

THE CATHOLIC HISTORY OF ENGLAND.

The Interesting Periods Reviewed by Cardinal Manning.

The first period of the Catholic history of England, writes Cardinal Manning, was a period of Christian liberty; England was united. For I may say that unity of England was the work of the Church. There were seven kingdoms in England, and at last these were reduced to three and for two hundred years these three continued in a perpetual warfare with one another. Nevertheless, bishops and priests, and pastors and churches covered the land, and there was union among the people; the faith prevailed and England became one people—one in name. In those days the bishops and priests of the flock were chosen and consecrated by the Church. It had its councils, its synods, its laws. In those days the poor had their patrimony, for the possessions of the Church was shared between the pastors and the people, and possessions of the Church are the patrimonies of the people. In those days men of royal blood were bishops and priests at the altar; princesses of the royal blood were abbesses and humble nuns in convents. England and Rome were united in a living unity. Such was England in the time of the Saxon Kings. Every Saxon King who ascended the throne took the royal oath—the coronation oath—that he would observe with judgment all the liberties of the Church. The period represented the whole spirit and the whole life of King Edward.

In the second period what was it? Saints became few. I hardly venture to say how many have been found in these four hundred years. I have tried to count up, and I have only found some twelve or thirteen. Some might find more, but compared with the saints of Saxon periods they are like the scant stalks of wheat here and there as compared with the well sown field. In those days no councils could be held without the consent of the King, no cannons could be sanctioned without the royal assent, no tribunal could excommunicate the servants of the King; no bishop could be elected without the royal nomination or permission to elect, and the patrimonies of the poor were seized. There was continued legislation growing more and more severe against the liberty of the Church, until at last that period was summoned up in Henry the Eighth. This is a dismal story; England was a vast monarchy; it became a great commonwealth, and it became less and less in the kingdom of God until at last it was separated from it in Henry the Eighth's time.

Of Christian England of the last period what shall I say? I can only say this, that the bondage of the previous four hundred years which the royal edicts and Acts of Parliament had inflicted no longer exists. There is now no persecution. The Church has now its Bishops of King Edward; its patrimonies, it is true, are gone, but whatever she possesses is joyfully shared by the poor. The same law of charity prevails to day as did of old; the pastors, though but few are faithful in their fidelity to the infallible, Church of God. How, how will it end. There have been two movements; the one going down deeper and deeper and further from the light of faith. The latitudinarianism and the free thinking and infidelity that prevailed at the end of the seventeenth and the beginning of the eighteenth century have brought Christianity to this—a denial of the Divine revelation of Christianity. The Holy Scriptures are rejected. The other is an approaching to the doctrines of the Catholic Church. Men began to believe in these doctrines little by little. First of all, there was a belief in the conversion of sinners, then they became to believe in Baptism and its effects; then men began to read the New Testament; men found that there was a Church, and that that Church was to be spread all over the world. Then there came the question, what is it, and how is it to be perpetuated? By the providence of God the Church has been again established in this land, and after a period of four hundred years has been established in all its fidelity, in all its imperishable power. Surely this is not without the finger of God. Then came the answer to the question of the English people—the authority of the Church is Divine, the Church is here; it is visible, and it is God that speaks to you. That was beginning to be recognized, and some were turning to the Church like flowers of the field to the light that shines. The people of England believe in Christianity; they believe in Divine Revelation; they have a suspicion of all human teachers. Surely the Catholic Church is expanding in this land. Down to the year 1830 it was in the Catacombs; no-

body saw it, nobody heard of it. After that year it came into the light of day, missions were opened, and men began to listen to some of them; they began to hear the Catholic faith preached for the first time. Is the desolation of England to last forever? Will the blood of our martyrs, crying to heaven for grace, to be of no avail? Will all the saints of Saxon times and the great martyr of England, who laid down his life for liberty, be unheard? Will Edward, King and Confessor, lift up his hands in vain for this land of ours? Surely not. There is a time coming, I must believe, when men will receive the light of faith, and enter into the Church of God.

POLITICS NEXT TO RELIGION.

Gen. Joseph R. Hawley made some remarks at Hamilton College the other day which deserve the attention of young men generally. It is rather fashionable for the college young men to take a gloomy view of politics and politicians and to flatter themselves that is a mark of intellectual superiority to despise politics. Of course this way of looking at politics is a sign of ignorance and conceit, and yet there are people whose insuperable stupidity allows them to go through life proud of their ignorant contempt of politics, that is, of the theory and practice of the great and noble science of governing States.

