

men engaged in the defence of Don Carlos' cause, and the republicans of the more southern parts of Spain will have a long time to wait before they equal them in agility, endurance or guile.

#### SPRING CHICKENS FOR THE HERALD CORRESPONDENT.

On reaching Leisa, the largest of the villages on our way, we had a regular triumphal entry. The place was gaily decorated, and the village square being a rather large one a march past had been got up of all the troops we possessed, with the band playing, church bell ringing, and "Viva Carlo Septimo!" shouted accordingly. In fact, the impression produced on the inhabitants of Leisa must have been particularly strong, for the landlady at whose house I had my quarters cut the throats of two Spring chickens and presented me with them at dinner, supposing, probably, that I had something to do with the grand sight she had just witnessed.

### AMERICA.

THE 'Catholic Review' represents that the mission founded for the conversion of the southern negroes to Catholicity is in a growing and healthy condition. "At present there are six American students at the College of St. Joseph, at Mill Hill, Middlesex, England, making the preparatory studies for this mission, besides five Englishmen, six Irishmen, three Germans, two Hollanders, and one Belgian. Like all other priests, these young men bind themselves to chastity and obedience to their ecclesiastical superiors; but they add another obligation, which binds them for life to the negro mission, where they will be 'the fathers and the servants of the blacks.'"

The German Catholics of America are much ahead of their English speaking brethren in the number of newspapers they support. While the latter have not yet succeeded in establishing a daily paper, even in New York, the former have prosperous dailies printed in the German language in Buffalo, Philadelphia, and St. Louis. They have also successful weeklies; one in Baltimore circulating 25,000, in Cincinnati 16,000, Long Island 14,000, and two in Buffalo, besides many others.

The 'Catholic Telegraph,' of Cincinnati, says the Catholics of America are ahead of all others in attending their religious duties, not even excepting Ireland. It says that during the past year there were 43,000 communions at the Cathedral of Cincinnati, the parish containing only 11,000 souls. The 'San Francisco Guardian' says: "A single church in this city—where there are eleven regular churches, besides the various chapels connected with schools, etc., where communion is given—has given during the year 1872, nearly eighty thousand communions! An average of over fifteen hundred a week." This is religious rivalry truly.—The 'Bombay Catholic Examiner.'

### THE PRESENT AND FUTURE OF OUR COLONY. AUCKLAND.

OUR Superintendent, Mr. Williamson, is a thoughtful and sagacious man. I was much struck with a remark he made in one of his recent speeches. Talking of our immigration policy he said, "If you examine critically the condition of our large centres of population at home, you will find they are the abodes of suffering, misery, anguish and despair." Making allowance for a little rhetorical exaggeration, this is but too true. But does Mr. Williamson mean to bring out here, to better their condition or to benefit the colony, the wretched beings who occupy the dismal abodes he describes? Another thing, if in a country such as England, covered as it is with a network of railroads, so much misery is found to exist among the industrial orders of society, are we not indulging in utopian visions of the future when we expect that the railways we are now building in this colony are to be the means of securing prosperity and happiness to our industrial orders? What is it that creates the wide spread misery in England, which Mr. Williamson so forcibly brings before our imagination? Is it the want of railways, the want of capital, the want of local industries or manufactures, those things on which we set our hearts in this colony so much? No. It is the want of something else which we but little regard. It is the want of principle; the want of disinterestedness; the want of justice to the capitalists; the want of temperance and prudence in the people. The capitalist as a rule now knows no mercy. There are of course many honorable exceptions; but generally the capitalist has but one aim, that is to increase his capital. He cares not who may suffer if he only gain. This is notably the case with that class whose enormous and overgrown capital is embarked in the liquor traffic. They are pre-eminently the despots of the age; and ultimately the cause of the greater part of the misery and degradation which fills the abodes of so many of our working men at home. In every age and country there has been vice, crime, and misery, arising from the abuse of capital and liquor; but never, I believe, such vice, crime, and misery as now exist in England from these sources. Are we not in this new country preparing the way for a similar state of things by introducing the worst vices of English legislation and English manners among us? I fear we are. The Catholic Church, if her people were only united and loyal to their principles, might do something to counteract this dreadful state of things; something to resist or diminish that torrent of irreligion, greed, and licentiousness, which now carries down to ruin so many Catholics and Protestants alike, and which threatens to increase in its destructive violence year by year, unless adequately resisted somehow. If the Catholic Church—using that term as embracing pastors and people—did not act as the reformers of public manners and the defenders of public virtue, they would fail in their mission; and we know they cannot fail, but will succeed in the end, though success may be long deferred. What real social or political benefit does Christendom now enjoy which did not originally emanate from the Catholic Church? Everything connected with her is solid and stable, and profitable; what she rejects is ephemeral, and unstable, and vain.

Auckland, 6th November, 1873.

J. W.

### NOTICES OF BOOKS.

#### THE TEMPORAL POWER OF THE POPE.

BY ARCHBISHOP MANNING.

