

ding of God, give you the paternal advice and counsel to undertake a crusade to the Holy Land to the honor of God and the support and rescue of your poor, oppressed brethren in the Orient. Should you follow faithfully our words, it shall be our constant prayer to the Almighty, that he may look with fatherly favor upon you, his true servant, your family and your descendants for ages to come."

The count sat, lost in deep thought, looking intently and with restless eye, into the crackling fire; but Lucinda, with Otto in her lap, shed scalding tears, while Eliza wrung her hands. Sigismund Gassler cast his gaze to the floor, appearing to be participating in their pains and sorrows at heart; but his innermost soul was stirred with a fiendlike malignity.

At last Walter rose from his seat, stepped, with a firm resolution in his face, towards the monk, who deemed himself certain of success, and said, while a manly tear fell upon his black beard:

"Look upon my wife, my infant son and my sister. Shall I leave these good souls behind, alone and unprotected? Shall I leave them defenseless and exposed to hostile attacks? Yes, even to the pleasure of every rapacious knight? No, never! Give the venerable Bishop of Augsburg my knightly greeting and tell him that Count Walter, of Rabenfels is always ready and willing to fulfill an act of Christian mercy; but never can he be persuaded to a crusade to the Orient."

"As you please," returned the monk, with a forced smile upon his features; "but this refusal will be no great recommendation to the favor of the venerable Conrad. But as far as the support and security of your loved ones is concerned, I might give you a piece of advice. Give Knight Sigismund an opportunity to recompense you for the generosity you have shown him. Leave him at Rabenfels till you return."

"Sigismund," returned the count bluntly, "has a wife and child and will return home in a few days."

"Knight Sigismund has no home," replied the monk, "for Ulm has surrendered, after a long defense, and yesterday it fell into the unmerciful and cruel hands of its besiegers, as a fugitive assured me upon his knightly honor. Gassler's wife, Edeltrudis, and his infant daughter may stay many a week in Strassburg yet. And should she long for her loving husband, why, we can easily help them. The pilgrimage to the Holy Land brings us past Strassburg, and I will make it especially my duty to inform the noble lady of the whereabouts of her husband, and bring her here to Rabenfels, under the protection of a safe and strong escort. Countess Lucinda and Eliza will give the wife of Walter's friend a hearty greeting and welcome at Rabenfels; while the boy, Otto, will find an excellent playmate in Gassler's little daughter, Johanna. You see the weight that seemed to press the count's heart, has disappeared, and the way to the Holy Land is now as open as that to heaven."

But Walter returned, in a half mocking, half friendly tone:

"Monk, you possess a splendid eloquence to tempt the sword out of the scabbard. But don't give yourself any further pains. It is of no avail. I cannot consent; we will rest on it. Good night!"

The monk was abashed, bowed lowly and left the apartment; while Sigismund, hardly able to suppress the fire burning in his heart, also begged to be excused for the remainder of the night, and took leave to retire to his couch.

Lucinda rushed to the breast of her husband, and begged him, with tears, not to leave her and her child.

"Dear Walter," she said, with a sobbing voice, "as soon as you go hence, misfortune will fall upon Rabenfels. An anxious presentiment tells me that the noble race of Count Walter, and especially his wife, will have to suffer innumerable mishaps. Walter, dear husband, stay with me at your happy, peaceful home. Look at your child, your loving sister. You would not leave us thus?"

"No, Lucinda, I shall not leave you, I solemnly promise," returned the knight. "The home of my loved ones I must protect before all else. I shall stay."

They thanked God, and prayed to Him to keep firm the resolution of Sir Walter, and contented and happy they retired.

(TO BE CONTINUED)

FATHER BURKE.

HIS SERMON IN ENNIS.

Completion of the Parish Church.

