

GOVERNMENTS DOING THE WORK OF THE COMMUNE.

It is almost hoping beyond hope to expect that this Encyclical letter of the Holy Father will have any effect on the consciences of the people and the Governments of Europe. And yet the subjects which he writes on are of equal interest to Catholic and Protestant, to King and people. The things which happened, and are happening, in Rome, in Germany, in Switzerland, are something besides attacks on the liberties of the Catholic Church. They are attacks on human liberty, on national right, on freedom of conscience, on property, on every principle which holds society together. The King of Italy, and the Emperor of Germany, and the Government of Geneva no doubt hate and detest the Socialists and their programme. But they are, nevertheless, doing the work of the Commune; they are, nevertheless, carrying out its programme. The Socialists are the enemies of property. In robbing the Churches and Convents of Rome, the Italian Government is doing the work of the Socialists. The Socialists are the enemies of all religion. In attempting to destroy a branch of the greatest of Christian Churches, the Geneva Government is doing the work of the Socialists. The Socialists are the enemies of freedom of thought and freedom of worship. In endeavoring to strangle both within his wide dominion, the Emperor of Germany is doing their work. In a word, the Governments of the Continent, blinded by folly are playing the game of the vast Red conspiracy which they at once hate and serve. From the summit of the Vatican the solemn voice of one of the greatest of the successors of Peter warns the world of its madness; but his voice is drowned by the cries of passion and bigotry, and Europe rushes on downwards towards the abyss.—"Freemans."

CATHOLICISM IN AMERICA.

Auckland.
Truly God's ways are not as men's ways. Who could have anticipated that the pilgrims—"The Pilgrim Fathers"—who originally settled in New England would actually pave the way for the triumph of the Roman Catholic Church in America; yet so it is proving at this moment.

In 1825 there was only one priest in the whole State of Massachusetts, one in New Hampshire, and one in Maine; and even so late as 1841 there were only 30 priests and 60,000 Catholics in all New England. There are now, after an interval of only 29 years, 100,000 in the single town of Boston; while New England counts 6 bishops, 441 priests, 332 churches, and nearly one million Catholics. This is not due only to the natural growth of the population, nor to the influx of Catholic immigrants from Europe. The general population in the United States has indeed increased during the present century at the enormous rate of 1433 per cent.; but the Catholic population has increased during the same period at the rate of 20,000 per cent. No where has this Catholic increase been more notable than in the Puritan States of New England. How is this to be explained? How do the Americans themselves account for it? They say it is because New England has investigated all Protestant creeds thoroughly, and dismissed or condemned them all. She now takes up the Catholic creed as being the most satisfactory. "In New England as in Germany," says the Rev. Kent Stone, himself a convert to the Catholic faith, and one who glories in being a descendant of the Pilgrim Fathers in New England, "Protestantism has worked itself out. The people in Massachusetts began with a belief in revelation. At present their only distinct creed is a belief in common schools. What," he asks, "is to replace Protestantism in the hearts of New Englanders?" He replied—"By the favour of Almighty God it will be the ancient and divine religion of which Protestantism was the perversion and a caricature."

The Protestant people of Auckland, like the Protestant people of New England, have had "great faith in common schools" hitherto. There is, therefore, hope that by and by they too, like the New Englanders, will come to see the truth of the Catholic creed and embrace it. It would seem that common or purely secular schools may often, by the over-ruling providence of God be made subservient to the advancement of the Catholic religion, however dangerous they may be in their own nature to Catholic faith and morals as a general rule. It is the province of the Almighty from seeming evil ever to educe some good. The highly educated Protestants in America and Germany, who are now being added in such large numbers to the Catholic Church, were most likely nearly all educated at common or purely secular State schools in their youth. To a well cultivated intellect in their case has now been added the divine gift of true Christian faith, a happy union which cannot fail to prove in the highest degree beneficial to themselves and conducive to the credit and spread of our holy religion. From the next census you may be able to show how we stand as to numbers in this Colony. We are increasing by conversions, I know, as well as by immigration.

CANADA'S ATTRACTIONS TO EMMIGRANTS.— A LESSON TO NEW ZEALAND STATESMEN AND OTAGO FARMERS.

MR JOSEPH ARCH, President of the Laborer's Union, has delivered an important speech at Leamington. Mr Arch vindicated the purity of his motives in advocating and leading the labor movement. Mr Arch gave an extremely interesting account of his travels and observations in British America, where he appeared as a simple representative of the agricultural laborer, and was treated with extraordinary courtesy and kindness by all. The Minister of Public Works, an Irishman, gave him an interview, endorsed his views, and presented him with a free pass over the Canadian railways. The Governor-General, an Irishman also, invited him to dinner, gave him the right hand of fellowship, and listened so attentively to what he had to say as if he were the Archbishop of Canterbury.

Armed with letters from his patron, the Governor-General, he set off on his tour without delay. As the result of his experience he was able to declare that what the Old World refused the laborer, the New World offered him, and what could not be had even by frugality and industry in England was to be had in Canada.

