



CATHOLIC PROGRESS.

Condition of the Church in British America

The history of the Church in Canada is not, indeed, a record of prodigious growth, as in the United States, but it is none the less interesting on that account. The early annals of the French colonies in North America are full of extremely romantic episodes, and of the heroic element, while, at the same time, they are a record of Canadian Catholicity. Whoever has read Father Charlevoix's invaluable history, or even the writings of the Protestant historian Parkman, need not be told that this history of the propagation of the Catholic faith in Canada is full of absorbing interest. When Jacques Cartier and his adventurous companions sailed for the shores of France to seek new domains for their sovereign they brought with them the cross and the Gospel. Black-robed missionaries were familiar figures on the banks of the St. Lawrence 300 years ago, and many a peaceful hamlet clustered around the spire of a Catholic church in old Quebec long before "King George's men," as the Canadian Indians used to call the British until less than thirty years ago, captured the "Gibraltar of America" by stealth. The beauty and charm of Longfellow's poem of "Evangeline" are due mainly to the fact that it is a perfect reduction of the peaceful and edifying life that was led by the early Catholic settlers of Acadia. The difficulties that were encountered and overcome by the Jesuit and Recollet Fathers when they went preaching the Gospel among the Indians, excite the admiration and amazement of a modern reader. Like their brethren in the far South, they plunged into huge forests and forded rushing streams. They braved the icy keenness of Polar blasts, as well as the many privations and hardships that necessarily accompany an expedition of pioneers into a vast wilderness.

Their success was great and lasting, and, in addition to the Catholics of French, Irish and Scottish descent, the Dominion to-day contains many hundreds of Indians whose forefathers derived the same faith from the early missionaries. The origin of the Scottish Catholic colonies in Nova Scotia and Cape Breton is the theme of a rather mournful story. After the battle of Culloden, when the hopes of the Stuart dynasty were irretrievably crushed, and the remains of the Jacobite clans were thrown into great disorder, a cruel work of forcible depopulation was begun in the northernmost counties of Britain. Hundreds of Catholic Highlanders were driven from their native glens to make room for southern strangers and their deer parks. The sad story of Ireland's wrongs and sufferings is, of course, unparalleled in the history of nations; but the injustice and severity with which many of the Celts of Scotland were treated, in several instances by their own apostate chieftains, were of a similar character, and such as to excite the sympathy of all Irishmen. The love of the fatherland is a well known characteristic of all people living in mountainous regions, and the exiled Highlanders displayed not a little of that noble sentiment when they named certain spots in Nova Scotia "Lochaber" and "Iona," "Glencoe" and "Keppoch," in memory of the distant land of their birth. The Catholic population of the diocese of Archa, which includes the counties of Pictou, Antigonish and Guysborough in Nova Scotia, and those of Inverness, Richmond, Victoria and Cape Breton in the island bearing that name, is estimated to be about 75,000. The great majority of them are of Highland descent, while some are of Highland birth.

The new province of Manitoba, some destined to become a thriving colony. It is, there will probably be a large Catholic population around Lake Winnipeg in the near future. It is extremely difficult to exhibit the rate of the growth of Catholicity in Canada, on account of the scarcity of authentic statistics relating to thirty, fifty or eighty year ago; but it will henceforth be quite feasible to show the progress of the whole of what is officially called the Dominion of Canada, including (besides Quebec and Ontario) the maritime provinces, Manitoba, the Northwest Territory and British Columbia. For purposes of ecclesiastical jurisdiction this vast region is divided into four provinces, with two adjacent districts, one of which (comprising the island of Newfoundland) is directly subject to the Holy See, while the other is part of the province of Oregon, which, as the name implies, is chiefly within the United States. The four provinces are those of Quebec, Halifax, Toronto and St. Boniface, consisting respectively of ten, five, five and four dioceses of episcopal sees.

