to her pure spirit your errors and aberrations from the path of virtue; and the blessed spirit will forgive you, even as I have forgiven you now."

Weak and exhausted, Lucinda ceased speaking, and sank upon a chair. Her eyes were raised beseechingly to the knight, waiting his answer. But he had closed his ears and heart to the admonitions of God, and the determined resistance of the countess only served to strengthen his resolve. With a fierce frown he replied coolly:

"You are delaying too long, lady countess, you cannot play with Knight Gassler's determination." He drew a small vial from his pocket and said: "See; an opiate from Bart Smoko. It is for you, lady, in case you should adhere to your resistance. I might end all by using my dagger; but blood, you know, might raise suspicion, which I choose to avoid. This draught will dispatch you quickly and painlessly to the grave, and it will be told that Countess Lucinda, of Rabenfels, found her death in a fit. Come, quickly, let me hear your decision.—There is no alternative between death and the hand of Sigismund Gassler."

Then followed a most painful silence for a few moments. Even the terrific storm seemed to be awed into stillness by the horrible occurrence. The lightning flashed no more, the thunder was silent, and not a drop of rain or gust of wind could be heard. But all was silent as death; and black and frightful the clouds hung over Rabenfels. The voice of Eliza, calling once more for the countess, was heard.

Breathing a short but fervent prayer to God, she rose and took the vial from the hand of the knight. "I have chosen," she exclaimed. "Heavenly Father, and protector of orphans, You will provide for my child, for Walter's sister. You will have mercy upon me in my last hour. Spirit of my Walter, come to receive your wife, who has kept her marital troth faithfully until death. So be it, amen." She raised the vial to her lips.

(To be Continued.)

GALLICANISM AND ULTRAMONTANISM.

SPLENDID FAREWELL ADDRESS OF THE BISHOP OF PADERBORN.

The following fine exposition of some of the results of the declaration of Infallibility, being the final Pastoral of the Bishop of Paderborn, issued in anticipation of his banishment, has been specially translated for the *Catholic Times*—

"Soon I shall be no more able to address you beloved children of my diocese. Separated from you I can only address myself to God in humble prayer, instead of speaking to you. But be you persuaded, my beloved flock, that I shall never intermit my daily prayer for you. The bond of charity, which for so many years united us, is neither tied by human hand, nor can it be loosened or destroyed by human hand. The gratitude which I owe to you for so many proofs of confidence and devotion, and especially for the grand and magnificent manifestations of your sympathy in this troublesome time, does not allow me to forget or neglect my pastoral duty, which is only left to me, the duty of charitable prayers. If it pleased God very soon to finish our troubles and to make an end of one persecution, if such be His holy will, I might see you again then my heart would rejoice! But whatever may happen, we shall ever say with sincerity 'Blessed be the name of the Lord'; and at least I may hope to see you again in the better Fatherland, where no fighting, no exile, no separation, are to be found."

