

the modern spirit of the age. He was assisted by able counsellors, and by the good sense and real moderation of his subjects. Hungary was at once reconciled by yielding all her just demands. Recent bitter feuds were replaced by warm devotion; Andrássy, proscribed in 1849, was appointed Prime Minister, and Austro-Hungary adopted as the new name of the monarchy. The parliament sitting at Pesth was invested with almost absolute control over the affairs of the kingdom. Under the changed form of government the country has made unprecedented progress, and Hungary, instead of being a source of weakness to the empire, is now its firmest and most reliable support. England has pursued a different course towards Ireland. The civilised world is a witness of the result. The free institutions said to exist in Ireland are a hideous mockery.

In the course of Austria towards Hungary we have convincing proof of how much a wise ministry can accomplish for the welfare of the people, and how necessary self-government is to their prosperity and contentment. Recent visitors to Pesth speak of the wonderful growth of its commerce, and the vast improvements effected in the city during the past ten or fifteen years. Where there were despondency and signs of decay, there are now to be witnessed business energy and enterprise; and where the people were sullen and disloyal they are now happy in the vastly improved condition of their country, and warmly attached to Francis Joseph. How different is it in Ireland? There the police and the soldiery interfere with the people even in their most innocent recreations; the habeas corpus is suspended; the right to bear arms is denied; the land is drained of its resources; the population grows less each day; commerce languishes, and all who cherish hopes for the elevation of this country, half of which is at this moment under martial law from its unhappy condition, are singled out for persecution and punishment.

### PRUSSIA.

THE forthcoming elections in Prussia are giving the ruling party a vast amount of uneasiness. Not that they are afraid of losing the majority by means of which they were able to pass all those laws for the oppression of Catholicity during the last session of the House of Representatives, for in a population of which nearly seventy per cent. are Protestant, the Catholics can never expect to gain a numerical preponderance. What Bismarck's friends do apprehend is that the number of their opponents in the next Parliament will be so much increased as to render it impossible for them to meet with any chance of success in passing additional coercive measures against the obnoxious priests. All the papers of the 'National Liberal' school are full of appeals *ad misericordiam*, begging of the electors not to stay away from the polling booths, and thereby enable their opponents to gain the day; but the disposition of the "Liberals" all over the country is fearfully lukewarm, and the indifference with which these appeals meet very generally elicits the following cry of distress from the leading organ of the party, the *Kölnische Zeitung*:—"The general apathy with which the forthcoming elections to the Prussian Landtag meet in the various encampments of the Liberal party, is giving us considerable uneasiness about the result. Whilst our own friends exhibit an astounding amount of callousness, the Ultramontane agitators have been at work for many weeks, both in public and private—in public so-called Catholic meetings, and in private conventicles of their own—and they are trying their utmost to take the wind out of our sails." This is precisely the sort of thing the 'Univers' advised the German Catholics to do as far back as six months ago. They have tarried a little, but now seem to act up to the advice of carrying on an electoral agitation from one end of the country to the other, and the craven fears of their opponents foreshadow a signal victory for the Catholic cause in the elections.—The 'Univers.'

### THE IRISH CATHOLIC HIERARCHY.

(Catholic Standard.)

THE Catholic Hierarchy presents, at the present moment, peculiar features in relation to the episcopal standing of its members. The twenty-eight Sees are filled, and there are also coadjutors in three dioceses of Kildare and Leighlin, Killaloe and Achony, while the Bishop of Galway is Apostolic Administrator of the Diocese of Kilmacduagh and Kilkennora. That is, there are thirty-one individual Bishops in, or connected with, the twenty-eight dioceses. One of these the Archbishop of Tuam, has distanced all the members of the Episcopal Bench in age; and standing yet, without a coadjutor, his Grace feels equals to all the duties of a vast diocese, and even the visitation of the entire archipelago on the Connaught seaboard. Consecrated the 5th of June, 1825, the venerable Metropolitan of the West has entered the forty-ninth year of his episcopate, and is the only member of the hierarchy of the anti-Emancipation era. His Grace so distances, in seniority, all his contemporaries, that there is only one of the other thirty members of the hierarchy that is of half the standing, Dr. Delany, Bishop of Cork, consecrated 15th of August, 1847, so that the latter is not twenty-six years in the episcopate, against upwards of forty-eight, in the case of his Grace the Most Rev. Dr. MacHale. This disparity has, likely, no parallel in the episcopate of any kingdom. The Archbishop of Tuam is, therefore, the last living link which connects the present generation with the exciting struggles of the Catholic Association, of the Education Agitation of 1826, of the Clare Election, and of Emancipation. He is the only contemporary of the illustrious Dr. Doyle remaining in the episcopate. Nay, more, while, to most of us, it feels only like yesterday, when in February, 1852, amid the grief of the nation, without distinction of class or creed, the Most Rev. Dr. Murray was laid in his honored grave, there are only five of the thirty-one Catholic Bishops now surviving that were his episcopal contemporaries—namely, Dr. MacHale, Dr. Delany, Bishop of Cork; Dr. Kelly, Bishop of Derry, consecrated Oct., 1849; his Eminence Cardinal Cullen, consecrated (as Primate of Armagh), Feb., 1850; and Dr. Kane, Bishop of Cloyne, consecrated 2nd February, 1851; and of these five four were less than five years in the Episcopacy before the death of Archbishop Murray about twenty-

one years ago. Of the thirty Archbishops and Bishops, excluding the venerable Archbishop of Tuam, six have been in the episcopate twenty to twenty-six years; ten, fifteen to twenty years; two, ten to fifteen years; two, five to ten years; and ten much less than five years. If, therefore, the four Bishops who have coadjutors be excluded, Ireland has the youngest Catholic Episcopate that she had for ages.