The total accredited Catholic population of the Dominion is 1,942,248, being considerably more than one-third of the entire population. The most populous diocese is Montreal, which has 412,000 Catholics, followed by Quebec with 295,866. Next in the order come Three Rivers with 124,000, St. Hyacinthe with 110,210, and Ottawa with 100,000. The total number of priests is 2,054, of bishops, 24; and of archbishops, 5. The number of churches is 1,568, and if to these we add the 387 chapels and missions that are scattered throughout the less thickly settled parts of the country, we find that there are no fewer than 1,923 places of Catholic worship in the Dominion. That Catholic education flourishes may be inferred from the fact that there are altogether 130 establishments devoted to higher education, 45 of them being colleges and 85 academies, while rudimentary education is represented by 3,511 parochial schools. In connection with this subject it should be observed that the number of ecclesiastical seminaries is 17. One of them the Grand Seminary at Montreal, is very famous for the number of priests it has sent out. With regard to charitable institutions, the list is a goodly one, for there are 46 asylums and 56 hospitals. The bulk of the Catholic population of the Dominion is, of course, in Lower Canada, and the great majority of Quebec Catholics are of French descent. In the province of Halifax there are about 110,000 French speaking Catholics out of a total Catholic population of 278,000; in that of

Toronto there are about 75,000 out of a total of 265,000; and in that of St. Boniface about 13,000 out of a total of 38,000. The census of 1881 showed a grand total of the population of Lower Canada to be 1,359,027, of these 1,170,718 were Catholics. Since Quebec province has not received any great increase of inhabitants in the past few years, these figures may be taken as a fairly correct indication of the state of things at the present day.—Ex.

ATTACK ON FRENCH SCHOOLS.

United States Speakers Accuse Them of Disloyalty and Intolerance.

BOSTON, March 4.—As stated at the time of the trouble over the French Catholic school at Haverhill, the Protestants of the State are disatisfied with the decision of the judiciary in favour of the French schools, and are determined to compel the Catholic schools to come up to the standard of the public school and be amenable to the regular school committee or be abolished. A cast iron bill, aimed at the French schools, has been submitted to the legislature, and a public hearing before the legislative committee began to-day in the State House. The room was crowded by a distinguished audience of Catholic and Evangelical divines and prominent lawyers. Ex-Governor Long, one of the intellectual and legal lights of New England, appeared in support of the bill. The Governor at the outset boldly announced that the bill fairly represented the feelings of the native Americans of New England who considered it the duty of the State to see that all her children were educated in the public schools. When children were educated elsewhere, either in private or sectarian schools, or at home, it was the determination to enforce the letter of the compulsory education law, and see that their education was up to the standard. All that was under the inspection of public school boards. He presented Superintendent Bartlett, of the Haverhill schools, and seconded the latter's attack on the French Catholic school. Mr. Bartlett presented voluminous evidence in writing and printing. He declared the French Catholic school was an attempt to establish a New France upon the soil of New England. He read an extract from the letter of a French Canadian priest, who said it was the destiny of New England to be a French-Canadian province, and the Yankee must go. The French-Canadian was pouring into New England, particularly into Massachusetts, in swarms. The French papers published here were intensely disloyal and openly treasonable. A French society at a recent fair held in the State posted such mottoes as "Our language and our faith before all," "Let us educate our children as we were educated," "God watches over the French nation." A French paper, *Le Travailleur*, published in Worcester, in referring to the French to vote on all school elections and get control of the committee, so as to control the study of French and Catholicism in the public schools. The same paper ridiculed Washington, said he was a heretic, and said he should be hated, for he began his career by the massacre of a French officer in Ohio. Other witnesses testified to what their children had told them of threats made by the teachers and priests in parochial schools, denouncing public schools as "mouths of hell" and prophesying their early abolishment. During the hearing the Catholics present grew excited and denounced the witness. The hearing was continued.

LAI'D TO REST.

Simple Funeral Ceremonies of the Late Hon. J. H. Pope.