"For the present it is all important that we ourselves, in our great present trial, be faithful to our Holy Church. We shall be faithful, if we keep to the rock of St. Peter. On this rock Christ has built His Church. Who separates from the rock of St. Peter, parts perditionally from the Church of Christ, and even from Christ Himself. I have intended very often, whilst I was among you, recommended to you your duties towards the See of St. Peter; for, as I have told you, everything depends on this fidelity to the See of St. Peter—Catholicism, and even the Christian religion itself, stands or falls by this fidelity or its opposite. And this fidelity is put to a severe trial. Foreseeing my separation soon to come, I feel obliged to say to you, with all the love and ardour of my heart, my beloved flock, keep to the See of St. Peter; pray and supplicate that you may not be drawn off from this allegiance by anything in this world. I remain united with the See of St. Peter in the bond of faith. Faith is not everything, but faith is the first and most necessary thing. For faith is the foundation of our whole spiritual life; faith is the root from which every deed pleasing to God shoots forth; faith is the commencement of Salvation and of all justice. 'For the just man (says Holy Writ) lives by faith,' and 'without faith (writes the Apostle) it is impossible to please God.' Whosoever wishes to come to God, must believe that God exists and is a reward to those who serve Him. When Holy Scripture speaks in such high terms of praise of faith, then it means the genuine and true faith; embracing those Divine truths which were taught by Christ with a perfect and undoubted certitude. For we can be sanctified only through the truth known with certitude. Jesus Christ prayed therefore to His Divine Father in behalf of his disciples, 'Father, sanctify them in the truth; Thy word is truth. As Thou hast sent me into this world, so I too send them. And I sanctify myself for them, so that they too may be sanctified in the truth.' Another faith than that taught by Christ Himself, the King of Truth, is a faith offering a stone instead of the bread of truth nourishing our soul, offering wretched human wisdom instead of the word and wisdom of God, having no firm foundation, giving no certitude, and so far from promoting rather obstructive of our salvation. Where do we find this genuine and true faith? We cannot make it ourselves even if guided by truth Holy Writ, or tradition. Not to take other reasons into account, such a self-made faith would be without the higher seal of certitude. Where this seal is not to be found, there one finds wavering religious opinions, unsteady and changeable religious views, more or less well founded convictions, but no real, unshaken, divine faith. We receive the infallible faith from the infallible Church, and find it especially in St. Peter, its Infallible Head. Was it not St. Peter who first solemnly professed the faith in the Divinity of Christ. 'Thou art Christ' he replied to his Divine Master, 'thou art Christ, the son of the living God.' And the Divine Master in reward of this profession gave him the well known promise: 'Blessed art thou, Simon Barjona, for not flesh and blood has revealed this to thee, but My Father who is in heaven. And I tell thee, thou art Peter, and on this rock I will build My Church, and the gates of hell shall not prevail over it.' Since Christ received so gratefully the faith professed by St. Peter, and rewarded it with so great a promise, this faith of St. Peter, must needs be the genuine faith. And indeed, in the faith in the Divinity of Christ rightly conceived everything is contained, or at least the orthodox Christians of all ages are obliged to believe whatever results as a necessary consequence. For that is the eternal life! Thus our Saviour prays to His Father, 'May they know Thee, the only true God and Him whom Thou hast sent. Thy Son Jesus Christ! Jesus Christ is not only, as the Apostle says, the author and accomplisher of faith, he is also

the chief content of it, including all the treasures of religious knowledge and wisdom. The mystery of the Most Holy Trinity, the doctrines regarding our redemption, grace, the holy sacraments, the Church, the future universal judgment—all are dependent upon the doctrine of the person of Jesus Christ, the dogma of His Divinity. If St. Peter has first of all solemnly professed the true and genuine faith, who has in after times guarded the treasure of this faith? Who has brought it safely through the tempests of misery? Who has proved himself the unshaken rock, against whom the foaming waves of erroneous opinions of the day have vainly dashed? My heart exults and rejoices, oh! my beloved flock, if from this standpoint I consider the history of the Christian centuries.