On Whit-Sunday, a multitude, numbering several thousand, poured out from their respective homes, and wended their way to the town of Ennis, in order to be present at the grand High Mass, and to hear the impassioned eloquence of the illustrious Dominican, Father Thomas N. Burke; and to contribute towards the completion of the lofty spire of the handsome and richly-furnished Parochial church, which is a splendid monument of the zeal, energy and good sense of the venerable and Very Rev. Dean Kenny, P. V. G., who has labored long and well among the people of the capital of Clare as their indefatigable pastor for over thirty years. There was an excursion train from Limerick, which, passing through a rich and beautiful country, took up, at the several railway stations of Cratloe, Six-mile-bridge, Newmarket, Ardsoles, and Clare Abbey, large numbers of persons in holiday attire, all bent on adding to the congregation which was destined to crowd the church of Ennis on this eventful day.

The tower or spire of the church, the completion of which was the occasion of the ceremony of the day, is 130 feet in height; it is of solid cut-stone masonry, and is executed in a style of architecture suitable to the features of the building, and forming a striking object in the landscape, with its grand crowning gilt cross, which can be seen for many miles.

There were several clergymen present during the High Mass, including the Very Rev. Dean Kenny, P. V. G.; the Very Rev. Dr. O'Meara, P. V. G.; the Very Rev. Dr. O'Connell, P. V. G.; the Rev. Mr. Egan, of the Killaloe Diocesan College, deacon; the Very Rev. Father Carbery, of St. Saviour's church, Limerick, sub-deacon; the Very Rev. Dr. M. Redmond, of the Diocesan College, master of

ceremonies. The other clergymen present were: Very Rev. Father McLoughlan, O.S.F., Willow Bank Convent, Ennis; Rev. P. White, C.O. Ennis; Rev. Robert Fitzgerald, C.O. Ennis; Rev. M. Meehan, P.P., Carigaholt; Rev. D. Corbett, P.P., Quin; Rev. Mr. Sheehan, C.O., Tulla; Rev. Mr. Stanley, C.O., Clare; Rev. Mr. Halpin and Rev. Mr. Hogan, C.O., Kilmelny. The choir was exceedingly effective, with organ accompaniment.

THE SERMON.

At the conclusion of the High Mass, the Very Rev. Thomas N. Burke, O.P., ascended the pulpit, and preached a magnificent discourse, taking his text from the 81st chapter of Proverbs.

"Who shall find a valiant woman; far and from the uttermost coasts is the price of her. The heart of her husband trusteth in her, and he shall have no need of spoils; she will render him good and not evil all the days of her life. Strength and beauty are her clothing, and she will laugh in her latter day."

