

The English papers have discussed at great length the resolutions adopted by the Bishops at their recent conference. The article in the 'Times' was most unfair, but the writer seasons his criticism with a confession that the scheme of welding Irish Catholic education into a majestic whole, with the Catholic University for a centre, is a remarkable one, and likely to attain its objects." The article in the 'Daily Telegraph' is mainly remarkable for one of those laughable blunders which show that the gentlemen who "do" the Irish articles for our London contemporaries know as little about this country as they do about Khiva or Ashantee. The writer in the 'Telegraph' declares that "he might say that the proposal to found a Catholic University, and to place the house for the residence of the students under the supervision of the 'Jesuit Fathers,' is a Home Rule movement driven to an extreme, which must be distasteful to many faithful Catholics. Even Mr Martin and Mr Butt cannot be supposed to contemplate with equanimity a plan which would consign their children absolutely to priestly care. But that is their own concern. They are free, like other folk, to choose instructors and masters where they please." This is delightful. Mr Martin and Mr Butt are very good Irishmen, but that they are "faithful Catholics" is a new revelation, which will, we imagine, astonish both themselves and their friends.

The English 'Churchman' says:—Philosophers and politicians pass over with a comparative indifference the thoughts, opinions, and sentiments of the elder generation, and outvie each other in a keen, jealous, vigilant, and ever active contest for the possession, direction, and guidance of the young. This is the secret root of the heat of these School Board contests, this is the source of their unappreciable importance. "Give me the hymns of a people," said a French reformer, "and my work is done." Give me the youth of a kingdom, is the virtual request of the Secularist and demagogue, and from the next generation I will effectually root out every principle of loyalty to the Queen, or of reverence for religion.

We could have wished that the 'Times' newspaper had printed the Pope's Encyclical in the same sheet with its article upon it. We are afraid that the article will go throughout Germany, but the Encyclical, which is on the separate sheet, will be dropped like a parachute from the balloon before it crosses the Thames. We say this because we heard the other day that the publication of the Encyclical had been forbidden in Germany. We hoped that the journals of a free country like ours would have carried it over the Cordon Sanitaire of gagging press laws.

"Rome was never so low as she lies to-day." Such is the *To Pean* of the 'Times' in its article on the Encyclical of Pius the Ninth. Our reading of history is this: The Church was never so wide-spread, never so united in itself and to its head as now. The world has indeed been robbing and stripping it of everything on which it can lay its finger. But the Catholic and Roman Church was never so manifest as the one only Church of God in the midst of dead schisms and dying heresies as to day.

The 'Pall Mall Gazette' has done a good and timely service in behalf of the honor of English journalists. It has commented with just severity upon a passage from the 'North German Gazette,' which has happily found its way to London. "As regards the support given to Germany in her struggle against Ultramontanism, the journal above-mentioned (i.e. the 'North German Gazette') dismisses as absurd the suspicion expressed in some quarters, that the articles in this sense published by some leading English newspapers were due to influence exercised by the Press-department of Prince von Bismarck's administration." Here the Prussian semi-official journal distinctly recognises the existence of a 'Press-department,' and intimates that a portion at least of its functions consists in influencing the press of England."

We thank the 'Pall Mall Gazette' for writing the following words:—"What does concern us and every newspaper of respectability in England is to know, which are the journals that derive their inspiration from the Berlin Press-department. It would be interesting to hear how it is communicated and on what terms."

Last week we gave our reasons for believing that some of our English newspapers are under the influence of Prince von Bismarck's "Press Department." About the date of the Danish War the 'Kreuz Zeitung' stated that in the Prussian Budget there appeared an item of £70,000 for "Newspaper service in England and elsewhere." We do not venture to surmise that the "Press Department" has any such vote now to dispose of and that this is what the 'Pall Mall Gazette' intended by speaking of "terms."

It is strange to see how familiar people become with acts of violence, when these are not directed against themselves; and though a tithe of what is going on in Germany would, if it were British Protestants who were suffering, raise a perfect whirlwind of indignation in the English mind, yet as it is a persecution of Catholics, people are glad to shut their eyes to the facts. It cannot be to often repeated that the only act of the Church has been to maintain her imprescriptible and immemorial and essential right, herself to determine what is Catholic doctrine and what is not, who are Catholics and who are not, and consequently who are and who are not fit to be appointed pastors and teachers.

The 'Spectator' remarks:—Archbishop Manning has had a controversy with the 'Times' on the subject of the Prussian ecclesiastical legislation, in which he has got much the best of the battle. The 'Times' cannot assert that any one Prussian priest has been indicted for political conspiracy or treason, much less convicted, by way of justification for the new policy. It cannot deny that the State has taken power to fine, imprison, and otherwise persecute Roman Catholic priests at almost every step in their lives, simply for doing acts which no faithful priest of that Church could leave undone; nor that it is using this power with increasing severity day by day.

The 'Westminster Gazette' on the Pope and the Emperor of Germany: In this controversy between the Pope and Emperor one great point is gained by the establishment of the fact that the recent laws in Prussia aim at the destruction of the Catholic religion. The Pope has clearly, and before the face of Europe, affixed to these laws their true character. To force upon the Catholics, who form one-third of the population of the Empire, laws destructive of their religion, is to enact

on German soil the Tudor tyranny which three hundred years ago disgraced England. This is the march of liberty—this the boasted progress of the nineteenth century, that ends after all, at least in enlightened and Protestant Prussia, in a return to religious persecution.