Mr Arch's agreement with the Government comprised the building of a decent, comfortable hut for each immigrant and his family, the dwelling to be ready on their arrival, and with it five or six acres of cleared ground. The laborer might begin to work immediately on his arrival in soil which Mr Arch praised highly. During his spare time the Government would employ him at five shillings a day on the roads. But in addition to the five or six acres given on his arrival, he would have 100 acres of free land given to him, which awaited only his clearing it to be put into tillage. With regard to hired labour, he said he met many farmers who were in search of hands, and offered to pay them at the rate of £1 per week and their board, a good cottage rent free for their families, all their fuel found for them, an acre of land adjoining the cottage, and the run of the cows among the farmers' cows.

IRISH-AMERICAN REMITTANCES.

DR. N. HANCOCK, whose official connection with the Irish Government gives weight to his public utterances, read a paper at the recent meeting in Dublin of the Statistical Society, on the subject of "Irish Emigration, and its consequences," which is deeply interesting as exhibiting tangible proof of the affection entertained by the Irish emigrants for the friends left behind them, and of the enormous services they have rendered to their abandoned country by the remittances sent home to solace and aid such of their poorer relatives as must otherwise have had recourse to the rates for support. It would scarcely be credited—although the report of the Local Government Board, from which Dr N. Hancock derives his information, clearly establishes the fact—that in the twenty-one years from 1852 to 1872 the remittances sent from America by emigrants to their friends in Ireland largely exceeded the amount levied during the same period by rates for the relief of Irish indigence—the latter amounting to £13,167,000, while the former reached the enormous sum of £14,830,000. That is to say, the voluntary contributions of the emigrants towards the necessities of their kinsfolk exceeded by no less than, in round numbers, £1,250,000 the sum levied by law for the maintenance of the entire pauper population of the country. In the year 1872, not a favorable one to the 'abjuring classes' in the United States, the remittances reached £750,000, while only £729,000 was appropriated to the relief of destitution at home. "It is impossible," as Dr. Hancock remarks, "not to see what a gigantic social force these remittances are, whether regarded as characteristic of the Irish emigrant, or as affecting questions connected with the condition of the Irish labouring classes." We may safely, we believe, assert, that no instance of such durable affection towards their families—tested as it is by pecuniary proof—can be adduced in regard to the emigrants of any other nation.—"The Hour."

GENERAL NEWS.

GERMANY.

Most of the English advocates of a secular state education are always careful to tell us that they are not opposed to religious instruction altogether, but they insist that it shall be given, not in the schools, but in the churches. We should like to know what they think of the latest regulations of the Prussian Minister, of whose acts they have made themselves the apologists. The Archbishop of Posen, having been prevented from having religious instruction given as heretofore in the schools, has taken measures to have it provided in the Churches. What is the answer of the Government? It has issued an ordinance, which is to be put in force in the whole Duchy of Posen, to the effect that all students in State schools who shall attend the religious instruction provided in the Churches shall be immediately expelled from the schools. And in one case the 'Correspondence de Gênerve' states—though we hardly like to credit it—that school children taken by their own parents to such instruction have been flogged by order of the authorities for accompanying them thither. These are more "strictly defensive measures" from which "no Roman Catholic subject suffers any inconvenience."

It is quite true that the Empress Augusta of Prussia is deeply grieved at the persecution of the bishops and clergy throughout the Empire; she is particularly grieved at what the Bishop of Ermland, for whom she has long entertained a strong veneration, has to suffer. Also the persecution of the Archbishop of Posen afflicts her deeply. It is quite true also that the three Emperors each abstained from appearing at Court whilst the King of Italy was making his visits at Vienna, as well as at Berlin. All this reminds people of what the wife of Pontius Pilate said before the death of our blessed Saviour.

SWITZERLAND.

The repulsion *en masse* of the curés of the Bernese Jura has produced a profound sensation throughout the country, and it is now becoming plainly evident how deeply rooted the Catholic faith is in whole district.

Father Hyacinthe has replied by a very bold letter to the sentence of excommunication issued against him by Mgr. Mermillod. But despite the appeal he has addressed to French Priests, not a single nepotism has taken place.

We noticed some months ago the arrest and imprisonment of M. Jecker, the curé of Bienne, in Canton Bern, for fidelity to his diocesan, and we are glad to see that all the Courts in Switzerland have not lost their judicial independence. After a trial of seven hours, which M. Jecker defended himself, he has been triumphantly acquitted, with costs, of the charges brought against him by the State.

The faithful Catholics of Zurich, who have had their church taken from them for Professor Micheli and the Old Catholics, met for Mass on the feast of the Assumption in crowds in the rubbish room of the theatre; on the same day only seven Old Catholics,—the Catholic population of Zurich is 9000—attended Micheli in the church. The true Catholics have since then bought for £3,800 two houses and some ground near the town and will soon have built themselves a church.

The pilgrimage of the people of the Bernese Jura, in which 12,000 took part, will form an epoch in the annals of the persecution. The Radicals are fully alive to it, hence the sneers indulged in by the members of their party, who went to Porrentruy to play the part of spies upon the movements of the pilgrims. A professor belonging to