

THE CATHOLIC RECORD

The Catholic Record

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LETTERS OF RECOMMENDATION.

Apostolic Delegation.
 Ottawa, Canada, March 13th, 1910.

My Dear Sir—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and, above all, that it is imbued with a strong Catholic spirit. It strenuously defends Catholic principles and rights, and stands firmly by the teachings and authority of the Church. Following these lines it has done a great deal of good for the welfare of religion and country, and it will do more and more, as its wholesome influence reaches more Catholic homes. I therefore, earnestly recommend it to Catholic families. With my blessing on your work, and best wishes for its continued success, Yours very sincerely in Christ,
 DOMINIC, Archbishop of Ephesus, Apostolic Delegate.

UNIVERSITY OF OTTAWA.
 Ottawa, Canada, March 27th, 1910.
 My Dear Sir—For some time past I have read your estimable paper, the CATHOLIC RECORD, and congratulate you upon the manner in which it is published. Its matter and form are both good, and a truly Catholic spirit pervades the whole. Therefore with pleasure, I can recommend it to the faithful. Blessings on your work and wishing you success, believe me to remain,
 Yours faithfully in Jesus Christ,
 D. FALCON, Arch. of Larnaca, Asst. Deleg.

LONDON, SATURDAY, JULY 9, 1910

DIocese of London

The annual retreat for the priests of the diocese of London will take place at Sandwich College, commencing with the 11th, and ending with the 16th of July. During the absence of the priests from their parishes sick calls will be attended to by Fathers Tierney and Nagle at St. Peter's cathedral, London; Father Brisson, at Walkerville; the Franciscan Fathers at Chatham and the Basilian Fathers at Sandwich.

A BETTER KNOWLEDGE OF OUR CHRISTIAN HERITAGE THE NEED OF THE TIMES

The Catholics of Canada may well take a pardonable pride in the material and religious progress made by the Church in this country in recent years. The number of her adherents has been largely augmented by natural increase, by conversions to the faith and by accessions from the older lands. Her sacred edifices have grown in number and magnificence, her religious and educational institutions have enlarged their sphere of action, and she can point with pride to many of her loyal sons who are helping to mould the intellectual and political destinies of the country. Nevertheless, we must confess that in many places there are evidences of religious indifference, worldliness and even neglect of the Sacraments on the part of her children. And there have been, we are forced to admit, losses to the faith through mixed marriages and affiliation with secret societies. It were well for us to examine the causes of these defections and this want of virile Catholicity on the part of so many members of the Church.

It will be found that in a majority of cases these conditions are due to a lack of knowledge of the truths of faith, a vague and imperfect realization of the value of that pearl of great price, our Christian inheritance. Many a young man has been aided in preserving an untarnished record and in realizing in his life high ideals by the fact that he had the honor of a noble family name to maintain. If men who call themselves Catholics but realized the dignity conferred upon them by their being made members of the Christian family, children of God, fellow-citizens of the saints, they would be more devoted to the Church, and more zealous in upholding its honor by the example of their lives. This want of appreciation on the part of Catholics is an inevitable result of their lack of knowledge; for a man cannot esteem at its true value the gift of faith if he be ignorant of the truths of faith. Can a man realize the value of that freedom with which Christ has made us free if he will relinquish his liberty by joining a secret society condemned by the Church? It will be found upon examination that the men who do this did not know their religion, did not know the value of the Sacraments; otherwise they would not have abandoned those foundations of grace for the empty cisterns of worldly preferment. There are many Catholics ambitious of power and social influence, but well-instructed Catholics, however ambitious they may be, will rarely be found sacrificing the spiritual blessings of the Church for any favors that the world can bestow.

Mixed marriages, too, may in most cases be traced to a lack of religious instruction. It is true that there are other causes which conduce to these unhappy unions, but where the knowledge of religion, coupled with the practice of the same, has developed the instinct of

faith, there is little danger of a person's risking his faith and that of his offspring by marrying a non-Catholic. Some may object that the participants in mixed marriages are often well-educated persons, and even some of whom may have received their training in Catholic institutions. As to these we may say that many who are considered very intelligent by the world, and who may be so as regards secular matters, are very ignorant of Catholic doctrine. If we trace the record of the young men or women educated in a Catholic college or convent that have married outside the Church we will invariably find they paid little heed to the study of religious knowledge during their course of training.