"The adversaries of Christ come one after another, knocking at the door kept by the guardian of the sanctuary of Christian truth. Now he was a proud conqueror, a domineering emperor and king, then a cunning and crafty diplomatist, next an erudite and learned man—they all make their arrogant demands upon the keeper of the sanctuary, who as a rule was an old man wearied of life. Since everything was changing in this world, they requested that the doctrine which he kept under lock should be adapted and changed in accordance with the shifting spirit of the age. And when the keeper refused their demands they urged him with renewed clamour. There is no dogma that has not been assailed by the enemies of Christian truth, that has not been adulterated or denied. The dogma of original sin, of redemption, of the Divinity of Christ, of the two natures of Christ, the doctrine of free will, of grace, of purgatory, of the eternal punishments in hell—all these became successively 'unseasonable,' and the keeper of the holy treasure was requested by proud heretics to reject them. 'No,' replied this weak but venerable old man, 'the doctrine which is committed to my care does as little change as its Divine Author, who to-day, to-morrow, and for ever is the same.' 'But we shall cut off thy head, if thou obstinately refusest our advice,' replied the tempters. 'And if you cut off my head,' replied the venerable old man, 'yet I shall not yield, nor betray the treasure of truth committed to my care. You can kill the keepers and defenders of truth, but the truth you cannot kill; it lasts from generation to generation.' As St. Peter first for himself professed the truth, so have his successors in the See of Rome kept it unstained through all the centuries. All the Roman Bishops have faithfully guarded the deposit of the true Christian faith all have defended the truths of the Christian faith against the attacks of heretics, and strengthening their brethren, have taught it to the nations of this earth, while many have shed their blood in its defence. All other Sees, even the most ancient and famous ones, have been shaken and overturned—the See of St. Peter has alone remained and stood like a rock, dashing into it the foaming waves of successive heresies.—How zealous were they not in discovering at least one heretic out of the great number of Popes, yet the only one whom they pretended to have discovered, was none! The impartial inquirer must grant, that the Pope Honorius, so often mentioned in the controversy regarding Infallibility, has neither himself been guilty of heresy, nor taught heresy from the See of St. Peter. Is this not because of the visible protection of the Roman See from above? You cannot remove from the Gospel that promise, 'Thou art Peter, and on this rock I shall build My Church, and the gates of hell shall not prevail over it.' Prejudice and hatred against the Papacy have made every effort to misinterpret and to falsify that charter of the foundation of the Church, but of what use are those misinterpretations and forgeries? They are of no avail contrasted with manifest facts and the witness of eighteen centuries. The history of eighteen centuries is the best interpretation of the promise, for it is the continual fulfilment of it in so far as it was the original belief of all Christians that as St. Peter had exhibited himself by his confession as the Rock, so he was living in his successors in the See of Rome as the rock of truth, as the unshaken foundation of the Church, which is the stronghold of truth. History and Gospel speak, therefore, the same truth, since both are unanimously teaching the self same doctrine, that to be orthodox one must have the faith of the See of St. Peter. The Vatican Council, by the so often-mentioned dogma of the Infallibility of the Pope, has clearly expressed this doctrine. The request to have the same faith with the Pope, necessarily supposes the infallible teaching of the Pope. For the faith agreeing with the dogmatical decisions of the See of Rome is the only true faith, because the dogmatical decisions of the Pope are infallible and free from error. If they could be fallible, my faith would be without that higher seal of certitude. However much our adversaries slander this dogma, as being a new doctrine, it still remains as old as the Church herself. To pass over other arguments, the Papal Infallibility is the necessary consequence of the primacy of St. Peter and his successors. This primacy has been acknowledged by the Old-Catholics before their apostasy, if ever they were Catholics. And if the Bishop of Rome, by virtue of his primacy, is really the Head of the Church, it is manifest that the members of the Church must be joined with him, as the limbs of a living body are joined with the head, or else the Bishop of Rome would not be the living centre of unity. But this union, by which all the members of the Church are joined to the Head of the Church, is no mere communion of external religious rites and ceremonies, but the communion of that which is the deepest foundation and constitutes the true essence of the Church, viz., faith, of which the external religious rites and ceremonies are only a fit representation and expression. Never could the See of St. Peter be the centre of unity, if it were not at the same time the unshaken rock of truth. A unity in lying would not be the unity of the Church of Christ, the King of Truth, but of the Church of Satan, the liar from the beginning. As the primacy of the See of Rome is a Divine institution, and acknowledged as such by the Old-Catholics before their apostasy, so is this primacy the most striking condemnation of Old-Catholicism. My dear flock, let us not be troubled by the slanders of these heretics who thus try to silence their consciences. Let us consider the decree of the Council as the most happy and glorious event of the Church of our days, and as a great Divine benefit. No new doctrine is made a dogma, but a bulwark is raised against the modern Liberalism which dared to advance to the threshold of the sanctuary of the Church. Among Catholic countries, in the first place, France was concerned in the definition of this dogma. For France is the home of Gallikanism, and against Gallikanism, which makes the obligation of dogmatical decrees of the Pope dependent on the consent of the Church, the Vatican decree is pointed. And France, that country to which the Church owes so many glorious martyrs and confessors, so many doctors of the Church, apologists and apostolic missionaries, but which on the other hand has produced so many furious tormentors and persecutors of the Church; France where the Church has celebrated so many glorious victories and triumphs, but suffered at the same time so many painful defeats; France, that remarkable country, concerning the possession of which heaven and hell are, so to say, continually striving, is not only the home of Gallikanism, but has been most sensibly injured in her religious interests. Since the 'great king' Louis XIV. (who was a great despot as well as a great king, and who wanted to rule not only over the bodies but also over the souls of his subjects) framed the so-called four articles of the Gallikan liberties (more justly termed Gallikan slavery of the Church), by means of the theologians and canonists of his court—since that time, that unhappy Gallikanism has destroyed the finest flowers of Catholicism in France, and kept down and maimed her