The gifted preacher, who was habited in the Dominican garb, proceeded to say that they knew that every word of the Holy Scriptures was inspired by the Spirit of God—that Spirit which descended on this day of Pentecost in tongues of fire on the Apostles, and which Spirit, Christ had promised, should remain in the Church for ever and ever. And they knew that every word in the Sacred writings contains a deep and hidden meaning—a meaning which, though deep and hidden, is yet capable of explanation, and when explained to those who study the Inspired Word with the light of Truth, and who thus understand its meaning by the evidence of the Gospel, becomes easy of comprehension. Who, then, was this valiant woman spoken of in the Proverbs? Only one was she; because the attributes with which she is invested and gifted are exceptional, and belong to a particularly favored one only. "Far and from the uttermost coasts is the price of her; strength and beauty are her clothing, and she shall laugh at her enemies." Thus is this valiant woman described. "The heart of her husband trusteth in her; and he shall have no need of spoils. She will render him good and not evil all the days of her life. She hath girded her loins with strength, and had strengthened her arm. Many daughters have gathered together riches; thou hast surpassed them all!" He went on to say that it was a remarkable truth that Christ Our Lord, who came down from Heaven on this earth of ours to found His Church; who made the founding of His Church the principal object of His coming, and likened it to the bride and the bridegroom, and compared it in the love that should be borne to it, to the love which men should have for their wives. That men should love their wives as Christ loved the Church,—shadows forth the attributes of the Church in many ways. The Church of Christ has not spot or stain or wrinkle; but it is in all things perfectly fair and perfectly beautiful. And thus if we want to ascertain who is meant by this valiant woman, have we not the attributes which are given to her by the Scriptures, in the Church? First of all, we find strength in the Church; strength and immortality. Strength is her glory, and she shall live for length of days. The Son of God declares that wherever His Church is, the gates of hell shall not prevail against her—that she shall exist always, and never die: "I am with you all days even unto the consummation of the world," said the Lord to the Apostles. Thus we are satisfied that the Church has strength and immortality; but there is more than this in addition. She has the attribute of beauty; an unfading beauty which is without spot or wrinkle. "Thou wert made exceedingly beautiful," said the Lord, "because of My beauty which I put upon thee." By these signs, then, all men know her—by her strength and immortality; and that supernatural beauty superadded, which resembles on this earth the ineffable beauty of the God head in Heaven. This, then, is the valiant woman who is spoken of in my text; and nothing more remains than that you, my beloved brethren, should dwell upon the fact and mark well, and reflect upon the object and purpose which have brought you together in such vast crowds into this church to-day. You come not to build up an altar, for that had been already built up; nor to raise up the walls; for they had been already raised; but you come in your numbers to help the venerable pastor of this parish, whose head is white with the snow of age, who has grown blind in the service of the altar and of those among whom he has so faithfully and zealously ministered for many a long and anxious year. You come in your numbers to build up, not the altar or the walls, but the spire of the church, that it may climb in symmetry to the upper air, and that there may be placed upon the highest point of it, high as the hand of man can reach, the sign of the Cross, that that sign may fling over your homes and over your graves the shadow of that Cross, of which the Apostle Paul says "God forbid that I should glory in aught else save in the Cross of Christ."