COOKSHIRE, Que., April 3.—The funeral of the late Hon. John Henry Pope took place here to-day, and was a simple yet imposing ceremony. The attendance was very large, a special train from Sherbrooke being run to accommodate the mourners. All the leading people from the country around, including Lake Magalloway, Sherbrooke, Stouffville, etc. were present, including Mr. Albert Pope, brother of the deceased, Father Conneally and other priests. The beautiful funeral service was conducted by the Rev. Mr. Falconer, of the Church of England, and amid general testimony of mourning the mortal remains of the deceased statesman were laid in the grave.

Funeral of Father McIntosh.

An Arthur despatch says: The funeral of Rev. Father McIntosh, who died in Dundas on March 31st, took place here to-day. The corpse arrived at the C.P.R. depot at 4.48 p.m., accompanied by many relatives and clergymen. A vast throng of citizens of all denominations, who knew Father McIntosh from his childhood, awaited the arrival of his remains. The coffin was borne to the church, where the Right Rev. Bishop Dowling performed the interring ceremony. This morning a solemn High Mass was sung in presence of the Bishop, Rev. O. J. Heenan, celebrant; Father Slaven, of Oakville, deacon; Father Cotey, of Peterboro', sub-deacon; Father Burke, master of ceremonies. There were present in the sanctuary besides those named: Rev. Father Cote, S.J., of Guelph; J. Floott, of Orangeville; Fathers Cosgrove, of Elora; O'Connell, of Paris; Cassin, of Mount Forest; Hinchey, of Brantford; O'Reilly, of Minton; Stephen, C.S.R., Berlin; Halm, of Hamilton, and Doherty, of Arthur. Bishop Dowling presided at the funeral service. The corpse was placed in a vault beneath the church. The sacred edifice was thronged with mourners of all classes, who felt very sad for the loss of this excellent young priest. Great sympathy is felt for his bereaved parents, to whom his death is a severe visitation.

Mr. Cox, M.P., for East Clare, and Mr. Tully, editor of the *Roscommon Herald*, were recently arrested on a charge of conspiracy under the Crimes Act. They appeared, and their sentences have just been reduced to six weeks each.

THE JESUITS.

(Richmond Hill Liberal.)

SIR.—I am informed on credible authority, that in one of his recent lectures on the Jesuit Question, Rev. Mr. Perovial has attributed to that learned and illustrious society of Catholic Priests the doctrine that the end justifies the means.

I may say at once that the Jesuits teach nothing that is contrary to the doctrines of the Catholic Church. The doctrine that the end justifies the means, is wicked, and is repudiated alike by the Jesuits and the entire Catholic Church. I am told that Mr. Perovial gave some proofs to substantiate his charge against the Jesuits, and the teachings of the Catholic Church; proofs, no doubt satisfactory to himself and to his audience, and claiming to be from the writings of the Jesuits.

I presume Mr. Perovial never saw the passages in the original from which he took these proofs: and erred, like the rest of that credulous crowd, in pinning his faith to the sleeves of his fellow-workers against the Church and the Jesuits. He trusted that his audience would take his mere word for any anti-Catholic statement he might make, and he has rewarded them as they deserved by abusing their confidence, and deceiving them. The error is a serious one. A minister of the gospel, as he claims to be, should have had a little more discretion—and I may add, a little more conscience. It might be well for him to take a lesson out of the moral theology taught by these wicked Jesuits, and endorsed by the Church. They say it is a grievous sin, not only to slander another, but also to deliberately expose one's self to the danger of slandering him, by recklessly and without due inquiry accusing him of teaching what is blasphemous and subversive of the Ten Commandments. And the slander acquires a tenfold intensity when such ignorance is attributed, not to one individual, but to thousands of men consecrated to God, and in whose holy lives even a hostile world finds no matter for reproach.

It is a proud distinction for the Jesuits that their enemies find no valid weapons against them, and are compelled to resort to falsehood and slander. They are in this point faithful representatives of the Church of Christ at this day, as she is of the primitive Church of the Apostles. Are our Protestant friends aware that they are repeating against us them identical slanders that were hurled against the Church in the days of St. Paul? Then the wicked Jews and lying Pagans charged her with holding the maxim, that evil may be done for a good purpose.—Rom. III. 8.