### WHAT A PROTESTANT SAYS OF LATIMER.

THE following is from Burke's men and Women of the Reformation: "Latimer was a coward, for he recanted no less than four times under Henry VIII.—in 1529, when charged with heresy before Cardinal Wolsey, 'where,' Foxe admits, 'he was content to subscribe and graunte into such articles as they propounded unto him.' He came up again before Primate Warham in 1531, and abjured a second time. He appeared before Henry himself later, and made an unreserved submission of himself to the king in all spiritual matters. Lastly, when imprisoned for heresy, along with Bishop Shaxton, towards the close of Henry's reign (1546), he abjured a fourth time, to save his life. Thus he dissembled not once or twice but for nearly twenty years. He was perjured and unscrupulous, for he accepted a bishopric in 1535, being then a reformer, and swore to the oath to the Pontifical (about whose meaning there was no doubt), pledging himself to obediences to the usages and doctrines of the Catholic Church. How he kept that oath is a matter of history; but it may be mentioned that the main charge under which he was deprived by Henry VIII. was for open violation of the good Friday fast—a custom not easily chargeable with dangerous superstition. Mr Froude aptly remarks of a less flagrant violation of the day of abstinence, 'that it was in that era just as if a bishop of our time were to go to the theatre on Sunday—a mere wanton insult to general religious feeling.' Latimer's coarseness and profanity are not left to conjecture, not to the bias of partisans. He has given ample proofs of them under his own hand in his still extant sermons. It may be pleaded that these faults were those of the age rather than those of the man. I can only answer that those who say so can know very little of contemporary homilists. Latimer was a cruel persecutor, and his conduct at the burning of Dr. Forrest was indescribably shocking. He was inconsistent in every action, whatever might be his 'inner consciousness.' His name appears as one of the bishops who sat to try John Lambert, who was in 1528 burnt for disbelieving in Transubstantiation, which Latimer had himself abandoned in 1529. Nor can it be pleaded that he was forced to be present, having had no share in the matter, for he and Cranmer actually endeavored to make Lambert recant the very opinions they held themselves. Latimer's signature also appears attached to the death warrant of Jean Boucher. [Vol. ii. pp. 274-275]

### THE CARLISTS IN NAVARRE—INCIDENTS ON THE MARCH.

(Special correspondent New York 'Herald'.)

At Labaen another original sight presented itself. The place, which is so small that it could not even be called a village, was all at once crammed as it has certainly never been before. It was utterly impossible even for Don Carlos and his staff to move a single step before the vanguard was marched to its quarters, consisting of a couple of little huts outside the village. The loud talk of about two thousand men, for several hours kept silent and now set at liberty, the neighing of horses, the roar of donkeys and mules, the barking of dogs—everything had its place in this original *mise en scene* lighted by means of every bit of thick and thin wax candle that could be found in the village church. It took us two hours before every one of the officers, men and horses had a shelter. Of food there could, of course, be no question at such an hour; but a sound sleep and a little cup of everlasting chocolate, which you find here when nothing else can be found, rendered us quite fresh and bright next morning.

A BRAVE LADY.

Don Carlos, who is invariably entertained at the priests' houses, which, as a rule, are the best in the villages, had here an opportunity, quite unexpectedly, to show his courtesy and make room for a lady. The Marchioness of Vindel, whose young son had been most severely wounded at the last battle near Lecumberri, and for a time left as dead on the field, came to see him at the ambulance of this place, and was on her way back to Biarritz when he met her at Labaen. The brave lady had travelled on horseback, with a couple of gaiters, all the way from the fashionable seaside place to the interior of Guipuzcoa, and the best bed in the priest's house was, of course, given to her and already occupied when we reached the village. I need not say how Don Carlos and his staff were touched by the lady's courage, nor what sort of demonstration of respect she was made the object of next morning when the troops marched off again and passed before her window.

MERRIMENT ON THE MARCH.

But you would be wrong in imagining that because there are constantly great exposure and fatigue, and now and then some danger, the men are not merry. Whenever there is no prohibition, singing and laughing are going on all day long, and when there is an hour to spare after dinner or before nightfall the fandango is sure to be seen danced somewhere in the village square. At Erasan, where we dined, half way between Labaen and Leiza, the body guards of Don Carlos gave us quite a performance in that way. A brass band, recently formed, which plays not only on entering and leaving the villages, but also takes advantage of every lull, began to play a national dancing melody, and nearly the whole of the horsemen forming the body guard of Don Carlos, and numbering twelve men, set at once to dance the fandango, with tumblers half full of wine on their heads. The great thing is to dance so as not to spill a single drop out of the tumbler, which grand result was attained with full success on this occasion to the great delight of the population of Erasan, and to the apparent satisfaction of the Pretender himself, who was looking all the time out of the window, and threw several duro (or dollars) to the most clever of the dancers. To march twenty miles over mountains, and to dance and sing as soon as an hour's rest is given, seem quite natural to the