When Christ Our Lord formed the Church. He gave it two distinct attributes; one of these is essential, absolutely necessary to its existence; the other is not. The first and essential attribute is strength—strength sufficient, so that no power on earth can destroy His Church. She is to live for ever in her strength. And in this is included every attribute. If for a moment the Church deflected, bent aside from the straight path to one side or the other—went from the standard of holiness and perfection, and grace and loveliness, the promise which was made to her by Christ would be null and void. If she fell away from the standard of that high morality which belongs to her and for which she has been in all ages remarkable, and if she forgot her holy destiny; if she ceased to remember and was beguiled from that moral strictness which will not permit the least taint of sin; that moment she would cease to be what Christ has stated she always will be. And all that she is and will be, is involved in Christ's promise to her, "I am with you all days to the consummation of the world."

But there is another attribute of the Church, and that is her beauty,—beauty in her ceremonies, grandeur in her cathedrals, splendor in her liturgy, all pervading beauty in all her glorious characteristics of Apostleship and power. Yet on beauty she does not depend; but she makes it the expression of her zeal, of her love, of her triumphs; though it is not an essential element to her existence, nor does she depend upon it. In the history of Christ's life and labors while He was on earth, in the acts of the Apostles, in the conversion of the nations to Christianity, and in bringing them within the fold of the true Church, Almighty God stamps upon His Church that which is essential to her being. During the first three hundred years there was no altar to be seen, there was no church erected, there was no splendid cathedrals full of the evidences of light and of civilization; there was no light burning around the Real Presence of the Son of God in the Holy Sacrifice of the Mass; there were none of those accessories which meet the eye in the blaze of these days in the performance of the ceremonies of the Church. Was not the Church as true, as faithful, when she was hidden in the minds of her votaries and adherents, and when she lay concealed in the depths of the Catacombs of Rome, entombed, and not daring to show herself as she is now, amid all the accessories of light and grace, and beauty and splendor? Yes; but yet, for three hundred years, did she lie unobserved by the exterior world, bereft of mark or symbol to identify her exteriorly; but, after those three hundred years of suffering and blood and darkness, rising out of the tomb of blood and shaking off the shroud of persecution, she walked the earth, and nations began to see her in the light of her unfading beauty, like the valiant woman, and winning to her arms the wayfarer and

the wanderer, and the whole population of all climates, colors and degrees in every land, and sending forth her teachers and her evangelists, in every direction, to whatever part of the earth the sun illumines with his rays, drawing into her cloisters the grand literature of Pagan antiquity, consolidating, strengthening and founding the system of Christian civilization and civil society on the basis of eternal truth.