I call upon the Rev. Mr. Perovial to prove from their own writings, not by second hand quotations, that the Jesuits teach that "the end justifies the means." It will not do to quote garbled texts from the *Encyclopaedia Britannica*, of Chambers' *Encyclopaedia*, or the *Infidel Paul Bert*, or *Littledale*, or any but one of their own authors, where the context may also be seen. I shall leave the decision to any two professors of Latin, Protestant at that, in the University of Toronto. Let him obtain this decision and I shall surrender the entire case. Mind, isolated texts will not do. It must be shown that the Jesuits teach this, or even its equivalent, from their own authors; not from authors or authorities, which have been manufactured for them.

I have now before me the Text Book of Moral Theology, used in our Seminaries. It is by a Jesuit (Gury). I shall give a specimen of his theology on the subject:—*Omnis electio mali est mala; sed non converso, omnis electio boni est positiva bona.* This is the very conditory of the proposition, the end justifies the means. To prove this the quotation is sometimes made—*Finis deservit probatim actus.* This does not mean "the end justifies the means." It means the end determines the propriety of an action and from the context it will be seen that the author is referring to actions indifferent, or at least, not bad in themselves, for if the action is *malum in se*, no end can justify it, as we have seen above. The mistakes that are made in attributing false doctrines to the Catholic Church are not always the result of ignorance or neglect. They are very often deliberate misstatements, ranging from the *suppression* of the worst to downright mendacity.

Who has not heard that Catholics are not allowed to read the Bible? That Catholics adore images, and are consequently idolaters, and all that kind of thing? Why, a priest or nun cannot, since this crusade commenced, walk the streets of Toronto without being insulted. And all this in the interests of true religion?

Take my word for it the day will come when this state of things will bring a reaction, and the reaction has more than commenced. When thinking Protestants will ask themselves, "Cannot our ministers attack the Catholic Church without misrepresenting her?" They will ask themselves, "Does the end justify the means?" Has Rev. Mr. Perovial addressed even a mild rebuke to the champions of Protestantism who piously raided the Catholic celebrators of St. Patrick's Day, and smashed the windows of Catholic institutions for the love of God? Oh! I forgot, that would not be in accord with equal rights, or civil and religious liberty, for which he is now clamouring. It is something refreshing to find Protestants, and especially Presbyterians, with the sad recollection of the Penal Law fresh in our minds, talking about civil and religious liberty. I am of opinion that Rev. Mr. Perovial's idea of civil and religious liberty would be to have the Penal Code revived. That the Jesuits teach, and that the Catholic Church holds, this wicked doctrine is false. The statement has been made in our midst, and I cannot let it go uncontradicted. We shall see whether the Rev. Mr. Perovial will come to the test which I have proposed, and which I think no one will think unreasonable; or like a gentleman admit that he has been deceived. I value the esteem of my Protestant fellow citizens for myself, and my co-religionists;

for the latter especially, who in many instances are dependent for a living on the good will of their Protestant employers. The doctrine that "the end justifies the means," would justify Catholics in deceiving, robbing, and even murdering their employers and benefactors, provided, for example, they thought it was for the good of the Church.

I appeal to the good sense of Protestants themselves. Is this their experience of their Catholic neighbors and employees? People are very seldom better than they profess to be, and Catholics, neither in theory nor in practice, follow this rule. Why then repeat and perpetuate this cry against them? There are Catholics in this neighborhood who have established for themselves among their Protestant neighbors a reputation for upright and honorable integrity, of which Rev. Mr. Perovial with his quaint eloquent slander cannot deprive them.

I am afraid, Mr. Editor, I have trespassed too much on your valuable space, but I shall watch Mr. Perovial's answer, and perhaps soon ask you for more.