A BOOK on such a subject by such a writer, and at such a time, must necessarily possess great interest. Many Catholics, even well educated, and well read Catholics, and almost all Protestants, entertain very vague and often very incorrect notions on the subject of the temporal power of the Pope. The Archbishop tells us that he is not ashamed to say that he himself was in that predicament till very recently. Until he studied the subject fully, he was under the impression—as many of your readers, Catholic as well as Protestant, may now be—that though the temporal power had survived to the present age, yet it was to be regarded rather as an object of veneration than as a vital power of government; that it was not fitted for vehement action in our modern world, and for mingling with all the conflicts of the nineteenth century. He did not apprehend the reasons why God instituted such a power; nor its titles of just and sovereign right, nor its relation to the future action of the church upon the world. The temporal power is not necessary to the exercise of the Pope's spiritual office as supreme head of the visible church. Though the Pope were deprived of all temporal power to-morrow, that would not diminish his claim to supreme spiritual authority in the least. Still his temporal power is necessary to the free, perfect, and peaceful exercise of his spiritual supremacy. The temporal power is a divine institution, in a certain sense; and they who resist or attempt to subvert that power, resist the ordinance of God and purchase damnation to themselves. If they who resist this power be culpable, they who do not avail themselves of every means and opportunity within their reach to support it, cannot be innocent. The Archbishop says that the spiritual and temporal powers, "though given in different ways and at different times, are yet both gifts of the same Divine Lord." All Catholics who have learnt their catechism, know how and when the spiritual supremacy was conferred on the first Pope and Bishop of Rome, St. Peter, whose official successor Pius IX. is. "Thou art Peter, and upon this Rock I will build my Church; feed my sheep, my lambs." That is the title to the Pope's spiritual supremacy. But our catechism does not tell us how and when the temporal Sovereignty was conferred on the Pope. If that be really a divine Institution in any sense, how are we to know that it is so? The Archbishop explains this important question at great length. The pith of the matter as I understand it is this,—God reigns supreme not merely in the spiritual, but also in the civil or political order of the world. By the evidence of history we know that for some 300 years after the promulgation of Christianity, the Pope possessed no temporal power. But when the Emperor Constantine abandoned Rome, "the popes found themselves alone there, the sole fountain of order, peace, love and safety." This was a providential liberation. By a divine intervention the chains thus fell from the hands of the successor of St. Peter as once they had done before from his own. From that hour no sovereign has ever reigned in Rome except the Pope. Moreover his title to the temporal Sovereignty of Rome was further sustained by the suffrage and vote of the people. His election by them was spontaneous, free, and deliberate; grounded both on motives of prudence and Christian piety. It was not the hasty and turbulent act of an intimidated and menaced people, drilled and drawn to the polling booth in a crisis of revolutionary extremity—with an invasion at their back. Last of all the Pope has a prescriptive right to the Sovereignty of Rome founded on an actual possession of more than a thousand years. All this can be nothing else but the work of God; and we are therefore warranted in saying, or rather bound to believe, that the temporal, no less than the spiritual supremacy is a Divine Institution which ought to be sacred in the eyes of all true Christians. If it be so we may rest assured that it will never be destroyed; but will advance, conquering and to conquer, however it may be assailed, and however it may for a time suffer an eclipse as we see it is now suffering. The sun in the firmament may for a time be darkened and hidden from our sight by stormy clouds; but he will again shine forth and with renewed splendor. So it has often been with the Pope's temporal power and political influence, and so it will be again. His real political power is often most clearly manifested when to all human appearances it seems weakest. It never showed itself more formidable than at the present crisis, when the strongest military government of modern Europe has proudly arrayed itself against it. The eyes of the whole world are anxiously turned in the direction of Germany to witness the battle now raging between the Pope and the German Emperor. No Catholic can for a moment doubt the issue. Its ultimate effect will be to render the Christian world more Catholic, and Rome more than ever devoted to the Pope. It is producing this effect already, and that in a very marked way. Compared with the dynasty of the Popes, the dynasty of the German Emperor is but of yesterday. Pride, they say, goeth before a fall, and Pope Pius IX., old as he is, may yet live to see the proud Emperor of Germany fall somewhat from his present lofty position. God having joined the temporal power of the Pope with His Supremacy, who will presume to separate them?

### KIANG-NAN (CHINA.)

WE borrow from 'Les Missions Catholiques' the following interesting correspondence:—

Some time since, we announced the laying of the foundation-stone of the church of Notre-Dame-Auxiliatrice at Zo-cé. This church, now completely finished, was solemnly opened on the 1st May, 1873. The details of this ceremony have been communicated to us in a letter from the R. J. Pfister, S.J., missionary in Kiang-Nan, and dated from Shang-hai, 5th May.

The new church, in the Grecian style, is in the form of a cross, with four equal arms. The principal arm terminates in a semi-circle to receive the high altar. A gallery, supported by pillars, reaches the whole length of the edifice and ends at each side in common halls—one for the men, the other for the women—and has two hexagonal chapels, dedicated to St. Joseph and to the Guardian Angel. Three principal entrances and three lateral gates, afford those who are out-