If we read attentively the history of the world, and the history of the Church of Christ, we find this to be the state of the progress of events: First came the priest, with the Gospel in his hand, to tell the people something of which they had not heard before, and of which they had no conception, until he opened his mouth. Having a law on his lips and Sacraments in his hands, the priest tells the people things of which they had no knowledge before then. Slowly and silently the light dawns upon a few of those to whom he speaks; a few only are attracted to him by the light; the majority of these among whom he goes sternly demand of the man the pledge of his earnestness by the shedding of his blood.—Then the Apostle becomes the martyr, and the earth is red with the blood of the saint who brought tidings of salvation to men who must have his life in return for the gift he brings them. The mustard seed had been already sown; that small seed went down into the earth; but now the blood of the martyr bedews it; the green leaflet comes out; the little plant dares to show its head; storms come that bend it to the ground; but there is the strong hope of God's promise that it shall come triumphant out of difficulty and danger. The young tree grows, and grows; it puts out its branches far and wide, until at length it gathers every bird of the air within its protecting foliage.

The History of the Church of God proclaims this to be the case in every nation, and in all time.—First, the Church is founded. There is no ceremonial, no beauty, no gorgeous altar, or richly embroidered vestments; there is nothing to attract the eye and fill the ear, except the earnest words of the preacher. There is no beauty, but there is strength—the strength of the valiant woman; that strength is in the hearts of those who have become enamored of its hidden graces in the Church. The martyr's blood waters the land, and the seed comes up in season; and this has been the history of God's Church everywhere, throughout all time, in every land, save one and only one. Yes, this has been the state of the facts in every place, time, and nation, save that one only of which he would now proceed to speak. Yes, the Great God in the ordinances of His wisdom and power makes exceptions to testify to the truth of that wisdom and power, to prove to His enemies who might otherwise triumph in the thought that they had all to themselves of the race of man, which are the creatures of His hand, that He can and does make exceptions to the general rule. In the Deluge, the Almighty stretched forth His might, and exhibited His Will, when He saved Noah and his sons from the common inundation, lest the enemy might rejoice and say that He had wholly destroyed the race which he had made. Thus, when the whole race of Adam fell in Adam's sin, and when man had lost the heritage which was the reward of his innocence in the crime of his first parents, the Almighty God, out of the entire human race, took the Blessed Virgin Mary, and said to her—"Thou art free from spot or taint—stain there is not in thee." "She is all fair and there is no speck or stain in her." The Almighty singled out the Blessed Virgin Mary from all the children of Adam and exempted her from the guilt of original sin, and made her pure and holy, and proclaimed her blessed among women. The great and good God did this, lest the enemy might say, "You have made a race, but you have not preserved your own sanctity in any one individual of those you have made." Thus it is in all nations under the sun, wherever we look abroad into the history of mankind. The mustard seed is put down in the ground; it is hidden from the human eye; its growth is slow; but, at length, it comes up, and by little and little spreads itself into a mighty tree. There was one exception made by God lest the devil should laugh at His Providence. What then is that nation which was exempted from the general rule, on which God has poured down the fullness of His favors, and blessed with the light and beauty and strength of His mercy? What is that land which figures among the nations of the world, that place represented by Mary among mankind? Oh, my brethren, I am not indulging in a sentiment of pride or vanity when I say that that favored, thrice favored nation, is yours and mine—it is the nation of your fathers and of my fathers. Ireland's truth and sanctity and adherence to the earliest teachings of her Great Apostle,—her reception of the Gospel truth,—had something like a miraculous instantaneousness. No martyr's blood wet the earth in which the good seed of the Gospel was sown by Patrick. The Irish race recognized the beauty of the all-saving dispensation, when it appeared to them at his hands. They saw the truth; they ran to it; they embraced it; it came to them in the fullness of God's irresistible power; in the nobility of His name, in the majesty of His strength. All, with one heart, mind and soul, bowed down before the Cross that was preached to them by St. Patrick. They saw around that Church a loveliness in her ceremonial, and an unfaltering light in her mission. Patrick did not gather in the harvest of souls by a few converts here and there; or by as many martyrs. No kings and chieftains, knights, ladies, historians, barons, rich and poor, old and young, sex and degree, sprang to the Cross, at which he pointed as the emblem of eternal hope and salvation, and Patrick left Ireland before he died as Catholic as she is to-day, as devoted unfalteringly to the Chair of Peter. Altars arose all over the land; Bishops were consecrated in all the dioceses; Priests were ordained for the active duties of the mission; Nuns filled with holy zeal crowded into the convents; Monks devoted themselves to prayer, to literature, to teaching; the chant of psalmody was heard in the choir, and the Church's liturgy was observed with every strictness. Before Patrick died, Ireland became like a nation which had been one thousand years reclaimed from infidelity to Christian truth, and the Almighty vindicated one of His glorious attributes in doing for Ireland among the nations of the world, that which He had done for the Blessed Virgin Mary among the descendants of Adam and Eve. The mustard seed grows slowly to maturity; and so do other trees, like the forest oak, and the olive which is destined to flourish for centuries. Of these trees most of the time of their youth is spent under ground, until they strike deep their roots and coil them around the rocks, feeding on the richness of the deeper earth below. And so of all other nations in relation to Christianity; but Ireland took no time to throw out the roots of the faith which Patrick planted on her soil. Ireland at once put forth leaves of promise; the seed of the Gospel grew into a mighty tree at once; it spread from end to end of the land, giving shade and life to all who came within its branches, and flourishing its all-primeval, freshness and healthfulness and grandeur.