J. J. EGAN.
Thorhill, March 26th, 1889.

THE CATHOLIC CHURCH AND HER MISSIONS.

The History of the Propaganda.

While Protestants are lamenting the ill-success of their foreign missionary work, Catholics may review with a laudable pride the completeness of the measures taken by their Church to further her mission to the pagan world. Not only has she created numerous religious orders supplying trained warriors of the cross, but she had founded or promoted a series of purely missionary institutions, which we shall now briefly present to our readers.

In Italy there is the Urban College for the Propagation of the Faith, founded by Urban VIII. in 1627, and designed for students from those parts of the world where the Sacred Congregation has been dependent missions. Then there is the Seminary of the Apostles, St. Peter and St. Paul, organized by the pious and learned priest Pater Avanzini, in 1867, and completed in 1874 by the munificence of Pius IX. Next may be mentioned the English, the Irish and the Scottish Colleges. The first established by Gregory XIII. in 1579, occupies the site of the English Hospital of St. Thomas of Canterbury and of the Holy Trinity, erected in 1558 for the accommodation of English pilgrims. The second owes its foundation to Ludwig, Archbishop of Bonn, by whose will it passed in 1633 over to the Jesuits. In 1733, however, it was transferred to secular priests, until the French occupation, in 1798. It ceased to exist, and was revived only in 1726 by Leo XII. The third or Scottish College, established in 1600 by Clement VIII., was originally opposite the Church of St. Mary at Constantinople, whence, in 1604, it was transferred to its present site. Another by later foundation is the College for the United States, established by Pius IX. in 1859. At Milan is the Milanese Seminary for Foreign Missions, dating from 1850, and due chiefly to the generosity of Angelus Ranzotti, Patriarch of Venice. Various hosts of a Seminary for Missions among the blacks, established in 1867 by the illustrious Apostle of Africa, Mgr. Daniel Comboni; and Naples educates future Indian Chinese missionaries in the College of the Holy Family. France also possesses several missionary institutions. The Seminary for Foreign Missions at Paris, erected in 1665, with the approbation of Alexander VII and of the French Government; the Irish College also at Paris; the Lyons Seminary for the African Missions, founded in 1836 by Bishop Melchior de Maron Breillat and endowed with three Apostolic Schools in France, Ireland and Spain, and lastly, the College of Brigueles-Sala, built by the generosity of Anthony Brigueles-Sala and his pious wife, Artemisia, in 1855. In Spain is the English College, at Valladolid, owing its origin to Father Robert Parson, S. J., and the favor of Philip II; also, in the same city, the Scottish College, sprung from the generosity of William Semple and his wife, Maria de Ledesma, in 1627. Portugal also possesses an English College, founded by the Portuguese nobleman, Pedro de Continho, and approved by Gregory XV., in 1622. Belgium is provided with the American College of the Immaculate Conception, at Louvain, built by the Rev. Father Kindelkin, for several years Missionary in North America and Vicar-General of the Bishop of Detroit. Holland harbors the Seminary of Steyl, erected in 1875 by the Rev. Father Janssen. Albania supplies a college for the want of seminaries, in that country, in Servia, and in Macedonia, whilst England owns St. Joseph Seminary, of Mill Hill, and St. Peter's School, Freshfield, both established by the present Bishop of Salford, the founder, also, of a missionary college at Baltimore.

The review of so many missionary institutions, due to the Church and her rulers, suggests the question, what are we doing to cooperate with these works? Let us all give a conscientious and practical answer, and then in our lifetime, at least, neither prayers nor alms will fail the Catholic Church and her missions.—*Illustrated Catholic Missions.*

TORONTO ARCHBISHOPRIC.

Little doubt that Bishop Walsh Will Succeed Archbishop Lynch.

Toronto Globe, April 4.

