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The Catholic Record.

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REV. GEORGE R. NORTHGRAVES. THOMAS COFFEY.

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LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1900.

the Editor of THE CATHOLIC RECORD, Out: For some time past I have read ble paper. THE CATHOLIC RECORD, rulate you upon the manner in which it is published.

It is matter and form are both good; and a bruly Catholic spirit pervades the whole.

Therefore, with pleasure, I can recommend it to the faithful.

Classing you, and wishing you success.

e faithful.
seing you, and wishing you success.
Believe me, to remain,
Yours faithfully in Jesus Christ.
†D. FALCONIO, Arch. of Larissa,
Appet. Deleg.

London, Saturday April 19, 1902. THE PROGRESS OF THE CATHO-LIC CHURCH IN GREAT BRI-TAIN.

The Protestant religious press have very jubilantly proclaimed that the Catholic Church has made little or no progress in England and Scotland during the last fifty years, and it has even been asserted that it has made no progress whatsoever.

This is so far from being the case that very substantial progress is shown each successive year in the official reports sent in by the secretaries of different dioceses to the compilers of the Catholic Directory.

For the year 1902 these reports show that there are now in England and Wales 17 Archbishops and Bishops, much as the institutions established 3018 priests and 1572 churches: in Scotland 7 Bishops, 482 priests and 354 churches, making a total of 24 Bishops, 3,500 priests, 1926 churches. Of the secular clergy, 172 are invalids retired from the active ministry, and a few are resident abroad.

According to the Encyclopedia Brittanica the number of Catholics in Eng- following manner: land and Wales was 916,600 in 1854. 982,000 in 1866, and 1,000,000 in 1877. with 12 Bishops, 1 Archbishop, and 1892 priests.

In Scotland the Catholic Church had in 1888 six Bishops and 341 priests, so that the increase in the number of clergy was more than 59.5 per cent. in England and Wales in 25 years, and more than 41 and one third per cent, in and Wales.

contrary, keep pace with with the progress of the age, we may safely infer that the percentage of increase of the their profits lie. Catholic population is about the same as that of the number of priests, so that there has been a very substantial pro-

but this is not due to any want of vital- sale. ity in the Church, which keeps pace suffered, and is still suffering.

In forty years the population of Ireland has decreased by one half, owing to the general oppression of the people by be more profitable. absentee landlordism, evictions and over-taxation. The condition of Ireland is due entirely to misgovernment; and it is no wonder that the people are disbut so far as the progress of the Catho- is expended for public improvements. lie Church is concerned it is quite satisfactory when the condition of the cessful in England we see no reason people is taken into consideration. But why it should not succeed quite as well land, the Church has not only held its italists who might be willing to enter with equal pace as these countries have progressed.

reasonably expected in Ireland, if the all circumstances, "an infamous trafcountry had been paternally ruled, has fic." at all events accompanied the Irish race to the countries to which it has emi- A NEW MOVE IN ITALIAN POLIgrated, especially to the United States. but also to Canada and Australia, and even to Brazil and Argentine.

The jubilations of the anti - Catholic Catholicism in Great Britain are without any solid foundation; and the fact that there are annually over eight thousand conversions to the faith in England alone, gives the assurance that progress in the future will equal if not surpass that of the past.

In another way there is a hopeful future for Catholicism in England and Scotland. High Churchism in England has caused hundreds and thousands of serious-minded and thinking people of The Socialists there are permeated with the Church of England to become Cath- the principles of Anarchism, and as olics. They have reasoned that if the Anarchism is so menacing a force in Church of England in the past has erred Italy, we should not be surprised if the by rejecting doctrines which are now Holy Father should recall his prohibiacknowledged to have been handed tion to Catholics to take part in the down by a constant tradition from the politics of the country in order to ar-Apostles, and that, therefore, it is much rest the progress of Anarchistic prinsafer for them to embrace fully the ciples which the Church necessarily reteachings of the Church which has gards as abominable. maintained her claim to infallibility and or in the past.

The same reasoning applies to Scot- years. that country is concerned. In the occupation of Rome by Italian troops, Scotch Episcopal Church High-Church since which time, by command of the Pope ism was secured a more sure standing the Catholic party have abstained from than even in England, for the reason taking part in elections, but have left that there has been in Scotland less in- the matter entirely to the management terference from outside than is the of those who went with the government case in England; the reason for this in maintaining the occupation. being that the Episcopal Church in Scotland is not established. Thus thou- will take place in the composition of sands of people in both countries recog- parties in the Chamber which will be nize that if there is a true Church of almost revolutionary when Catholics Christ on earth, she is that Church begin to go to the polls. We do not which has maintained the truth venture to predict what will be the rethrough adversity and prosperity, sult of this new policy should it be inthrough times of persecution and peace with the same equanimity, holding fast to the faith once delivered to the Saints by our Blessed Lord Himself.