"Next to the preaching of God's Word," said Gen. Hawley, "there is no calling better fitted to call out all that is true and lofty in manhood than that of the true politician." And yet there is a school of shallow pessimists who would have young men believe that politics is a vulgar and corrupt trade, in which intelligence and honor and high public aims have little or no place. But Gen. Hawley is right, nor is his language extravagant. The subject of politics is the welfare of the people; and what could be more lofty? Whatever their shortcomings may be, the politicians are in the main men of worthy purpose. They represent the people, and to say that they are all corrupt and vicious is to calumniate the people.

THE MOST REV. DR. WALSH ON THE PROSELYTIZING SYSTEM.

The Archbishop of Dublin, in a letter to the Freeman, says the time has indeed come for a thorough-going, uncompromising, and unsparring exposure of the proselytizing system and of its iniquities. I rejoice to see that this great good work is at length taken in hand. I am myself in a position to testify to the deep feeling of abhorrence, most unreservedly expressed to me on more than one occasion with which this shameful system, and the mean and dishonorable proceedings of its agencies, and of their paymaster and patrons, are regarded by not a few prominent members of the Protestant Church in this city. The existence in Dublin of this system of bribery, so widespread in the ramifications of its well-organized agencies among our poor, has made it impossible for me to give countenance to the participation of Catholic ladies as the work of some committees for charitable and benevolent purposes which have from time to time been brought under my notice. I can have no guarantee that they may not be turned to an account, either now or at some future time, by some overzealous Protestant members for the purpose of that nefarious system of bribery, to which you are now in so timely a way dissecting the attention of the public. Whether justly or unjustly the belief that in his Grace, Lord Plunkett, the Bird's Nest system finds a powerful protector, is widely entertained among the members of the Protestant as well as of the Catholic community in Dublin. I have myself been frequently assured by benevolent Protestants who have come to me from time to time in reference to charitable works, such as those to whom I have already alluded that they do not share the views of the Archbishop on this matter, and that they are prepared, if necessary, publicly to express their repudiation of them. Speaking more than twelve months ago, in reply to an address presented to me by the managers of an institution for the protection of poor Catholic children from the wiles of the proselytizers, I used the following words—"It is indeed incredible that a traffic so disreputable should not long since have been put down with a strong hand by the responsible authorities of that religious denomination in whose supposed interest its operations seem to be carried on." High-sounding appeals for peace and good-will benevolence of brotherly union among the numbers of various classes and creed of which our complex social organization is composed, are good things in their way. But something else is more urgently needed just now; and the beginning of it must be an outspoken; authoritative

repudiation of all sympathy with the Birds' Nests and all kindred organizations for the demoralization of our poor, and for the ruin of their souls and of the souls of their children.

PROBABLE CRISIS IN FRANCE.

Over the Action of the Chamber in Cutting Down Appropriations. Paris, November 23.—The Chamber of Deputies to day voted in favor of a reduction of 628,000 francs in the expenditure of the central administration and a reduction of 150,000 francs in payment to the finance ministry. The Chamber referred the question of other reductions to the consideration of M. Sadi-Carnot, the minister finance. After several divisions it was decided to discuss an amendment reducing other credits demanded by the Government. The attitude of the Chamber of Deputies toward the Government has created a sensation. Reports are current that several members of the Cabinet are about to resign, and that four under secretaries have already tendered their resignation.

A CURE FOR DIPHTHERIA.

Dr. Delthil, a French physician, says that a sure cure for any ordinary case of diphtheria is to utilize the vapors of liquid tar and turpentine so as to dissolve the fibrinous exudations that choke up the throat and lead to such fatal results in that dreaded disease. Delthil's process is simply this: He pours equal parts of turpentine and liquid tar into a tinpan or cup and set fire to the mixture. A dense resinous smoke arises, obscures the air of the room. "The patient," Dr. Delthil says, "immediately seems to experience relief; the choking and rattle stop; the patient falls into a slumber, and seems to inhale the smoke with pleasure. The fibrinous membrane soon becomes detached; and the patient coughs up microbes. These, when caught in a glass, may be seen to dissolve in the smoke. In the course of three days afterward the patient entirely recovers." This treatment has been tested in New York recently and with gratifying results. It is based on the theory that diphtheria is due to the rapid multiplication of living fungi, which are killed by the fumes of tar and turpentine. Indeed, all successful treatment of diphtheria is by the use of medicines which destroy low forms of insect life.

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Ecclesiastical Directory

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