ROME AND ENGLAND.

We quote the large portion appended of an opportune article on "Rome and England," contributed by the Rev. W. J. Mulcahy to the Irish Ecclesiastical Record for June :-

Leo XIII. is not only a man of great genius, he is also a man of extraordinary foresight. He knows when and how to speak, at that time and with that power which is all his own, and which is almost unique in the history of the Papacy. In fact, Leo XIII.
seems to speak like a prophet, and to
act like one inspired. Only a few
months ago he startled the Catholic world by the boldness of his design in seeking to re unite the Eastern and Western Churches—Churches divided schism for ten centuries. Opportunists shook their heads. Others centured and condemned. No one approved. Contrary to all expectasave his, which gave it birth, his bold adventure has already borne fruit. and will bear much more in the near future. Within the last few weeks the air was thick with rumor of much subterranean activity between Great Britain and the Vatican, and the rumor is now set at rest, and Europe is cap tivated by an official utterance from the head of the Church, which, in plain language, aims at nothing less than to bring the Anglican Communion within the fold of the See of Peter. face of these facts, it may be useful, and not uninteresting to see what Catholicity was and is in England, and what chances of success have the good

intentions and present action of our great Pontiff. It may, indeed, to some, seem purely visionary, and to the worldly wise the acme of folly, to think, at this period of the nineteenth century, of revolutionary chaos, when the infidel and socialist and anarchist are abroad. and dare openly proclaim their doc-trines—doctrines subversive of law, order and religion alike, that the work done by Henry VIII., three hun-dred years ago, and continuing in to some extent, at least, to the present day, will now be undone; and undone too by a prisoner in the Vatican, who sways no sceptre save that of his own intellect and the light of his own life. The problem becomes more perplexing still when we reflect that when that great schism of the sixteenth century (Reformation I will not call it) was enacted, there sat on the Chair of Peter a great Pontiffgreat in learning and blameless in life, enthroned as a temporal sovereign, backed up by almost every potentate in Europe; and yet with such help, with the aid of a great General Council, he could not stay that heresy which had already begun, and which stopped not in its career of ruin till it divided Europeon Christendom into two warring camps, and tore asunder the seamless garment of Christ. Probably many of my readers may think that to formulate these objections is to demonstrate the hopelessness of answering them. Yet, there are many answers. I shall satisfy myself with two. We have, first of all, to remember that in dealing with nations, as well as in-dividuals, "the ways of God are not as the ways of man." We have to remember that as God did in founding His Church, so He does in extending it—that as with the Apostles, "He chose the foolish to confound the wise, the weak to confound the strong." in the history of all religion there is no proportion between the means He

But the best answer, from a historical point of view, with which we are more intimately concerned in this paper, will, I think, be best found in the answer to that question which I have already asked, and which I purpose giving — namely, what was, and is, the standing of the Catholic Church in England? Three things, I think, are demonstrable and certain regarding the position which the Catholic Church held and holds in England. The first is, that up to the sixteenth century the English Church was in communion with the See of Peter. The second is, that the English people never rejected the Faith, but that they were robbed The Third and last is, that the Catholic Church has within the present century made great advancement, at in constitutional government and social standing. Of each of these propositions let us give a clear, if succinct, proof. Besides the great desire which animates the heart of the Holy Father to see all mankind within the one true fold, it is easy to understand why so great and gifted Pontiff should ardently long to see the Church of England in that proud position she once occupied in Catholic Christendom. Outside Rome, the mother and mistress of all Churches, the source and centre of Catholic unity, one of the oldest Churches of Christendom, is the Church of England Its antiquity dates back to the second century, and perhaps beyond it. Pope Eleutherius XII. in succession from St. Peter, sent Roman mission-aries to England at the earnest request of Lucius, a British king, in the year 180. This is the distinct record Venerable Bede. admits the fact, and denies the infer-

employs and the ends He accomplishes.