A NOVEL PLAN OF TEMPERANCE REFORM.

Some temperance workers in England are endeavoring to work a temperance reform on a basis which certainly appears at first sight to have in itself the elements of incoherency and inconsistency, yet it is claimed that the plan has been successful insomuch as its object is to diminish the sale of intoxicating liquors by encouraging the sale of nonintoxicants; and it is just here that the apparent inconsistency lies, inasunder the plan sell liquors. Thus in discouraging their sale they seem to be working against their own interests.

This plan of reform is being carried on by a company called "the English Public House Trust," and it is said that there are now twenty-two public houses carried on by the Trust in the

Licenses are secured by the Trust to carry on saloons, and in this way the ordinary saloons are prevented from sewould otherwise be the case.

The Trust saloon-keepers sell beer and liquors of all kinds, as well as food Tipperary, Ireland. Mr. Moran ap-Scotland in 14 years, which is a still Thus they have no interest in the sale word to say for the priests of Ireland, greater increase than that of England of intoxicants, though they have in that for he says he hopes to see that country From the fact that the preparatory est leads them to push the sale of all requirements of candidates for the goods except intoxicants, and naturally priesthood are not relaxed, but, on the they will discourage the use of intoxi-

As a matter of course, only philanalien legislation from which Ireland has looking for much personal gain form

promoters of this trust, and it is said that the shareholders receive 5 per contented under such circumstances; while there is a handsome surplus which

If such a system has proved so suc in prosperous England, Wales and Scot- in Canada, if we could only get capown, but has gone forward more than upon the enterprise, but we do not suppose that the more rigid prohibitionists would show any favor to such a com-

TICS. A telegram from Rome states that the Voce della Verita, a Catholic organ, publishes an article which intimates press at the supposed decadence of that the prohibition against Catholics participating in the Italian elections to arresting the progress of Socialism. It is to be understood that the sense in which Socialism is here taken makes the word almost if not quite identical in meaning with Anarchism.

sense much modified from that which it not of the household of the Faith. signifies on the European continent. About forty years ago there could be

The cablegram adds that there is apostolicity by constantly teaching these some sensation caused by this announcevery doctrines, than to remain in a ment, as the fact of Catholics taking Church which by her recent develop- part in Italian politics must have a nents admits that she was in serious er- more important influence than any event which has occurred in thirty

and, so far as the Episcopal Church of It is now thirty-two years since the

It is easy to be seen that a change augurated, but we cannot think otherwise than that religion will profit greatly by the change, not only in the impetus which will be given to the cause of Catholic education, but also in all matters which affect the relations between the Church and the State.

It has been said that 50 per cent, of the voting population have abstained hitherto from voting in obedience to the Pone's commands. The doubling of the vote to be cast in future cannot do otherwise than change radically the complexion of the Chamber and the Government, and it seems to us that it will have far-reaching effects in increasing the respect for the Pope himself and for the interests of the Church. It will be certainly an effective blow to Anarchistic Socialism, and it remains to be seen what will be the effect in the relations of the State to the Church.

REV. MR. MORAN, METHODIST, FROM CLONMEL.

For some years we have been enjoying a period of peace and good-will amongst the different classes of our people in London. We were, therefore, sorry to read in the Free Press of curing licenses in so great a number as last Monday a report of a lecture de- and an account of the Consecration Serlivered by the Rev. Mr. Moran, Methodist, who comes from Clonmel, County and temperance drinks. The managers pears to be on the usual mission. He are paid salaries and a commission on delivers a lecture, takes up a collection sales of all goods except intoxicants. for his church, and has an unkindly of all other goods. Thus their inter- yet free from drink, priestcraft and political agitation. It is not the custom of the Episcopalian clergymen, when touring on this side of the ocean, cants in order to effect large sales in to tell everybody that the people of temperance drinks and food, wherein | England are drunkards; nor are Scotch Presbyterian clergymen given to the England, followed by an explanation No liquor is sold to children, and all habit of proclaiming to the world the of its doctrines and principles, which profits beyond 5 per cent. are to be ex- weaknesses of their fellow-countrymen. pended for public benefits, such as read- It remains for an Irishman to come and gress made by the Church under every ing rooms, gymnasiums, billiard rooms, leave the impression on the minds of to all to build their faith on that corner aspect both in England and in Scot- etc. The liquors are sold on the prem- those who listen to him that Ireland is stone, which is Christ, and to conseises for the sake of bringing those who a nation of drunkards. Statistics re-In Ireland it is to be regretted that drink such beverages within the influcently published, however, prove that the progress, so far as the Catholic ence of better surroundings, and not the consumption of drink in the Emerpopulation is concerned, is backward, for profits to be derived from their ald Isle is very much less per capita than either in England or Scotland.