Here is a miracle superadded to a miracle. No people who ever bent the knee to the altars of God have been so tried and so proved as the people of Ireland. No; as in Ireland the tree of Christ's Holy Church sprang up at once and became vigorous and powerful, so nowhere has the Almighty been more thoroughly vindicated than on this soil of Ireland. Nowhere has the Church lived longer on the vital energies of her adherents, than in this land of Ireland. For nearly 1200 years this Irish land was all over full of Churches. Holy Monks and consecrated Nuns were in their convents, Bishops on their Cathedral thrones, Canons in their stalls, parish priests throughout the land, all discharging the sacred duties of their station; while

from her prolific bosom went forth, in perennial abundance, Bishops, priests, members of religious orders, to sow the seed in other places, and meet the death of martyrs. This land of ours, during these long ages, had been the mother of Saints, of Apostles, of doctors, of sages; of the wise, who illuminated with the splendor of their knowledge the darkness of Europe.

But a day at length came, which was destined to see an end to all the glory; when the grandeur of the Catholic ceremonies had to be laid aside, and when the light and life of the sanctuary had become dimmed, and the Irish priest had to betake himself to shelter from the storm. Yet God gave to Ireland and her Church a hidden beauty, a hidden life, a hidden immortality. That time came when men's souls were tried by dire persecution, and laws, the most flagitious and bloody, were enacted against the professors and the profession of the ancient Faith. But the Catholic Church, though subjected to untold pains and penalties, and the direst persecution, lived in the hearts of the people; and, come what storm may, they could not be separated from the anchor of the faith to which they had always clung. Ireland had received the Gospel from St. Patrick, and she has not lost it. Antioch, Syria, and Egypt, and other countries in the East, which had been evangelized by the Apostles themselves, fell away. The Turk and the Saracen came, and the light of truth which those nations received from the disciples of Our Lord, was extinguished by the sword of persecution. Sweden and Norway and Denmark and a portion of Germany,—these nations were asked would they suffer and die for the faith, and they said no; and they did not suffer; and they lost the inheritance of salvation which was brought to them by their early Apostles, some of whom came to them from Ireland. Three hundred years ago, the question was asked of Ireland: Are you prepared to live, or can you live without the practice and profession of the old religion with which you have been so long identified as a nation? Are you prepared to suffer and to die? Are you ready to allow life and freedom to be sacrificed for religion's sake? And let all you hold dear be torn from you or give it up? These questions were asked of Ireland three hundred years ago; and her answer is recorded in the archives of heaven, and on the page of contemporaneous history. Countless martyrs prove to the sincerity of the response she gave to the question of the tyrant, the confessor, the persecutor; and the bloodiest code that ever disgraced legislative annals of the most barbarous governments was enacted against Ireland and the Irish because of the old faith. Yet the faith was not conquered, nor were the people subdued, or uprooted from the soil. They gave an example of fortitude, of long-suffering, of patience, of heroism, unrecorded and unheard of in any other land but their own; but they have had a glorious resurrection; and the religion of the Irish people at no time died, because it has risen triumphantly from the grave to which the penal laws affected to consign it. St. Augustine says that Christ went down to the grave, by which he showed that he was man; but that Christ rose from the grave, by which he proved that he was God. Ireland has proved that, in suffering, she is no exception to other lands that have suffered; but that, in preserving the inestimable gift with which she was endowed, she declares to the world that she is an exception to all other lands.

Let them look abroad and they will see, to-day that the Church of God is persecuted everywhere. Rebellious man has risen against the Lord's Anointed all over Europe. The Sovereign Pontiff is practically a prisoner in his palace of the Vatican. Yet what is the pride and glory of the Church amid the scenes of desolation and misery that abound? A powerful king at the head of the armed legions thunders at the gates of Rome, enters the Eternal City with fire and sword, and persecutes the Church in the centre of her splendor and her glory; and when they mourn and grieve over so fearful a state of things, the Catholic Church points to Ireland, and shows how she has risen from the grave in which her religious freedom had been so long buried, and how she is now triumphant in the fruition of religious liberty. The statesmen, the master minds of Europe, are planning and plotting, to-day like the great German statesman in Berlin and seeking how they can destroy the Catholic Church, and place it at the feet of their designs against the order and rights of human society. Everywhere, the anti-Church and anti-religious movement is on foot for that end; but the Church, which is threatened on every side with the direst visitations, looks out in her sorrow and tears across the waters, to the west and there she beholds Ireland, as she is to-day, with her faithful people strong in the possession of the faith, powerful in the love they bear their pastors, earnest in their practical devotion to the Church's laws; they see Ireland, like an Aphrodite, rise out of the storm and from the foam of the ocean, more beautiful and brighter than ever before. Oh! thou Spouse of the Lamb, far not—let thy heart take courage. After a thousand years of trials and bitter persecutions, and woes, and sorrows, there is a day of hope, the time of trial will be over; fear not. Where should there be fear or want of hope, when we see the Ireland of to-day, after her night of three hundred years of bondage, rejoicing in all the freshness of her early beauty and crowding up the churches, and raising religious edifices everywhere.