The Holy Father in his address to the Italian clergy strongly urged the giving of catechetical instruction to the people, and it is pleasing to note that this custom has been introduced in many parts of this country, where by reason of a mixed community the dangers referred to are so eminent. The faith of the laity will thus become more enlightened and their loyalty to the Church proof against every temptation to sacrifice their religious principles.

SHORT STORY COLUMNIES

We have noticed recently that many of the authors of magazine articles have chosen the land of the habitant as the background of their stories. We admire their taste, for coupled with its picturesque scenery and historical associations, there is a wealth of romance and poetry about the simple life and homely virtues of its people that appeals to the imagination of the reader. What we object to, however, is the misrepresentation of the religious customs of the country and the bitter animus that is manifested towards its clergy by writers who know little of either. We would not be surprised to find evidences of this spirit in productions that do not pretend to do more than amuse the people and pander to their prejudices. But when a periodical makes profession of representing the best Canadian thought, as does the Canadian Magazine, and yet permits one of its writers through the medium of a short story to cast aspersions upon a respectable body of clergy in a sister province, we have reason to complain, and to ask ourselves is this another new method of religious propaganda.

The article referred to, which is not the writer's first offense, is from the pen of St. Clair Moore, and is entitled "The Twelve Apostles." The scene is laid in a country parish of Quebec, whose Curé figures prominently in the story. He is introduced to the reader making maple sugar, whose excellence is the envy of all his parishioners. So far so good! The Bishop of the diocese is coming to visit the parish at Easter and the Curé had made a statuette to present to His Lordship. It was stolen, and the blame was placed by the priest upon a little boy of the parish school who was innocent. This little fellow had hoped to merit the privilege of representing one of the chief apostles at the washing of the feet on Holy Thursday. In punishment of his supposed fault poor little Fanfan Benoit was given the part of Judas by the pastor, who is represented as making this speech to the pupils: "My children," he said, "you will know that from the foundation of the Church the name of Judas has been held in execration as the synonym of all treachery. Therefore, as I have chosen from among you to represent the Blessed Eleven who, though but imperfect children, are yet to be commended above their fellows, so I have assigned the part of the arch-traitor to him who, notwithstanding his tender years, has proved himself to be hardened in cynicism and duplicity. To Fanfan Benoit, who, having blinded the eyes of the whole parish, deceiving me among the others, went on to rob me, his pastor, carrying off among other things the statuette I had intended to present to Monsignor at his visit here at Easter, I will say no more. But my hope is that the shame brought upon him by his own misdeeds may be salutary in its effects, that it may bring him to realize, while it is yet time, that judgment surely awaits the transgressor."

The little fellow, feeling that the brand of Judas was upon him, goes out from the church and attempts to hang himself in the sugar-bush, when who should appear upon the scene but the Bishop. The latter had declined to assist at the ceremony, owing to the obstinacy of the pastor, who had refused to accede to his request that the boy be pardoned. "I am Judas, Monsignor," said the child, "but I did not do it." And thus the story ends.

We leave to the reader to judge of the motives which prompted the writer of this interesting fiction. What a perverted mind must he have who could picture anyone, much less a minister of religion, inflicting such punishment on a little child, and that on the eve of the Crucifixion! Would anyone but a fool

address such language to little children! What a beautiful conception the author must have of clerical submission to authority, and what a thorough knowledge he manifests of the ceremonies of the Church. One would naturally expect that on Holy Thursday the Bishop would have been in his Cathedral Church celebrating Mass and blessing the holy oils instead of wandering around in a sugar-bush.

