

THE TRIALS OF THE CHURCH IN BISMARCK'S DOMINION.

(From the German Contributor of the 'Liverpool Catholic Times.') THE Royal Court for Ecclesiastical Affairs has at last pronounced the sentence of "deposition" against the Archbishop of Cologne, after a sham trial which lasted four hours. As a matter of course, his Grace did not appear at the trial, nor had he engaged any counsel to defend his cause, so that the prosecutor, Mr. Irzahn, of Paderborn, had it all his own way. The report was read by Professor Dove, of the University of Göttingen.

The great attachment of Prussian Catholics to Pius IX. was unmistakably shown on the 18th of June, when, from Cologne and neighborhood alone 118 congratulatory telegrams were sent to the Holy Father. The Archbishop of Cologne received 3,400 letters and cards on his fête-day.

A few days before the Corpus Christi Feast, the pupils of the Gymnasium of Bonn were informed by the school authorities that the Gymnasium, as a body, would not take part in the procession, but that, individually, the students might join in it, if they liked. Availing themselves of this singular "permission" from their "Catholic" director, nearly all the students, viz., 150, followed the Holy Sacrament, but birds of one feather will flock together—they chose to walk very properly in ranks, as, no doubt, they had a good right to do. The Director, however, was of a different opinion, for he severely punished the students of the upper classes for having walked in a body.

The Princess Josephine, of Hohenzollern, has presented the Sisters of Mercy, of Wiesbaden, with a beautifully-embroidered church vestment in grateful remembrance of the seat her Royal Highness was allowed to occupy in the Sisters' little chapel, during her sojourn in Wiesbaden.

In several localities the Sisters of Mercy were ordered by Government to abstain in future from giving lessons in needle work, and to limit their activity to nursing the sick. The Prussian Government seems to consider a needle a dangerous weapon in the hands of nuns, a sort of needle-gun with which they might kill patriotic feelings in the hearts of their pupils. If they were not blind, they would see that they themselves do that sort of work so thoroughly that the victims of their despotism need not go to the trouble of undertaking it. How could a Prussian subject love his rulers, when they constantly wound his most sacred feelings; when they destroy his peace and happiness; when they rob him of the blessings of his religion, forbidding him to have his own children baptized or buried, unless he consents to accept the ministrations of an apostate priest. A few days ago, a poor peasant of Florenburg, near Fulda, went to the "interdicted" priest of the village, and with tears in his eyes implored him to bury a child of his who had already been dead several days. The priest could do nothing in the matter, and advised the distracted father to see the Landrath about it; but when he came to the Landrath, this official told him to make his application to a "legal" priest.

The Görres Society, for the study of science in Catholic Germany, is offering several prizes of 1,500 and 800 marks each for the best biography of St. Boniface, a history of German philosophy since Kant, and a biography of Albertus Magnus.

Respecting the Corpus Christi procession at Ems, I am very sorry to have to correct a piece of intelligence contained in my last letter, which, I am sure, must have given great satisfaction to your readers. It was the Emperor of Russia, and not Emperor William, who assisted at the procession at Ems in the manner described. Although at first I thought the news a little too good to be true, yet I had no right to doubt its accuracy, as it originated in the 'Nassauer Boten,' a Catholic paper that is always well informed of the Emperor's movements in Ems.

The Protestant Church in Germany is really standing on her last legs; in Middle Germany thousands of people will soon declare their separation from the Established Church; in Heidelberg, there are more professors, than students, of Protestant theology; and in the once famous Protestant seminary of Harborn, in Nassau, there is at the present time only one student of divinity listening to the lectures of half-a-dozen of professors.

HIDDEN SPRINGS.

Now, the whole universe, is moved by Hidden Springs, or unseen influences. From the sleepless universal operation of gravitation to that movement in the heliotrope which turns it the sun; from the mysterious laws which regulate the milky way to those which govern the fern fronds, ice-stars, and saline crystals of our planet; from the highest star on the forehead of night to the lowest gem in the bosom of the ocean—everything is hidden from us except outward operations and sensible phenomena. Dubois Reymond, who said he scanned the whole heavens with a telescope and found no God; and Lawrence, who remarked that on opening the brain with a scalpel he found no soul—simply declare in their own language a fact, patent to any thinking man, namely, that the world of matter and the world of spirit have more in them than the lense or the knife can discover; and that science, when the microscope, the telescope, and the test-tube have done their utmost, has, after all their scrutiny, to declare that were they to probe,

Deeper than did ever plummet sound, they would be as far from the initial forces, the Hidden Springs of the Universe as they were when they began.