The Rev. preacher then described how Ireland suffered during that awful night of bondage. How the altar was overturned and mose-grown, how the stones of the sanctuary were rooted up and scattered; how the Sacrifice of the New Law could only be performed by the trembling priest in the eyes of the morning, by some bog side, on an altar suddenly made of the clouds of the earth taken up from the soil. How not an acre of land was without a cairn, to mark the spot where some martyr's blood was shed. How, at length, a day of sunshine came, and how the first dawn of that day appeared in this town of Ennis, and here the Morning Star of Ireland's Promise, the great O'Connell, appeared, broke the chains of his country, and battered down the barriers that stood against the people. That glory belongs to you and your fathers. Now can historic Clare and its county town, Ennis, rejoice in the fact of having struck the first blow for Catholic Emancipation. Your aged pastor was a hale and hearty priest in those days; they are not so far gone by, as many among you remember them; but let the lesson they impart not be lost on you, or any of us. Now, the traveller coming from the East when he catches the first glimpse of Innisfail—the first thing he sees is the Sacred Cross, which appears on every headland; the sign of Ireland's Catholicity—and the first sound he hears is the sweet ringing of the Angelus bell from the tower of some Church or Convent, calling the faithful to prayer. And the traveller coming across the ocean from the land of the west to his beloved Ireland, sees the same and hears the same, from some tall cliff on the south western coast. Now, indeed, you faithful sons of Clare,—you the most glorious, the most proud of Ireland's children, you struck the note of religious emancipation. You have built your church, you have built your altar, you are called upon by your zealous and aged pastor to complete the work and raise the spire, and finish the edifice. The spire, as it tapers up into the high air above is a symbol of prayer; and a spire is only suited for a church or a house of prayer; it would be the most unsuitable thing in the world anywhere else. When the wayfarer sees it afar off and the Cross which tops it, he is reminded of the Church and of the altar and of the Sacrifice, and of the Real Presence here. When the mariner approaches, he kneels, and weeps in joy that he touches the shore; and like the Crusaders who poured forth their souls over the walls of Jerusalem, he rejoices in his heart at what he be-

holds. After a few other sentences in which he again paid a tribute of deserved respect to Dean Kenny, the Very Rev. preacher concluded a most admirable sermon, by giving a blessing to the congregation.

At the conclusion of the sermon, there was Benediction of the Blessed Sacrament, with choral accompaniment, after which the immense congregation left the church.

ECCLIASTICAL LEGISLATION IN GERMANY.

A letter from our Prussian Correspondent describes the latest development of the new Ecclesiastical Legislation in Germany. Even before forming an opinion on its merits, it is impossible not to be struck by the multiplication of laws on this subject by the Prussian and German Parliaments. Each successive law seems to require some other to enforce or to complete it. It is but a short time ago that Dr. Manning was discussing in our columns the justice of the original "Falk Laws," and yet we have already had to report two sets of supplementary enactments, one by the German, the other by the Prussian Parliament. It must be owned that fact alone suggests some misgivings respecting the wisdom of the course on which Prince Bismarck and his colleagues have entered. Such a result corresponds precisely to the difficulty which might be expected to arise from any attempt by the State to carry its authority too far in such a matter. There are many subjects with which interference is in the nature of things interminable. They are essentially impalpable; when we attempt to grasp them by law they elude us, and each successive effort only leads to another equally fruitless. This is eminently true with matters of religion, when once a strong feeling in favor of freedom of conscience has been aroused.—Private convictions then take refuge in practices or in silent protests which the law fails to touch; or, if it endeavors to reach them, it attempts in vain to keep pace with the subtle ingenuity of enthusiasm. A Bishop or Priest, for instance, may be imprisoned, but if his congregation hold themselves in conscience bound to recognize no other pastor, it is impossible by force of law to transfer their allegiance. If they have been taught to regard his authority as essentially spiritual, and as derived from an independent source, they will not believe that the State can emancipate them from it; and the pastor, whether imprisoned or banished, will retain in substance the authority of which he is nominally deprived.