This is the first answer.

acy of Rome. Why, then, did not Lucius content himself with sending for missionaries from Gaul, which lay so much nearer? At that moment so much nearer? At that moment there was in Gaul a great and saintly disciple of St. John, the renowned St. Irenews, Bishop of Lyons. Why not apply to him? Because King Lucius had inquired into the principles of the Christianity he was going to embrace, and he knew that St. Peter had been appointed to "confirm" his brethren, the rest of the firm "his brethren, the rest of the Apostles, and to feed the whole flock, sheep and lambs, teachers and taught. This is one striking piece of evidence. While Rome was still Pagan, in the latter half of the second century, England received an accession of religious life from the Bishop of Rome.

And what religion was Rome likely to send? Nothing, certainly, like the Homilies and the Thirty nine

Articles.

To come to another fact. In the first Council of Arles, in France, held in 314, three British bishops, Eborius of York, Restitutus of London, and Adelphinus of Lincoln, attended, and in their joint letter to the reigning Pope, St. Sylvester, the assembled fathers thus wrote: "Joined in the common bond of charity and with the tie of unity of our Holy Mother the Church, we salute the most religious Pope with deserved reverence." In the middle of that fourth century, A. D. 347, the Bishop of London, that same Restitutus sat at the Council of Sardica, in Ill yricum, together with other British Bishops. And what did they pass? They passed the third and fourth Canon, which expressly provides that in cases of contention between Bishops or the deposition of Bishops, appeals should be carried to Rome, because Rome was the See of St. Peter. Was that ancient Church of England like present established institution? Then came the Pagan Saxons, who brought ruin and rapine, and bloodshed and death, into the country they invaded as they brought it into our own when by a base betrayal it was given over to their hands. And when the Christianized Britons were driven into the mountains and valleys of Wales and the rocky regions of Corn-wall by their Pagan invaders, who converted the Anglo Saxons? It was St. Augustine, still sent from the universal centre, from the Rock and Shep-herd of all. Touching and pathetic indeed is that page of history which tells who and why St. Gregory so early and so eagerly sent Christian missionaries to Christianize the Pagan Anglo-When a monk he saw some English slaves in Rome, for the inhabitants of England then consisted merely of slaves and slaveholders. Gregory saw them, and so fair and beautiful were they that, playing on the word, he said: "They are not Angles these, they are Angels." The heart of that holy man melted with pity to see beings so fair and beautiful buried in Paranism and he coverived a great Paganism and he conceived a great desire to convert them. That desire only increased with his years. The man of God never forgets his Master's work. When elected Pope one of the first acts of that great Pontiff was to send monks from his own monastery-of whom St. Augustine was one-to restore the faith to the Anglo Saxons. What relation did that imply between the then Church of England and the

In the eleventh century, St. Anselm, Archbishop of Canterbury, gave an ex-position of the faith of England to King William Rufus in these words, "He who abjures Blessed Peter undoubtedly abjures Christ, who made him Prince over His Church." What relation does that clearly establish be tween the then Church of England and the Church of Rome? In the thirteenth century (1245) the English Bishops and clergy assembled in a National Synod, wrote to Pope Innocent IV., and assured him that "the Kingdom of England was especially devoted to the most Holy Roman Church, and that they themselves are faithful and devoted sons of the most Holy Roman Church." And what relation do these words clearly establish between the then Church of England and the Church of Rome? Again in the fifteenth century (1427) the Bishops of England addressed a joint letter to Pope Martin V. on behalf of Chicheley, who was then Archbishop of Canter bury, and who had been falsely accused at Rome. Their words are: " Mos Blessed Father, one and only undoubted Sovereign Pontiff of Jesus Christ upon earth, with all prompticude of service and obedience kissing most devoutly your blessed feet." In the same year and on behalf of the same Archbishop, the great University of Oxford wrote to the same Pontiff in these words: "We with united hearts, undoubtedly recognize you as the Sovereign Pontiff, the Vicar of Christ upon earth, and the most true successor of St. Peter.

Church of Rome?