noblest efforts. Thus, the question of the Papal Infallibility was to France a vital one. If, struck by the anathema of the Council, Gallikanism could be conquered and expelled from the body of the Church of France, one had grounds to hope that a new era for the Church of France was opening, through the strife between the religious and irreligious parties in France; could not, at once be adjusted and settled. The antichristian, atheistical, materialistic, in short, the radical parties were not immediately touched by the definition of this dogma; they continue, and will continue to make the greatest efforts in their strife for power, and will, if they should obtain their aim, renew or even outbid the atrocities of the First Revolution. But now these parties will be opposed not by two bodies, the so-called Gallikan and Ultramontane parties, weakened by division, but by a well-closed phalanx, unanimous in doctrine, strong through their unity, the final victory of which can no more be doubtful. France had reason to expect such a result from the definition of the Infallibility of the Pope, and are we not to be thankful to God that some of these hopes have already been realized, and that the Council having performed one part of the task, by condemning Gallikanism, France has not refused to perform the other part; and thus gained a most glorious victory, the victory over herself by humble submission to the decree of the Council at the time of her most painful defeats from a foreign power, and that she has given to the world a glorious example of Christian self-denial.

"But next to France our own German Fatherland was most concerned in the decision of this question. Here the Gallikan poison, in the shape of Josephinism and Febronianism, had much infected the spiritual and religious life of different classes while so called German science had shown the greatest hostility against the authority of the Church. What would have become of the Church of Germany if this German science, puffed up to such a degree and so hostile to the authority of the Church, had been allowed to go on, and to instill our students' minds with the poison of pride? And if there could be still any doubt whether or not it were opportune to crush the head of this monster of modern science, intoxicated by pride, the conduct of the Old-Catholics and their leaders must have opened the eyes of every one. These passionate, Old-Catholic slanderers of our Holy Church have separated from us, but they did not belong to us, else they would have remained with us. And are not these open attacks of our now declared enemies less hurtful than the hypocritical embraces and traitorous kisses of our pretended friends? Is it not better that the dead limbs infecting our body be cut off, than that the whole body should perish? Is it not a great happiness for Catholics to have now only a choice between the true Church of Christ and Antichrist, having got rid of double-dealing and undecided persons such as are obnoxious to God as well as to men? My dear children, I pray and advise you, again and again, let yourselves not be led astray by the deceit of those false prophets, who in the garb of sheep approach you, but inwardly are ravening wolves. Acknowledge no other rock of truth but the rock founded by Christ Himself—never separate from the rock of St. Peter, but be joined with it in the bond of faith until death. 'Your communion with the See of St. Peter must be not only a communion of faith, but also a communion of charity. If faith is the first and most necessary thing in our religion, charity is the highest. 'If I had faith,' says the Apostle, 'that I could move mountains, but were wanting in charity, I would be nothing.' The Christian religion is, therefore, a great bond of charity, and the chief and head of this bond of charity is the Church of Rome according to the words of the great martyr St. Ignatius, the disciple of the Apostle. Not to agree with the faith of this Church is heresy; to tear asunder the bond of love with this Church is schism. These sins and crimes are the poisonous fruit of pride, rising against order in the Church as prescribed by God, and in the end they rise against God Himself, even as Lucifer did. Concerning the second requisite, our communion of love with the See of St. Peter, I shall be short. I have promised by oath to the Roman Pope the Vicar of Christ, obedience love and fidelity. As the dogma of Infallibility is no new doctrine so my solemn promise by oath has imposed no new duty upon me, but is already included in my duties. It is contained in the fourth commandment of God. 'Thou shalt honour thy father and thy mother.' I honour and love my parents even beyond the grave. Alas! our age more and more neglects the duty of filial piety. How deep is our fall, how just and bitter are the complaints daily heard of, that filial piety, the love and obedience of children towards their parents, are vanishing. But this duty of filial piety, which God himself has written in the hearts of men, which can be effaced from the hearts of men only by unnatural insensibility, is among all the duties I have to perform the most sweet and dear one. Besides my parents, I love all those the paternal or maternal care of whom I am committed. I honour the head of the State according to the precept of the Apostle: 'Fear God and honour the King.' I honour and love those who are my fathers in Christ. I honour my pastors, who have to give an account of my soul. I honour and love in a special manner the Vicar of Christ, the Father of Christendom, the Pope the supreme Head of the Church. I love him as the Father of Christendom, and share with him joy and grief. All Catholics ought to be inspired by these sentiments, all ought to speak this language. Who speaks otherwise, even if he spoke with the tongues of angels, speaks the language of Antichrist. Woe to those despisers of the Fourth Commandment of God, who are tearing the hearts of the children from the heart of their spiritual Father; doubly woe to them, if although bound by holy oaths to fidelity and obedience, they slander the Holy Father, and calumniate him, in order to extinguish the affection towards his Father in the hearts of his children! Not satisfied with having deprived him of his property, imprisoned him in his own house, he is to be deprived of the only thing hitherto left to him, the love of his children. But your plots, oh! despisers of the Fourth Commandment, shall not succeed. Do you not see, that notwithstanding the utmost efforts of the deadly enemies of the Church, for the purpose of overturning the See of St. Peter, and tearing asunder the bond of love between the Holy Father and the millions of his children, this bond of affection becomes closer? The hatred and fury of his persecutors and enemies have promoted the love of millions of his children. Who, out of the glorious list of his venerable predecessors, could exhibit similar triumphs of the love of his children? Remain joined, incorporated to the great bond of love; remain in the communion of love with the head of this bond. This is my ardent desire. Whatever may happen, do not tear asunder the tie binding you up with the See of St. Peter through your lawful pastors and bishops. The See of St. Peter is, as St. Cyprian says, the unity from which the priesthood proceeds, the root and maternal womb of the Catholic Church. Never acknowledge as pastor one not entering through the right door, not sent by the See of St. Peter, not joined with this See in the unity of faith through the bond of fidelity and obedience. Instead of delivering your children to mercenary and robbers, teach them rather yourselves, fathers and mothers, not to partake of the sacrilegious services of apostatized priests, by which the majesty of God, is not honoured but dishonoured and offended, but try by means of prayers and holy songs to edify one another. Even in the danger of death, do not call in schismatic or heretic priests, but, if a lawful priest cannot be had, elicit an act of contrition, which joined with the desire of the Holy Sacrament of Penance clears the soul from sin. Divine grace is indeed necessary in order to elicit

