

and unconstitutional order to leave the country. So it is, also, in Mexico and elsewhere. The truth is that of all men the Jesuits are the very men who meddle least in state or even worldly affairs. But they are amongst the most holy, learned, and able sons of the Church, and the most devoted champions of the Vicar on Earth of their Divine Master. They are consequently a power and a terror to evil doers in high as in low places. No men more closely resemble their Master, and, therefore, no men are more hated and persecuted by the world and its votaries.

Our contemporary now shows the cloven foot without disguise. He can no longer lay the least claim to liberality or fair play. He applauds the banishment of the Jesuits from Mexico simply because they are devoted Catholics, and from no other reason. They were banished, he says, because "they preferred implicit obedience to an alien authority to submission to the laws of their country." Although the 'Guardian' supposes a state of things which has had no existence, it is clear that he considers obedience to the Pope, when in conflict with the usurpation of the State, as a crime deserving banishment from their country, home and friends. The State, then, is infallible and impeccable, the State never does and never can do wrong! What about the English revolution then? What about OLIVER CROMWELL? Suppose—what has not really occurred—that the Jesuits opposed the Government of the hour more than other citizens, had they not as clear a right to do so, as CROMWELL to take up arms against his Sovereign and spill his blood? or as the unnatural daughters of JAMES THE SECOND OF ENGLAND to aid and abet WILLIAM OF ORANGE to wage war against his uncle and father-in-law, and deprive him of his crown?

But, whilst those who were traitors and conspirators against the State are applauded, the Jesuits, who have ever been peaceable and loyal citizens, are banished and persecuted, simply because they are devoted Catholics, and the 'Otago Guardian' claps its hands; and then holds them up in solemn attitude to declare its own liberality and our unchristian conduct in calling attention to such an exhibition of folly and hypocrisy.

THE CHURCH IN THE UNITED STATES.

THE following statistics will help our readers to understand the preference given by the 'Guardian' to Mexico, over the United States, as "an apposite illustration of the progress of civil freedom in combination with perfect religious equality."

On the 13th November last, a Catholic festival was held in Boston. One of the speakers observed that, in 1825, there was only one priest in the whole State of Massachusetts, one in New Hampshire, and one in Maine; and even as late as 1844, there were only thirty priests and 60,000 Catholics in all New England. There are now, after an interval of only twenty-nine years, 100,000 in the single City of Boston; whilst in New England there are 441 priests, 432 churches, and nearly one million Catholics.

And, observe, this result is not due entirely, as is sometimes supposed, to Catholic immigration. The general population has increased in the United States, during the present century, at the enormous rate of 1,433 per cent; but, still more strange, the Catholic population during the same period has increased 22,000 per cent.

In the City of Washington, about 50,000, one half of the entire population, are Catholics; and this is a place which offers no home to the emigrant. "In five years," says the biographer of Archbishop Spalding, "he confirmed 22,209 persons, of whom 2,752, or 12.72 per cent., were converts." And he adds that in his former diocese of Louisville, "the proportion of converts" had been nearly identical. Catholics in the United States are one-fourth of the entire population.

At the Boston festival, one of the speakers, the Rev. KENT STONE, himself a convert from Protestantism, and who could tell his hearers, "the blood of Puritanism is in my veins," said, "Protestantism has worked itself out. It has evaporated and has left behind a mixed sediment of refined rationalism, sickly spiritualism, and rude indifference. The people of Massachusetts began with a belief in revelation; at present almost their only distinct creed is in common schools." And then, he asked, "What is it to replace Protestantism in the hearts of the people? By the favor of Almighty God it will be that ancient and divine religion of which Protestantism was the perversion and the caricature."

Another speaker at the same festival, remarked, "Massachusetts has outstripped her rivals in the investigation of cruets. There is not left a conceivable theory of the supernatural (except our own) which has escaped her critical en-

quiry . . . don't know one that she has not condemned, or else dismissed, with costs. Having got through all other cases, she has time to take up ours."

FATHER COLEMAN'S MISSION.

OWING to repeated disappointments as to the arrival of missionaries, our BISHOP has at length determined to send one of our own priests to Europe for the purpose of providing priests and school teachers, &c., for the Diocese of Dunedin. His Lordship has selected Father COLEMAN, his Vicar-General, for this mission; and all who know the character of Father COLEMAN, his energy, untiring zeal, devotion to the Diocese and its BISHOP, will say that a better choice could not be made. After the BISHOP had finally made up his mind, not a moment was lost in putting his resolve into execution; and Father COLEMAN is now on his way to Europe in the Mongol, via America. We believe that his departure was not finally determined on till one o'clock of the day on which the Mongol sailed. The good priest consequently could have had no more than a few hours for preparation. Had letters arrived from Europe on that day, stating the priests expected were on their way or about to start, there would have been no necessity for this journey to Europe. But no letters to this effect came; and the BISHOP thought it not consistent with his duty and the claims of his Diocese to wait any longer.

As no collection had been made for funds to meet the expenses of this mission to Europe, it is, we understand, the intention of the BISHOP to appeal to the Diocese of Dunedin for the means necessary to provide passages &c. &c., for such as may volunteer in the old country to labour for the glory of God, and salvation of souls in Otago. But though for the moment destitute of the necessary funds, the BISHOP did not hesitate in at once sending his Vicar-General on so important a mission. His LORDSHIP felt assured that he had only to let his people know what was required, to secure their generous co-operation. He had no more doubt that he should be able to meet the expenses that will be incurred, than if he had the means already in his hands. The expenses will be considerable, for provision has to be made for the present and the future. Father COLEMAN will endeavour to supply our present most pressing wants, and he has it also in charge to place students for this Diocese in colleges at home, so that a regular and sufficient supply of priests may be counted on in the future. Then Christian Brothers are to be invited to come here, and should we be so fortunate as to secure the services of these Christian and able teachers, residences and school halls will have to be provided for their use. The BISHOP, however, says he is not frightened, and he feels quite certain that the people who have enabled him to expend £13,000 in three years on Church buildings and institutions, will not fail him in this great crisis. And we feel assured that His LORDSHIP has not mis-calculated, and that the Catholics of Dunedin diocese will, on this occasion, respond with even more than their usual zeal and generosity. The BISHOP confides in the Catholic spirit of his people, and calmly and hopefully awaits the result, entertaining no doubt that they will respond to the call he makes on them for the promotion of the best interests of themselves and their children. In conclusion, we have, in common with others, to regret the suddenness of Father COLEMAN's departure, for it has deprived his many friends and admirers of an opportunity of giving substantial expression to their high appreciation of his abilities, genial disposition, and ever active zeal and labours for the spiritual interests of the people committed to his charge. But we feel bound to say, from what we know of Father COLEMAN, that nothing could gratify him so much, no testimonial would be so pleasing to him, as a generous response to the BISHOP's call for means to bring back with him priests, Christian brothers, and nuns. This, we know, is the species of testimonial that would make him rejoice. As to himself, he is singularly indifferent, but he is all anxiety and solicitude for the Catholic body. We wish him a happy voyage, and earnestly pray for his success and speedy return. He is a man of rare goodness and rare gifts.

WEEKLY EPITOME.

THE 'Independent' says that the cause of delay in the publication of the Handbook of the Colony is, that portions of the Handbook relating to two of the principal provinces have occupied longer in preparation than was expected; but they are promised in the course of another week. It believes that the intention now is to send the Handbook home for publication, and distribute it there in large numbers.

The 'Taranaki News' thinks that in the appointment of the Agent-General "a mistake was made."