The ever-watchful Dr Camming is warning "the Church" of a new danger. Prince Bismarck having driven about 4000 Jesuit priests from Germany, 2000 of them have come to England. These, says the Doctor, are permeating all classes of society in this country, and are doing their utmost to forward the cause they have in hand. The Churches of England and Scotland are warned to be on the alert to oppose a danger that "threatens our common humanity."

Professor Max Muller has turned preacher in the interests of Protestantism. This distinguished gentleman was engaged one day in the delivery of a discourse on missions to a Westminster Abbey audience. It was strange that the day selected by this lay preacher was, above all others, that on which the Catholic Church all over the world celebrates the feast of St. Francis Xavier, the apostle of India, and the most successful beyond all comparison of all missionaries who have labored since the beginning of Christianity; yet that gifted professor made no allusion whatever to so remarkable a chapter in the missionary history, ignorant of the services to Christianity rendered by St. Francis.

It will be somewhat startling to ordinary humanity, which is usually content to commence its classical studies between ten and twelve years of age, to find that Mr J. S. Mill's study of Greek began at the mature age of three. When his eighth birthday came round he had read all Herodotus, and the greater part of Xenophon, Lucian, and Plato; and had, besides, begun the study of Latin and English literature. Between his eleventh and twelfth year he wrote a history of the Roman Constitution which would have filled an octavo volume, and as in this production he ardently defended the Agrarian Laws and the Plebeian party, we can see that the democratic tendencies he exhibited during his political career were as much the result of his training and his early surroundings, as of his own independent thought.

FRANCE.

Galignani states that Father Hyacinthe has finally abandoned the clerical garb. Time for him: we are glad to hear it.

President MacMahon favors placing on the Vendome column a statue of Napoleon I., addressed in the legendary costumes of light overcoat and a small cocked hat.

Three Paris journalists, M. Edward Herve, editor of the 'Journal de Paris,' and Messrs Joubert and Mitchell have been decorated for "exceptional services in the Press," M. Herve's services having been especially rendered during the periods of the war and the Commune.

There are signs that the coming winter will be most severe, commerce is languishing, the manufactories are being closed; upwards of 20,000 workmen are without work, certain quarters of the city present the frightful spectacle of the deepest misery. Such is the state of Paris, once so bright and to-day so very sad. Millinery and outfitting establishments in Paris give employment on an average to 30,000 men and women, the number has dwindled down to 10,000, and two-thirds of them are content to receive 30 per cent. less than their ordinary wages.

A French Society has been established at Paris for diffusing amongst the working classes small tracts written in a Catholic tone. The Society is now in operation.

The Abbe Daile, vicar-general in the diocese of Paris, is so seriously ill as to be sent to a maison-de-santé. He was taken as a hostage under the Commune with Mgr. Darboy, and when, on the 24th of May, 1871, the prisoners were taken from La Roquette to the place of execution, he escaped in private clothes, with another ecclesiastic, who, being unable to disguise himself, was taken back by the insurgents and shot. The Abbe's health has ever since been affected.

In French Protestantism a new schism shows itself: on the one hand the "Orthodox" who preserve a certain number of Christian tenets, and profess to pay obedience to the decisions of the Synods; on the other hand, the "Liberals," who deny the supernatural and have no more of religion than a kind of philosophical Deism. To everyone who is versed in religious questions, it is clear that this division is a very important one, and that the events which are taking place in the pale of French Protestantism are calculated to exercise a decisive influence on its destinies.

The Religious Revival in France.—The Paris correspondent of the 'New York Nation,' a leading Protestant paper, says:—The Liberals cannot but see that there is a religious revival in France, and they can hardly object to it, as it springs from some of the noblest sentiments. I have spoken to you on various occasions, of the numerous pilgrimages, of the perpetual flow of travellers to holy shrines which had long been deserted. There is no doubt that this religious phenomenon is a sort of protestation of the national sentiment; when everything has failed on earth, men's eyes turn naturally to heaven. The mystic light which guides many a humble heart to Lourdes, to Notre Dame de Fourvères, to Pèray-le-Monial, and such places, is the same which once guided Joan of Arc to Blois and to Orleans. We may find also in this religious revival a protest against the crimes of the Commune. How was it that the fury of the Communists was chiefly directed against old and disarmed priests? It is a strange mystery; but is there anybody, whatever be his philosophical or religious opinions, who can meet a priest in the streets of Paris without seeing in his soutane the livery of martyrdom, and without feeling a sort of involuntary pity?

AUSTRIA.

The twenty-fifth anniversary of Francis Joseph's accession has been celebrated in a dignified manner. A general amnesty has been proclaimed for all offences against the emperor's own person, which is to be eventually extended to all those sentenced to imprisonment on political grounds. On the eve of the anniversary His Majesty received a deputation of the bishops, who presented an address, in reply to which he said, "that he sincerely hoped God's blessing would attend the labors of the clergy in the mission they had to accomplish,