an act of perfect contrition, but God will give this grace abundantly, if you humbly pray for it. Never, cal priest for the sake of baptism of your children, marriages, that you may not partake of their heresy or schism. If orthodox and faithful priests are not to be met with let the baptism of your children be performed by faithful laymen; bury your dead yourselves, and as regards the ecclesiastical consecration of your marriages, wait for that instruction which, when I have received the necessary powers from the Holy See, I shall publish. In our joint Pastoral of the 2nd of February, we Bishops have already given you instructions. But since the danger of the interruption of the administration of my diocese has approached nearer, I feel obliged to remind you again of these instructions, for the sake of the salvation of your souls. 'If you observe these instructions, if you remain unshaken in your fidelity to the see of St. Peter, if you keep close together, rallying round the standard of the Holy Roman Catholic faith, fighting like men for the interests of this holy faith, without being seduced into unlawful violent acts, or the disturbance of public peace and public order—then happy will you be, my beloved flock! Your contemporaries and posterity will venerate you as the defenders and preservers of the Catholic faith, and, what is most important, you will obtain the celestial crown in heaven. The more heavy the trials are, the greater the dangers and oppressions, the more beautiful this crown will be which is destined to adorn you. Oh! my dear children, how difficult is it to obtain this crown, since our Saviour Himself had said, that we have to use violence in order to enter the kingdom of heaven—since the Apostle adds, that the path to heaven leads through many pains and tribulations. The difficulty is at present seemingly greater, in fact it is less; it is easier to obtain the crown; thousands, who in more peaceful times would have forfeited this crown, will now obtain it by partaking in the struggles and the sufferings of the Church. Let none remain behind since such a reward is promised. Perform all your duties with greater joy and zeal. Like St. John in his apostolic letter, I recommend to you all the special duties of your rank and condition. To children, young men, old men, to women and girls, to labourers working in the sweat of their brow, to masters and mistresses, especially to fathers and mothers, to male and female teachers to every one of them I would like to say individually what my love and solicitude desires and expects from them in this critical season; but this powerful, terrible crisis, speaks more loudly to their hearts, than can my feeble words. 'I recommend again to your assiduous, fervent, and humble prayers, the interests of the Holy Church, and especially those of its Supreme Pastor. And since public prayer said together has such special claims to be heard by God, I request the parish-priest to give the parishioners an opportunity of having some public devotion once every week in behalf of the distress of the Church. The Blessed Sacrament may be exposed during this devotion. I conclude by assuring you of my unalterable love and pastoral solicitude, requesting you, that however great our separation may be, to meet me and one another daily in the Sacred Heart of Jesus and Mary. 'Paderborn, May 3. 1874.'—*Liverpool Catholic Times*.