In reference to a rumor that Bishop Walsh, of London, had been appointed Archbishop of Toronto, a Globe reporter saw Rev. Father McBride. Mr. McBride says that nothing official is known, but that the statement is generally credited by the Roman Catholic priests of the diocese, as it is known that the bishop nominated Bishop Walsh for the position as "most worthy," and whoever got that nomination will almost certainly receive the appointment. Father McBride has no doubt that Bishop Walsh will be Archbishop Walsh in a few days.

The vacancy in the Archdiocese of Toronto was caused by the death of Archbishop Lynch in May of last year. Bishop Walsh was born in the parish of Mooncoin, county Kilkenny, on the 24th of May, 1830. From an early age he felt a great desire to enter the ministry. Accordingly after having completed an extensive preliminary course of sciences and classics, he entered St. John's College, Waterford, where he studied philosophy and a portion of his theology with success and distinction. In the fall of 1852 Bishop Walsh carried out his intention of serving God on a foreign mission and left home and friends and native land. Arriving in Canada he entered the Seminary of St. Sulpice, Montreal, and, together with the late Father Synnott, Father Hobin, of Toronto, and several other ecclesiastics of Irish birth, finished his divinity course with credit to himself and satisfaction to his superiors. He received tonsure at the hands of Archbishop Ballarsson, who also consecrated him bishop. On the 1st of November, 1854, he was ordained priest by Bishop de Charbonnel. Brock was his first mission, in which he spent nearly two years. In 1857 he was appointed to the pastoral charge of St. Mary's parish. For a short time he discharged the same duty at St. Paul's. After the consecration of Bishop Lynch, he was appointed rector of the Cathedral, and was again reinstated as pastor of St. Mary's, where he remained until November, 1867, when he surrendered up his charge to enter upon his retreat for consecration. Father Walsh enjoyed the reputation among the clergy of being a sound and deeply-read theologian, well versed in the sacred Scriptures and canon law and a eloquent speaker. He was consecrated Bishop of Sandwich in St. Michael's Cathedral on the 10th of November, 1868, and was installed in the cathedral of Sandwich four days later. In January, 1868, Bishop Walsh, by consent of the Holy See, removed the Episcopal residence to London, and since the following year has maintained the title of Bishop of London. Bishop Walsh visited Rome in 1876, and since that time has quietly superintended his charge.

ARCHBISHOP DUHAMEL'S RETURN.

A Grand Reception to be Tendered him on his Arrival.

Ample preparations are being made for the reception to be tendered His Grace Archbishop Duhamel on his return from Rome. He will be met in Montreal by a large delegation who will accompany him to Ottawa by the C. P. R. At the Pacific depot he will be met by a large number of citizens in carriages and on foot who will escort him to the Basilica, where the address will be read in English and French. There will be no addresses from societies and both will be in the name of the citizens of Ottawa.—*United Canada.*

THE END NOT YET.

Ontario People Inclined to Continue the Jesuits Agitation.

OTTAWA, April 5.—The vote of thanks tendered to Col. O'Brien and Mr. Barron by the recent meeting of citizens in the Opera house was conveyed to those gentlemen to the Parliamentary Library by a committee appointed for the purpose. Both gentlemen made suitable replies, Mr. Barron informing the deputations that this parliamentary action on the Jesuits question had been fully endorsed by the Liberal committee of South Victoria, Roman Catholics as well as Protestants approving of his course. A big Protestant demonstration is to be held at Bell's Corners on Wednesday, the 17th inst., to protest against the Jesuits' estates act. County Master McElroy has instructed the county secretary to call a mass meeting of all lodges in the county. It is not intended that the demonstration be confined to members of the order, but every loyal Protestant of Charlottan is invited to take part and resent what is designated as the insult that has been offered to Her Gracious Majesty Queen Victoria by the interference of His Holiness the Pope in Canadian legislation. The chief speaker will be Rev. W. J. Hunter, D.D., of Toronto.

ARCHBISHOP WALSH.

The Wisdom and Men Foretold Which Has Distinguished His Actions.