We might say to the Rev. Mr. Moran, with the prosperity of the people. The thropic people who aim at bettering the what the whole world knows, that Ireland diminution in numbers is due to the bad condition of people in general, without is to-day the most moral and the most crimeless country in the world. And to this trust, as they who seek larger and the Irish priests is mainly due this satissurer profits on their money will invest factory condition of affairs. Why, then, it other ways which they may expect to does he speak in such an uncharitable and unChristian manner of the priests of Lord Grey is one of the chief English | Ireland? The rev. gentleman tells us that in the past ten years the population of Ireland has decreased a quarter cent. dividends with great regularity, of a million. And yet he hopes to see his country free from political agitation! Surely, if the population has decreased at such an alarming rate-and there is not the slightest doubt that it hasthere is abundant reason for political

agitation. Before the Rev. Mr. Moran extends we trust that some of his brethren will advise him to be more Christian-like in Whatever progress might have been promise with what they regard as, under his expressions regarding his fellowcountrymen. He tells us that his grandfather and his father were Methodist divines. Possibly they were. But how men bearing grand old Irish names bewill shortly be withdrawn with the view Schools," to which people were invited wished his hearers to believe that the

word Socialism is frequently used in a why we find men bearing Irish names ing of Augustine on the isle of Thanet, ing: "Eleutherius now in the twelfth heard in the streets of Dublin a ballad explaining the condition of things during the famine period. We still remem ber one verse in which a rollicking Irishman was made to say:

"Then come along to Merrion Square, And as sure as my name is Reilly, Every murtherin' thief 'll get mutton and beef If he prays wud Mrs. Smiley."

Mr. Moran, you ought to be ashamed of yourself. You come from Clonmel, Ireland, three thousand miles away, to make collections amongst the Methodist people of Ontario for a meeting house which you are about to establish in that town to cost about \$900. And you fancy that collections will be all the more generous if you make

sneering allusion to "Popery." Please let us introduce you to a distinguished Protestant resident of Limerick, Mr. Robert Gibson. You will probably know him, as Limerick is only a short distance from Clonmel. This is what Mr. Gibson has to say, and we hope you will read it carefully and take it to heart: "I have lived for fifty-eight years

among the Catholics of the south of Ireland, where we are in a minority of about one Protestant to forty Catholies. I am well known as being a Protestant and a Freemason, yet I hav never been persecuted, insulted or anoyed about my creed by the section of ny fellow countymen who are suppos those who don't know them, to be se, bloody, and brutal Papists, nor by the 'tyrant priests.' The more I know of my Roman Catholic countrymen and women the more I learn to esteem and respect them. If the Irish Church Missionary Society wants work, let them work among their own sects If they want Irish Roman Catholics made Christian men and women,' they say, let them subscribe to Christian Brothers, or to St. Ita's House (Catholic institutions), where boys and girls are taught to be not only The Christian Brothers' work and the St. Ita's House work is more truly Christian work done in a Christian spirit, and does more real good in a year than all the work of the proselytiz ers that ever tried to pervert their low Christians who differed from them in matters of doctrine."

THE CENTRE OF CATHOLIC UNITY.

Our attention has been called to the Consecration Service of a new Anglican Church in Woodstock, by the Rt. Reverend Bishop Baldwin of this city. The church is dedicated to St. Paul, vice appears in the Woodstock Daily Express of the 7th inst. The sermon preached by the Bishop

was based upon the text Ephesians ii. 20: "And you (Ephesian Christians, fellow citizens with the saints, and of the household of God) are built upon the foundation of the Apostles and prophets, Jesus Christ Himself being the chief corner stone.' The Bishop applied these words to

the Church of England, giving, we are told, "a resume of the history of the doctrines and origin of the Church of was closed by a reference to the wants crate themselves anew to His service.

"Any Church," he continued, "which conforms to the creeds to which we subscribe, must have three qualifications. It must represent antiquity, it must represent the Church of the Apostles: it must be Catholic in doctrine, that is, represent the universal Church; and it must be assured that that doctrine has come in ubnroken succession from primitive times until the present day.