IRISH INTELLIGENCE.

AN IRISH NATIONAL SYNOD.—The Holy See has through the propaganda, issued a mandate to his Eminence the Cardinal Archbishop of Dublin to convene a National Synod or Council for the consideration of ecclesiastical matters in the Irish Church, the time and the place for holding the same to be fixed by his Eminence. It is now nearly twenty-four years since the National Council of Thurles was held, within which period many important changes affecting the Church have taken place—changes of the gravest nature abroad, and some of considerable moment at home. The O'Keefe case reveals the fact that remnants of the Penal Laws stand unrepealed on the statute Book, which strike at the very root of all ecclesiastical authority, by declaring illegal all Bulls, Briefs, and Rescripts of the Holy See. The Religious Houses—conventual and monastic—are menaced by the large fanatical sect of which Newdegate is the head. The Penal Laws against the Religious Orders of Men, imposed in the Emancipation Act, are liable to be put in operation. Contested elections in Ireland have, in several instances, led to unseemly scenes impeding clerical influence; while, in the important matter of education, of all grades, the spirit of secularism has made marked advance since the last National Synod was held. Though all Denominations in practice, there is now not a University, nor a College, nor a Primary School in Ireland receiving one shilling State aid, save on the condition of being secular or "godless"; whereas, in 1850, we had Maynooth College, Catholic; Belfast Divinity School, Presbyterian; and Trinity College, Anglican; and all receiving State aid, either through Parliamentary grants or land endowments. During this whole period, the just claims of Catholics for aid from the State, through legal privileges and pecuniary grants, towards the support of the Catholic University, which is the immediate outcome of the Council of Thurles, have been partly recognised, and often seemed on the eve of concession, but without any practical result. It may be that in view of this state of things a scheme may be devised for placing the support and maintenance of the University upon a canonical, as distinct from a mere voluntary footing, so as to render it, as in the case of the University of Louvain, independent of accident or disturbance, to which all voluntary institutions are liable. The state of middle class education, and the condition of the several diocesan and other collegiate foundations have become a source of increasing solicitude to the Bishops. While, as regards Primary Education, under the national system, it has undergone half a dozen radical changes since 1850, and for years back its daily existence has been in daily peril. The question of the Scripture lessons and the Christian evidences led to the retirement of the late Archbishop Whately and two other Commissioners from the Board, to an inquiry before a Select Committee of the House of Lords, and to a new code of rules. The rapid spread of Model schools, and the opposition thereto of Catholics, led to an order by the Government to erect no more of them. The dissatisfaction with these institutions led to the inhibition of Catholic clergy, in 1862, from sending teachers for training there, and from employing any trained after that date, while, for the last 12 years, no provision has been made for the technical and professional training of our Catholic teachers. The system nearly suffered shipwreck under the managerial change, as to contracts with teachers, a few years since, while the recent alteration—the outcome of the Callan Case—has actually converted the Board into a Court of Final Appeal for the trial of ecclesiastical causes. Since the Synod of Thurles, a new charter has been conferred on the Board, Catholic ecclesiastics have been forbidden to accept seats thereon, and besides the Select Committee of the House of Lords, a Royal Commission which sat here in Dublin for nearly three years, inquired into the whole working of the system, and reported the result, which Commission was appointed by the last Tory Ministry. Lastly, it is absolutely certain that legislation on Primary Education in Ireland, looking to the English and Scotch Acts, cannot be postponed much longer if on no other ground than the necessity of making provision, from the local rates, for the chief portion of the annual grant of more than half-a-million, as Parliament cannot longer, it is contended, impose so