And what relation do these words clearly establish between the then Church of England and the Church of Rome? One more testimony. It is of an undisputed witness on Protestant side. It is from the Protestant side. the distinct record Archbishop Usher denies the infer- English King, before the unhappy the fact, and denies the infer-By a curious distortion of fact, to which Protestantism is no stranger, lust, and had lapsed into heresy, ob

acknowledge the Roman See for their mother and supreme; nor does distance of place, nor dangers in the way hinder access thereto for the Indians themselves, separated from us by such a vast distance both of land and sea, do submit to the See of Rome."

My second proposition is that the English people never rejected the faith, but they were cruelly robbed of it. Well nigh thirteen hundred years store the faith to England, and from and p that time the faith has imperishably evil da lived on. The doctrines of the Catho-lic Church, recorded by St. Gilda, one of the earliest British writers three hundred years ago, and which at the present moment are taught by in history, and a moral monster of a every Bishop and priest throughout bydraheaded kind. England, who are something more than surpliced laymer.

done, but the English people never reto be seen. The image of Mary the Crown.

Mother of God, the sight of whom raises us above our lowly selves, and position on the Judicial Bench of Engtells of that purity which was bers, and which should, in some measure at the upper and educated classes, is to

those who were born while the religion lish the Catholic hierarchy in England of Jesus reigned in the land, what was the was threatened with death the first the condition of those who were born time he dared to pontificate in public after the deed of sacrilege had been And when his immediate suc done? They came into the darkness who was once an Archdeacon in the of a land robbed of its faith. From Established Church, was invested with that hour the Euglish people have the crozier of Westminster and when been born into twilight, into darkness, the once great light of Oxford-the into the chill of winter. And in the days before that dark deed was done, not only was the Biessed Sacrament on nal's hat, Newman and Manning, the the altar, but in the hands of the little two most glorious names in the history children were the beads of our Blessed of the Catholic Church in England. Mother, and love and veneration for the Mother of God and our Mother was callings with such an honor as was in every heart and on every lip. The never accorded to Bishop or Arch tillers of the field and the shepherds on bishop of the Anglican Church. That the downs, and the little children in honor was continued to them during a the hamlets, all had the knowledge of long life; it followed them to the our Blessed and Immaculate Mother. grave, and like a perfume of sweet-Shrines erected in her honor and dedicated to her name everywhere dotted memories. Cardinal Newman lived the land, and England was then called like a religious, and was buried like by the glorious title, "The Dowry of religious. Cardinal Manning live Mary

historian, calls it, "a political job, funeral—oh, what a glorious sight!—got up by Henry, the murderer of his king and princes vied with each other wives; continued by Somerset, the for positions of precedence to pay a last complished by Elizabeth, the murderer office. Half a million of people turned of her guest." It was not then, as out in busy London to honor his resome partisan Protestant historians mains as they were being conveyed to would have us believe, the revival of their last resting place. Somerset, the murderer of his brother; calls "irredeemable villains." two precious gens, Luther and Calvin, from St. Augustine reigned till the were added to canonize the crowd with race became extinct in Cranmer's he tries to twist it against the suprementained from the Pope the title of a touch of faith. It cannot then be apostasy), may deny the fact; and, to If he had his own way, he would have

"Defender of the Faith." These are too often or too strongly asseverated the King's words: "Luther cannot that it was a sovereign who was a deny that all the faithful honor and monster rather than a man, and a cowardly crew of Bishops and priestenervated by idleness and demoralized by wealth, that robbed the noble people of England of their Faith What is true now was true then-" as is the pastor, so are the fleek.

If the English Bishops and pastors What now becomes of the modern did their duty by the Church and the theory of Apostolic continuity in the Protestant Church of Eugland?