The Prussian statesmen have already been compelled to go very far in the course on which they entered a year or two ago. In the first instance, the Jesuits were expelled, stringent regulations were established for the education and the appointment of the Clergy, and the Government received power to fine and imprison disobedient Bishops or Priests.—This power, moreover, has been exercised without hesitation, and several Bishops have been committed to prison. But without permanently excluding such offenders, it was obviously impossible to prevent their re-asserting the claims for which they had been punished, and, accordingly, a law, of which we published the text a fortnight ago, was passed by the Reichstag of the German Empire for the further coercion of the Ultramontane Clergy. According to this law, a Clergyman who, having been dismissed from office by sentence of the proper Court of Justice, shall yet perform any act from which it may be concluded that he lays claim to the continued possession of his forfeited office, may be ordered by the administrative authorities of his State to leave, or to take up his residence in certain districts. Should such an act involve the full stretch of his former authority, or should he actually exercise the authority of which he has been deprived, or should he decline to obey the order of the administrative authority, he is entitled to strip him of his right of citizenship, and to expel him from the territory of the German Empire. These provisions, moreover, apply equally to persons who have exercised the functions of an ecclesiastical office at variance with the law of the land, and who have had sentence pronounced against them for this offence by the proper Court. Persons thus losing their right to citizenship in one of the German States lose the like privilege in all other German States, and can only re-acquire it by consent of the State Council. Under another clause, Ecclesiastics may be removed from their ordinary place of residence directly a prosecution is opened against them. A clause which permits an appeal to the Supreme Court of the State against the infliction of these extreme penalties was added, it was said, despite the personal opposition and protest of Prince Bismarck; but even an appeal has only power to stay the enforcement of the administrative decree in the event of loss of citizenship being involved in it. The appellant may still be interned pending the final decision. This law certainly gives the State Governments ample power to expel Bishops and Priests from their sees and livings. But what is to be done when they are thus expelled, and when their offices are legally vacated? The Prussian Government finds itself already confronted with this difficulty, and the law which our Correspondent reports this morning is designed to meet it. Under the new German law just described, it is expected that the majority of the Roman Catholic Bishops will be shortly compelled to leave the country. The diocesan Chapters, it is foreseen, will then resort to elect new Bishops during the lives of the former incumbents, and there will be no legal means for the administration of the vacant dioceses. The new law, accordingly, after some clauses which require that any person claiming to be the successor of a Bishop shall conform to the qualifications recently enacted, proceeds to prescribe how vacant dioceses and livings are to be dealt with. Upon an episcopal see falling vacant, the Chapter of the diocese will be called upon by the Governor-General of the Province to elect a Vicar. Unless the Governor-General be informed within ten days of a Vicar having been elected, or unless the Vicar elected takes the oath of allegiance within a fortnight, the Minister of Ecclesiastical Affairs will appoint a Commissary to take charge of the property, real and otherwise, belonging to or administered by the see. According to our Correspondent, this provision is expressly designed to replace in the Commissary's hands even the contributions of the people. Its "only motive" is to prevent zealous congregations from turning their money into Peter's Pence. In the case of vacant livings, Patrons may continue to exercise their right of presentation, but their nominees will, of course, be required to conform to the qualifications imposed by recent legislation. If, under these circumstances, appointment is not made within a reasonable time, the right of the Patron passes on to the congregation, and the same right is to be exercised by the congregation in the case of all living not having a Patron. The Burgomaster of the town or the Landrath of the County is then, at the petition of at least ten male members of the congregation of independent means, to summon a meeting of all male members similarly independent, and the vote of the majority will determine the appointment of a vicar or incumbent. In plain words, the law proposes to dispense with Bishops altogether, in the event of their recusancy, by transferring the property of the dioceses to Government Commissaries, and by rendering each congregation independent and self-governing.

It can only be said of legislation of this kind that it is entirely beyond our experience, and we can but watch with puzzled interest so novel an experiment. German and Prussian legislators, it must be presumed, know their own countrymen, and must have reasons which to us are not apparent for believing that they will acquiesce in such provisions. The Government, no doubt, exercises in all matters a more direct authority in Germany, and Prussia