The Bishop said then that "we have three creeds. In those creeds, what article no e we added to, or what subtracted from the Word of God?

"The history of the origin of the Church of England shows that she is primitive in her origin as well as in her doctrine. Her being extends back to such early times that it is impossible to speak with certainty of the time and place of her birth. Before Roman soldiers invaded British shores, before the landing of Augustine, there existed a native British Church. In the cenhis tour in this country much further turies that it has existed, it has gor through fierce storms, but it still stands unshaken on its foundation. Whatever earthly prosperity or adversity it may have had, it claims that its doctrine have been carried down from the living oracles of God's eternal truth."

The picture is a pretty one, undoubtedly, and we must give credit to come the followers of John Wesley is the Right Reverend Bishop Baldwin for easily explained. Many years ago, the graphic and eloquent description when the people were starving, the he has given of the glorious ancient "Missionary" societies sent food to the British Church; but his history is at impoverished districts. There were es- fault in the matter, whereas he applies tablished institutions known as "Soup the facts as if he really believed and to come for food. They were refused ancient British Church was identical any relief, however, unless they re- with the modern Church of England, nounced the Catholic religion. A few whereas it was the Catholic Church weak - minded and starving creatures in communion with the See of Rome were found willing to sell their faith for | that was planted in Britain at the early

but not so early as stated by the Bishop, place holds the office of the episcopate namely, "before Roman soldiers invaded British shores."

vear 55 before Christ, and in 54 before Apostles, and the preaching of the truth Christ defeated Cassivelaunus. The have come down to us." Roman conquest was completed by the 40th year of Christ, and we have no evidence whatsoever that even at this the heretics Marcion and Valentinus, date there was a Christian Church in says: Britain. The Bishop is evidently greatly astray in his statement.

Tertullian, who began to issue his vritings toward the close of the second century, relates that Christians were numerous in every rank of society in his time, so that they filled even the army. It is certain, therefore, that in that century there were Christians among the Roman soldiers occupying Britain and we cannot doubt that they assembled regularly to worship God. Moreover, it is probable that these zealous worshippers made converts among the islanders. There is no evidence, however, that any large number of Britons had become Christians before the conversion of King Lever-Maur, called by the Latins Lucius, most probably in the year 183.

But was it the modern Church of England which Lucius joined? Certainly not; for according to Bede and all the ancient historians the two missionaries Fugatius and Damian, called n the British tongue Fagan and Dwyan, were sent to Britain by Pope Eleutherius; and William of Malmesbury and Tesserius state that in the archives of the Abbey of Glastonbury they found the record of the fact that these two missionaries were sent by the Pope in response to the request of Lucius.

It is evident, therefore, that the ancient British Church was in communion with the Pope of that early day, and acknowledged the universal jusisdiction of the Pope, which was then everywhere recognized. The British Church was not a Church established independently, and teaching doctrines of its own invention, as does the modern Church of England; but it taught the doctrines of the universal Church, in communion with the Pope, and the Archbishops of Canterbury succeeding Fugatius constantly recognized the universal jurisdiction of the Tertullian, who wrote only a few

years after the baptism of Lucius, spoke of the British Church as part of Pope's supreme authority. the one universal Church, saying in which are inaccessible to the Romans, made that the faith of the period reman Empire, but these localities must have had their faith through the British Church of South Britain, and, there- Timothy. (iii. 15.) fore, indirectly, at least, from Rome, equally with the latter who had it directly from the same source.

tions of the universal Church with faith, and established a new episcopate, Rome at this period?

In Lyons the Church had already therius in the Greek Patrology.)

in communion with the Pope, and acknowledged his jurisdiction over them.

same Irenæus wrote his famous book selm. against heresies, in which that illustrious Martyr and Bishop says:

"It would take up too much space here to enumerate the successions of all the Churches by pointing out that tradition which the greatest, and most ar cient and universally known Church of Rome, founded and constituted by the two most glorious Apostles Peter and Paul holds from the Apostles · · · for to this Church, on account of (its) more powerful principality, it is necesthat every Church, that is the faithful everywhere (undique) resort, in which (Church) the tradition of the Apostles has been always preserved by those who are on every side." This undoubtedly means by the auth-

orities of the Church in Rome, as is shown by what follows. Irenaus then shows the succession of

Eleutherius from the Apostles Peter rity. As regards Augustine, we shall and Paul whom he joins together as the

It is true that in this country the a mess of pottage. Hence the reason date he indicates, long before the landfrom the Apostles. By this order, and by this succession, both that tradition Julius Caesar invaded Britain in the which is in the Church from the

Tertullian also, a few years after the baptism of Lucius, while condemning

"They at first believed in the doe trine of the Catholic Church in the Church of Rome under the episcopate of the blessed Eleutherius until by reason of their ever restless curiosi which the brethren avoided, being or and again expelled . last condemned to the banishment of a perpetual separation, they dissemin ated the poisons of their doctrines.