My second proposition is that the Market and the religion of the sake of the religion of the religion of the sake Jesus Christ, the people would fight under the same standard, and if need be die, in the same ranks. If the faith, but they were cruelly robbed of it. Well nigh thirteen hundred years be die, in the same ranks. If the have passed away since Augustine Bishops and priests of England did for their people what the noble Bishops store the faith to England, and from and priests of Ireland, in dark and vs, did for theirs, we should to day be spared the sad and sickening seeing a whole nation - and one of the noblest nations of Christen known to us, and by Venerable Bede, an undoubted authority, are these self-same doctrines, their fidelity to which Fisher, More, and a host of other martyrs sealed with their blood, sions to Apostolic purity and success

Two things, then, are certain : and, I think I have proved-first, that the And these dectrines lived on. All Church of England, up to the great that man could do against them was schism of the sixteenth century, was uninterruptedly in communion with the See of Peter; secondly, that the second the See of Peter; secondly, that the courtiers, and cowardly Bishops and pastors, who were hirelings, and fled when the wolf came—these it was that robbed England of her faith. The robbed England of her faith. The tion of the Catholic Church of England, English people never rejected it. They and the chances of success the good indo not know it indeed. But it was tentions and present action of the Holy those who were over them who robbed father are likely to have. This pro them of their inheritance, and took position will, I think, be best estabway the Blessed Sacrament out of the lished by contrasting what the Cath-churches of England, and turned the olic Church was in England fifty or sanctuary, in which the living presence of our Divine Lord Himself had If we went further back, to the com been always on the altar, into sepul-chres of desolation—the place where would become stronger and more strik chres of desolation—the place where the Lord lay, but where He was no more to be found. The people will mot, and could not, fight for their religion alone. They require a leader. And who was to support the people of England then in the fight? Hireling pastors had fied to Henry's side, and accepted his new fangled doctrines with a readiness unparalled in the history of persecution. And what was then to sustain their faith? The ruthless vandal had been stalking the land, who spared not live. Catholics were debarred from their fatth? The ruthless vandal had been stalking the land, who spared not the most sacred objects of Christian veneration. When the people came into the churches they were chilled by the coldness of the tomb. The talk is the catholic religion was party of the coldness of the tomb. The talk is the catholic religion was party of the coldness of the tomb. The talk is the catholic religion was party of the coldness of the tomb. The talk is the catholic religion was party of the coldness of the tomb. The talk is the catholic religion was party of the coldness of the cold of which is sufficient to soften the heart land! All State offices are now thrown of the most hardened, and which has open to Catholics. Eminent Catholics brought tears from the eyes of saints, hold the highest offices in the rega was rudely torn down and no longer household, and are Ministers of the

least, be ours, was either hidden away day a recognition of honor and a badge or broken to pieces.

And if this was the condition of Dr. Wiseman was about to re estaby the glorious title, "The Dowry of doing battle for God amidst the bustle Speaking of the so called Reformation of the world, and the honors of a public Lord Macaulay, a Protestant funeral were accorded to him. At h orian, calls it, "a political job, funeral—oh, what a glorious sight! his brother; and ac mark of respect to his name and his

learning and gradual increase of knowledge, but the lust of Henry VIII. and his relations with Anne Boleyn have been made by several successive that brought about the scalled United States. that brought about the so-called Re- Governments to establish real, though formation. The Reformation of God's not formal, relations between the Church — what blasphemy, brought about by a besotted monarch, "by I shall recall the name of only two of Henry, the murderer of his wives ; by the commissioned - though afterwards Somerset, the murderer of his brother: shamefully disavowed—Sir George and Elizabeth, the murderer of her Errington and Sir Linthorne Simmons. "; and perfected by men, whom Do not all these things point to Dr. Littledale, a Protestant cleryman, fact, and clearly prove that the Catho-It is a lic Church has made great progress in pity Lord Macaulay should spoil such England within the last fifty or sixty sport by not giving his due position years, and that she has made marvel and prominence in such a blessed lous advances, at least in outward rework to Essex, the prime paramour of spect and social standing. Dr. Ben-the "pure" Elizabeth; and the pic son, the present usurper of Canterbury ture would be perfected to nature if (where sixty-nine true Archbishops

bury is the mere figure-head of a State institution, and has no more real influence with the English masses than a parish clerk. You could not travel in England, or visit their churches, or listen to their flocks, without being convinced that the days of Protestantism are numbered. Democracy is on the onward march, and tall talk or mere declamation from men of eight or ten thousand a year, and of no work and of no worth, has long since ceased to command any respect from the Eng-lish masses. Such men may speak their own feelings, or for themselves, but they have no preponderating power in the practical outcome of the case. We must look for a solution of it to a more trustworthy source, viz., the course of events.