Ireland has unquestionably been unfortunate in many things, but surely it must be conceded she has also been vouchsafed exceptional good fortune in at least one important particular. Where is there a country that can point to such an unvarying succession of illustrious prelates?—eminent either for conspicuous piety or for far-seeing statesmanship, or for both, but ever mixing with their higher qualities a guiding and guarding patriotism that won for them the love and confidence of their compatriots, whilst it paralysed not merely the actions, but frequently even the very intentions of their enemies. Truly, Ireland may be both proud of and thankful for the signal providence which has seemed to direct the appointment of its highest spiritual guides, for they have always been found equal, not only to the trusts of their sacred office, but to the ungenerous responsibilities too frequently forced on them by the position of their country. At the present moment we happily possess a striking example of this marvellous adaptability of "the man to the time" in the Archbishop of Dublin. Ever since his appointment Dr. Walsh has been adding proof to proof and emphasizing the wisdom which placed him in his exalted and onerous office, and he has been doing so with more serious and important difficulties, or administered with such tact and ability. Nothing affecting the spiritual or material interests of his co-religionists, or indeed countrymen, seems too trivial or profound for his Grace's earnest attention, and no sooner does he attempt the elucidation of a question than it assumes new and generally truer aspects. During the past week he has afforded another couple of powerful instances of his faculty for disentangling important issues from the mass of specious misrepresentation or obtrusive falsehood with which interest or bias may have surrounded them.

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Leo XIII. to the Nations.

The N. Y. Catholic News has received the following special cablegram:

Rome, March 23.—Information from a very reliable quarter warrants me in saying that one of the most important encyclicals ever held under the Seal of the Vatican is now in course of preparation of Leo XIII. This encyclical has already been noticed, and it was said to be intended as an argument for the maintenance of the peace of Europe, but according to more informed, it will be an appeal to the European nations for a final settlement of the question of the temporal power. Premier Crispi and the Italian Cabinet have long known that the Pope had such an idea in mind, and it was this knowledge that made them bring pressure to bear against Gladstone and carry out his intention of calling on the Pontiff. Crispi feared that Gladstone, who had been credited as favorable to the idea of arbitration, would sanction the scheme of His Holiness, and that the appeal of the Pope would go before the world with the recommendation of an English statesman, who, more than any other, had worked intermittingly for a "United Italy."

The occupation of Rome was permitted by the European powers under certain conditions, expressed in the Papal guarantees. These guarantees have been violated, and the appeal of the Pope for reconsecration must receive attention. Italy's two alien (Germany and Austria), recognize the depressed condition of Italy under its present anti-Papal policy, to be strong under its present anti-Papal policy, and are known to be in favor of the restoration of the Leonine City. Emperor Francis Joseph has never recognized the occupation, and refuses to pay the visit he owes to King Humbert in the Eternal City. The letters that have been pouring in from the Bishops of every country proclaim the universal interest in the question, and have forced its attention more firmly on Old World politicians, who see at the horizon's rim the cloud that presages a storm in the world of diplomacy. The encyclical is expected to be published about the time the new penal code goes into effect, in June next. It is stated that the King of Belgium may be appointed to decide the dispute. Neither Humbert nor Leo XIII. could object to this. King Leopold is friendly to the Roman Pontiff, and Humbert has for a long time sought to have the Italian Crown Prince considered as the future husband of Leopold's daughter.

New York, April 4.—A vagrant, who died in St. Luke's hospital last month, proves to have been E. C. Daniels, who in 1870 was a trusted cashier in a Boston bank with a happy family with whom he resided in a suburb of the city. He robbed the bank of \$28,000, served a short term in prison, was pardoned, again betrayed his employers' trust and coming to New York became an outcast, finally dying a pauper's death.

Dr. Millman has resigned his position as Assistant-Superintendent of Rockwood Asylum. He removes to Toronto and enters upon the practice of his profession there.

GOODWILL TO AMERICA.

What "Jingo" Audiences Think of U. S. Soldiers.