Why should Tertullian thus appeal to the teaching of the Church in Rome as the test of true faith, whereas his obed. ience was due directly to the Bishop of Carthage, unless it were that the authority of the Roman Pontiff extended over all the patriarchates of the Chris. tain world? At the Council of Arles held in 314

the Western portion of the Roman Empire, which was then under the rule of Constantine, was represented, and from Britain the names of three Bishops have been handed down : Eborius of York. Restitutus of London, and Adelphius of Colonia, Londinensium with his deacon Arminius. This Colony is understood to be Colchester. Pope Sylvester was represented at this Council by two priests, Claudianus and Vitus, and two deacons. The object of the Council was to condemn the Donatist heresy, which was done, and the acts of the Council were signed by the British Bishons along with the rest At the head of the list are the names of Pope Sylvester's delegates, inferior through they were to the Bishops in orders, and among the acts of the Conncil is a letter addressed to the Pope in which they all unite in saying: "In communion with the Catholic Church our mother, we salute you, most glorious Pope, with the respect due to you.' Then they report to Pope Sylvester their condemnation of the Donatist heresy, and conclude:

"It is for you whose jurisdiction is

It is evident, therefore, that the British Church agreed with the whole Catholic Church in recognizing the

It is unnecessary to quote further his treatise against the Jews: (chap. 7.) from the writings of the early Fathers, 'The territories of the Britons as it is clear from the citations already are subject, however, to Christ." He ferred to was identical with that of the is speaking here of those parts of North | Catholic Church of to-day, and regard-Britain which the Romans had not con- ed the authority of the Pope as suquered, and which, therefore, were preme as it is now in the Church of civilly outside the dominion of the Ro- God, which is as truly the "pillar and ground of truth" to-day, as when St. Paul so termed it in his 1st epistle to

When Henry VIII., Edward VI. and Elizabeth took to themselves the title of Supreme Head of the Church of Eng-Let us ask now, what were the rela- land, proclaimed a new standard of depriving the lawful Bishops of their Sees, they usurped an authority in the been long established, and in the year | Church which has no justification either 170, forty eight holy confessors of the | in Scripture or tradition. The Church these monarchs established was a nev addressed a letter to the same Pope, organization, with a new supreme Head, Eleutherius, the common father of Chris- a new episcopate without Apostolic tians, who had sent the missionaries succession, and without sanction from to convert Britain, asking him to in- the successor of St. Peter, a new litstruct them in the faith and practices urgy, and new doctrines. It was reof the Church. This letter was taken | pudiated by the living authority of the to Eleutherius by Irenæus, the most il- universal Catholic Church, and it was lustrious among the priests of Gaul, subject to the condemnation uttered by and as the Church of Lyons had lost the Church: Whosoever "will not hear its bishop, Pothinus, by martyrdom, the Church, let him be to thee as the Irenæus returned from Rome with the heathen and the publican." It is farcianswer of Eleutherius, commissioned by cal, therefore, to claim that the Pope Eleutherius to succeed Pothinus Church of England is identical with as Bishop of Lyons. The Pope's letter any Church which existed before it, was addressed "To all the Chu hes of whether Catholic or heretical. It was Gaul which are combatting for the entirely a new thing on earth framed to faith." (See Eusebius, Ecclesiastical suit the whims and interests of its History, and the Letters of Eleu- founders. It got the property of the ancient Church, but this was by an It is clear, therefore, that the open act of robbery; and with the Churches of the world at this time were sanction of a servile parliament it assumed the title "Church of England," but it was not the Church of Fugatius This is the very period when this and Lucius, nor of Augustine and An-

Here we may note that Bishop Baldwin appears to repudiate the Church of St. Augustine, in favor of the ancient British Church.

So recently as during the last Pan-Anglican Council the assembled Bishops made a pilgrimage to the isle of Thanet to celebrate the establishment of the Church of England among the Saxons by St. Augustine, and the Archbishop of Canterbury proclaimed boastingly that he was the successor of Sts. Augustine and Anselm in that

Bishop Baldwin does wisely in tacitly passing over this claim, for the facts are well known that Augustine also received his mission from a Pope, and Anselm firmly maintained the Pope's authomerely quote a sentence from a sermon