And what is the tendency of events? The truth is, all things go to show that Protestantism is an effecte institution—that it is dying of that corruption which gave it birth. Like Manichaeanism, Donatism, and other isms which have lived their day, Protestantism is doomed. It has lived its brief day—yes, brief in the history of religion. What is three hundred years in the life of the Catholic Church? Before the on-slaught of infidelity, the puny offspring of private judgment, Protestantism, is shivered to atoms, and we who are witnessing its dying shall see its death The English people are a noble people. They are looking for light they are yearning for truth; are thirsting for change. A walked their cities - cities busy as bee hives with commercial business, but in spiritual desolation and ruin-and as we gazed on the streets of some of these cities still bearing the names of those saints that once blessed and bled for that Saxon land, we could not help exclaiming, Oh! what a prize the Church has lost; and we entertained the hope, and we entertain it still, that the martyrs' blood, poured out in torrents, will yet reconsecrate what was once the holy and hallowed land of England. We are hopeful that the spirit of Fisher and More, and of hosts of others, who gave their life's blood for the Faith; and of Faber and Oakley, and Newman and Manning, who sundered their dearest earthly ties, and made many other sacrifices to embrace it, will yet breathe and live in the hearts of Englishmen, and that the intercession of such martyrs and saints will again revive in England the true religion of Jesus Christ, and will make it what it was before, the "Island of the Saints."

We can then easily discern the design of the present great Pontiff, who, looking out from his Vatican prison on one of the seven hills of Rome, upon the wide world, even as the Good Shepherd of old looked out from the Judean hill side for the return of the lost ones of Israel, sees the eyes of all England, whose minds are harassed with anxiety and uncertainty, turned or turning towards Rome, the centre

and source of Catholic unity.

It is meet and right that the Father of the Faithful, who loves all, even the most erring children, should foster that spirit-should encourage, invite, and exhort the good people of England to return to their old allegiance and to their ancient mother. No matter how wayward a child may be, or may have been, the mother loves him still, and longs for his love, and yearns for his return. That is the noble spirit that animates the heart and actuates action of our great Pontiff. And all who love their religion, and like a good people—a people basely robbed of their Faith-do earnestly wish, and will fervently pray, that the designs of our grand old Pontiff may be crowned with fruition, that God may give him and them to witness, if not in whole, at least in part-oh! what a olessed sight-the sight of the good people of a great nation once again members of the one true fold under the one true Shepherd.

The Twelfth of July.

The Orangemen held their annual parade yesterday in commemoration of Boynewater, but they must have found it rather poor fun. They were not mobbed or hooted, and there was no excitement about the procession. looked very woe-begone and disconso ate as they straggled up Fifth Avenue, spread out so as to look numerous, but in fact emphasizing their fewness by their separation. There were probably more hired musicians in the procession than paraders, and there were nearly as nany policemen. Apparently bands were not even familiar with the insulting tunes of "Boynewater" and Croppies, Lie Down," wherewith it is the delight of the cheerful Orange men to stir up the Papist to rage and

mutiny. It was dreadfully tame.