NEW YORK, April 3.—Mr. G. W. Smalley's London cable to the *Tribune* says: "A curious proof of British goodwill to America was furnished by last night's performance at the 'Alhambra.' The new military ballet there brought out introduces the troops of different nations as guests at Portsmouth. Their reception varied greatly, but the most popular of all according to the morning papers were the American soldiers. France came next, then Italy, while both Germany and Russia were roundly hissed. Much hail audiences are, no doubt, peculiar, but not to be despised. It was a music hall which set Jingoism going in 1878. Note also that the appearance of the Royal Irish Fusiliers was greeted with cries of 'Good old Parnell.' More solid evidence of our English cousins' feeling is supplied by the Queen's message of sympathy in reference to the catastrophe to the American vessels at Samoa, and by messages from the British squadrons. The last are here thought more remarkable than the Queen's. Very striking also is Admiral Hornby's letter. He is by common consent the most accomplished of British admirals, and it means much when he takes pains to point out that the good fortune of the British ship Calliope implies no superiority in seamanship over her less fortunate comrades.

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ARCHBISHOP DUHAMEL'S RETURN.

A Grand Reception to be Tendered him on his Arrival.

Ample preparations are being made for the reception to be tendered His Grace Archbishop Duhamel on his return from Rome. He will be met in Montreal by a large delegation who will accompany him to Ottawa by the C. P. R. At the Pacific depot he will be met by a large number of citizens in carriages and on foot who will escort him to the Basilica, where the address will be read in English and French. There will be no addresses from societies and both will be in the name of the citizens of Ottawa.—*United Canada.*

Leo XIII. to the Nations.

The N. Y. Catholic News has received the following special cablegram:

Rome, March 23.—Information from a very reliable quarter warrants me in saying that one of the most important encyclicals ever held under the Seal of the Vatican is now in course of preparation of Leo XIII. This encyclical has already been noticed, and it was said to be intended as an argument for the maintenance of the peace of Europe, but according to more informed, it will be an appeal to the European nations for a final settlement of the question of the temporal power. Premier Crispi and the Italian Cabinet have long known that the Pope had such an idea in mind, and it was this knowledge that made them bring pressure to bear against Gladstone and carry out his intention of calling on the Pontiff. Crispi feared that Gladstone, who had been credited as favorable to the idea of arbitration, would sanction the scheme of His Holiness, and that the appeal of the Pope would go before the world with the recommendation of an English statesman, who, more than any other, had worked intermittingly for a "United Italy."

The occupation of Rome was permitted by the European powers under certain conditions, expressed in the Papal guarantees. These guarantees have been violated, and the appeal of the Pope for reconsecration must receive attention. Italy's two alien (Germany and Austria), recognize the depressed condition of Italy under its present anti-Papal policy, to be strong under its present anti-Papal policy, and are known to be in favor of the restoration of the Leonine City. Emperor Francis Joseph has never recognized the occupation, and refuses to pay the visit he owes to King Humbert in the Eternal City. The letters that have been pouring in from the Bishops of every country proclaim the universal interest in the question, and have forced its attention more firmly on Old World politicians, who see at the horizon's rim the cloud that presages a storm in the world of diplomacy. The encyclical is expected to be published about the time the new penal code goes into effect, in June next. It is stated that the King of Belgium may be appointed to decide the dispute. Neither Humbert nor Leo XIII. could object to this. King Leopold is friendly to the Roman Pontiff, and Humbert has for a long time sought to have the Italian Crown Prince considered as the future husband of Leopold's daughter.

New York, April 4.—A vagrant, who died in St. Luke's hospital last month, proves to have been E. C. Daniels, who in 1870 was a trusted cashier in a Boston bank with a happy family with whom he resided in a suburb of the city. He robbed the bank of \$28,000, served a short term in prison, was pardoned, again betrayed his employers' trust and coming to New York became an outcast, finally dying a pauper's death.

Dr. Millman has resigned his position as Assistant-Superintendent of Rockwood Asylum. He removes to Toronto and enters upon the practice of his profession there.