And as that which builds and weaves and quickens all matter is invisible, impalpable; so is it with the master-forces which sway that great world of man which makes up the human family. The actions of mankind, from that day on which a solitary pair trod the green slopes of Eden to the present day, with its countless nationalities and many-sized civilizations, are catalogued and compared in what are called the annals of the world; but underneath these actions, as the root is underneath the flower, as the works are con-

cealed within the clock, energize those hidden forces which are at once their origins and their explanations. Not that the complicated movements on the world's wide stage are always or ever set in motion by simple operations. The influences are generally manifold and divergent, thwarting and crossing each other, being jarred and dislocated by antagonistic impulses, which turn the direct motion into curves, zig-zags, and diagonals, creating such eccentric velocities as at times absolutely to defy the calculation of man. Still, there is generally to be found in every age some steady master-pressure urging in one direction, and that so powerfully, that the vortices and eddies, the counter-streams and cross-currents, are carried along with it; and in spite of opposition, and confusion, and appearances to the contrary for a time, it fixes the destiny of an era, and gives its direction to generations of mankind. Such are those master-springs which, whilst they maintain society in its present status, are not without their influence on the individual heart. It is evident that such centres as these must be intimately bound up with moral and religious principle; for no other powers possess that permanent force and that piercing character necessary for moulding nationalities, for creating civilizations, and for developing, or stunting the spiritual elements of man.—Archbishop Vaughan.

SERVIANS IN CAMP.

The special correspondent of the London 'Standard' at Belgrade gives the following description of the Servians in camp at Topchider:—

"Twenty minutes' walk from the hospital is the beginning of a sloping plain, and there lies the camp. The first view of it was startling; the wildest dreams of the most skilful arranger of masquerades never approached this varied and lively picture. At the extreme left were a number of covered carts, drawn by animals, which in size resembled dogs, when compared with our dray horses. These carts were most of them driven by boys, old men, or young girls, and contained the baggage of the division; some of them had also casks of *rakieh* (spirits), and a crowd of thirsty militiamen surrounded these.

"The men, when not exercising in companies, were either lying down or standing about in little groups. All of them—almost without exception between the age of forty and fifty—wore the dress of the Servian peasants—a short jacket of gray linen or coarse brown cloth, wide trousers reaching to the knee, looking like a sack behind, some thick colored material bound round the leg from the knee downward, and their feet enveloped in all sorts of rags, thrust into sandals made of reddish brown untanned leather, and bound by straps—a very practical covering for the feet, but often of colossal dimensions. A leathern girdle, or red shawl of great length, is worn round the waist. Many have revolvers stuck in the former, from which a number of straps hang down, and to these are attached knives, tinder for striking a light, and other articles considered indispensable by the Servians. Instead of a knapsack, they have only the ordinary thick woollen sacks, so often to be seen hanging on the backs of the horses; these had been well filled by the wives of the men with bread, mutton, cheese, and plenty of onions and leaks—the latter a choice delicacy among the Servians, the dreadful odor of which makes the *mehanes* (inns) almost uninhabitable to European travellers.

"Finally, every one had the national drinking vessel hanging at his side—a gourd hollowed out in the shape of two cylinders united by a ball. The gourd bears a great deal of knocking about, is light, and keeps the fluids it contains fresh. A few of the men were in European dress, except that sandals were worn instead of boots, and there were also Roumanians and Zingaris in long shirts of coarse linen, worn outside the trousers, and Bulgarians (Roumanians and Bulgarians come from East Servia) in thick woollen coats, which years ago had been white. The gypsies were very numerous, all in the Servian dress, but easily to be recognised by their dark skins, the dozens of gold rings on their fingers, and the large families that surrounded them. The State supplies each of the militiamen with a new gray military cloak of Austrian cut, manufactured in that country; a blue cap, also copied from the Austrians; an ammunition pouch, and another little one for percussion caps, both attached to a black strap round the waist; and an old Russian musket, with a three edged bayonet."

FREEMASONRY.

FREEMASONRY is considered by many people a harmless form of an oath-bound secret society. Its utility is held up on account of the benevolent aid rendered to members in distress, no matter of what creed. Specious and delusive fustian!

Has Christianity proven a failure when secret societies must be organised to teach men to "do to others as they would that men should do to them?" or has the "Good Samaritan" failed to let men know who is their "neighbor?" Pure Christianity does not require the proofs of secret society, as its sacred maxims are in themselves grand principles of action and heaven-born philosophy. Neither has genuine liberality any foundation so secure as that which flows from the practical application of the injunction of the Gospel and the teachings of the Church. This is the unmixed liberality which is in harmony with the Divine will, the pure source of all truth.

It is well known, besides, that Masonry is not the harmless dove its votaries represent it to be. It has been implicated in the acts of the Carbonari in Italy, and the wild horrors of the impious Commune in Paris. It is the friend of the revolution and the foe of religion.—'Catholic Sentinel.'