Those of the processionists whose memories go back a quarter of a century must have meditated sadly upon the degeneration since the brave days of 1871, when a little squad of them paraded, with two regiments of militia at each end and two more alongside to receive the brickbats intended for themselves. That is your Orangeman's notion of enjoyment.

save his situation, may repudiate all reunion with Rome, and on the "no-Popery" cry of an Orange mob. But the Protestant Archbishop of Canter prived of his enjoyment through the exercise by the police of its power to prescribe the routes of parades and by the designation of a route which did not lead along the shore of the North River, but through the abodes of the apathetic millionaires, who are, moreover, not at home. The Orange men must have seriously doubted whether it was worth while to hire bands and livery horses and after all not to have a row. In the absence of rows it is likely that the custom of celebrating the 12th of July by a public parade will fall into a perfectly innocuous desuctude. - N. Y. Times,

Over Five Thousand Conversions

There is nothing that impresses people more than a definite statement of fact, and from that point of view the most impressive sentence in Cardinal Vaughan's elequent sermon at the Oraory last Sunday was that in which he stated that according to the registers of the Church the number of converts received by the Ocatorian Fathers in London in the last forty years amounts to between five and six thousand. It is a splendid esult, though, as His Eminence was careful to add, numbers are a very inadequate test of spiritual work. The figures are interesting as throwing much light on a much discussed point-the numerical growth of the Church in Euglandwhich the most exaggerated and contradictory reports have been spread at times, both by friends and enemies. As is usually the case, the truth lies

midway between the two extremes. Five thousand conversions in forty years is not 'corporate reunion;" nor does it indicate a wild anxiety on the part of the English nation to acknowledge the Supremacy of the See of Peter. But it does indicate a quiet, steady flow toward the Catholic faith, and as a sign of the vitality of the Church in England it is full of hope for the future. We have heard the average number of conversions for other large and energetic London par-ishes placed at one hundred per annum. The Oratorian average is a little above that and extends over a very long period; but the Oratorians, it must be remembered, have had exceptional circumstances in their favor, in the number and zeal of their members, in the beauty of their church, and finally in the fact that so many of the Fathers are converts themselves, or the sor's of converts, and therefore specially well-fitted influence their separated brethren. If in the face of such figures it can still be maintained with any show of reason -as our enemies do maintain-that our numerical growth is practically nil, then, indeed, the "leakage" in our midst must be more extensive than the most misanthropic amongst us has dreamt of. But for our own part we have no terrors on this point -Liverpoot Catholic Times.

St. Ann's Day Among the Micmacs.

John H. Wil on in Donahoe's Magazine. Early in the afternoon the tribe be gins to gather for the most notable grasto gather for the most notable feature of the whole festival, the pro-cession of St. Ann. The gayly be-decked shrine, containing the image, so reverenced by the pious Micmaes that the toes of the statue have been well nigh worn away by frequent kiss ing, is borne by four solemn-faced maidens arrayed in white. Following these is a like number of young men, selected because of their good voices and who are depended on to take the lead in the musical part of the exercises, consisting principally of the responses, the intoning of psalms, and a few of the Church's chants.

Their voices are rich and flexible, and were the singers left to themselves they would be heard to good advantage but they are subjected to the annoying interference of their more excitable brethren, who, carried away with the eligious fervor incident to the occasion, insist on adding their discordant notes. quite as much out of time as out of tune. Just in front of the quartette. and walking backward, is another of the tribe, who holds before him an open music book. The day is hot and the volume heavy, but he flinches not from his task, in spite of the beads of perspiration which chase each other down his copper-colored cheeks. In line are also the black cassocked priests and the women of the tribe, all in gala at

Having passed out of the sacred edifice and once around it, the procession proceeds to an elevation some 100 Daring its progress the line is flanked on either side by the der braves, who keep up an incessant firing. As the shrine passes between each pair of men, bang! bang! their rifles, while those whom it has already passed have hastily reloaded and taken their places farther forward, awaiting their turn to discharge another volley. Thus the shrine is be-tween two fires all the way. The fusillade that is kept up, with its accompanying cloud of smoke, floating languidly across the peaceful waters of the Bras d'Or, would lead a distant observer to imagine a genuine fight in progress. To add to the din a small cannon has also been booming away at intervals from another part of the