A PECULIAR CLERGYMAN

We notice a report in the Daily Intelligence of Belleville of a sermon delivered on Sunday of last week at Christ Church by Rev. K. C. Blagrove on the coronation oath. We regret to find that the rev. gentleman's utterance will lead many people to the conclusion that he is not a Christian clergyman worthy the name. He began his sermon by quoting a text of Scripture, but the sermon itself was antagonistic to the very spirit of the gospel of our Lord. Judging by the whole tone of the discourse we should take it that Mr. Blagrove possesses a character which becometh the chaplain of an Orange Lodge. He referred to the oath said to be taken by the Bishops of the Church, an oath which bears on its face the stamp of fraud and forgery, and, notwithstanding the fact that Bishops of the Church have decried its authenticity, he refuses to believe them, and is waiting for an official denial, which we take it to mean that he wants nothing short of an encyclical from the Pope. Rev. Mr. Blagrove declared himself unhesitatingly in favor of the Oath in its present form. It were difficult to make a correct estimate of the character of Rev. Mr. Blagrove. Inconsistency, bordering on the ridiculous, appears to be one marked feature. The Coronation Oath states that the worship of the Catholic Church is blasphemous and idolatrous; and he wishes that declaration to remain in full force. Yet he hopes that the Catholic Church might prosper as a religious institution. Why should he as a Protestant clergyman desire prosperity for a Church that he desires to have characterized as blasphemous and idolatrous? What a "splendid diversity" there is amongst our friends the ministers. The Rev. J. W. MacMillan, D. D., of St. Matthews' Church, Halifax, differs entirely from the Rev. Mr. Blagrove. In a sermon recently delivered in that city he declared that the objectionable words in the oath should be removed, and asks why should Catholics be stigmatized and their religious opinions insulted by the King to whom they bear loyal allegiance. In another column we publish an extract from his discourse. It is to be hoped that Rev. Mr. Blagrove will, on second thoughts, revise his heated utterance. As the matter stands at present he has reason to be ashamed of himself.

TO ALL OUR READERS AND TO ALL OTHERS as well, we would say, "beware the fraudulent advertisements." We are sorry some of our contemporaries are in the habit of accepting business that bears on its face the stamp of sharp practice and swindling. Oftentimes one would see in the papers an advertisement headed, "Salesman Wanted." The most generous salaries are guaranteed. All that is necessary to make a start in life with a splendid salary is to write to the advertiser and all particulars will be given. On the part of the applicant certain conditions will be laid down. In most cases the payment of a small, and oftentimes a large sum of money, as a guarantee of good faith or something of that kind. The poor dupe will send his money along but he never hears again from the gentleman who promised him such a bright future. If inquiries are made it will be found that the firm has either changed their name or moved away. Of course we do not mean to say that all advertisements for salesmen are frauds. Some of them come from the very best business houses in the country. But the point is to distinguish between the fraud and the genuine article. If a business man requires help he should be satisfied with a certificate of good character from an applicant. Honorable business men would, not as a rule, require a money guarantee. In cases they do so to it they are well-known and responsible men.

THE FIRST SHOT

On the 28th June Prime Minister Asquith introduced into the House of Commons the Government Bill altering the King's declaration on his accession to the throne. The result of the vote taken on the first reading will be a pleasant surprise to the best citizens of the Empire. It was feared that the citadel of bigotry, intolerance and ignorance would be for yet a while of formidable proportions. Three hundred and eighty-three members voted for this reading and forty-two against it. This vote will cause dismay in the ranks of the noisy relic of the barbarism of old. They will be marshalled in battle array by the Orange Association and the Protestant Alliance, but their cause and their numbers will draw little

close than the ridicule and contempt of the vast majority of the people of the United Kingdom. The new oath merely requires that the king must declare himself a faithful member of the Reformed Church by law established in England. No reference whatever is made to the Catholic Church or its doctrines. It is notable that Mr. Balfour, leader of the opposition, gave his support to the measure. He said he approved of the change in order to remove the source of offense which the king's loyal subjects take to the form of the old oath.

During the debate preceding the vote, William Redmond, the Irish Nationalist member, who had been agitating the question of a change in the Accession Oath, said he did not believe it would be reasonable for Roman Catholics to object to the new declaration.

Three Orange members from the North of Ireland, Capt. James Craig, Chas. C. Craig and William Moore opposed the bill, notwithstanding the fact that they professed to be the champions of civil and religious liberty. When the bill comes up for the second reading there will no doubt be a heated debate. The followers of John Kenist will give a demonstration of the rancor that is in them. It will be of no avail, however. The world moves and even ignorant bigots will have to join the procession.

THAT OATH

The controversy over the Coronation Oath has become widespread. In every part of the country our separated brethren are giving expression to varied views on the subject. Some of the ministers of the Gospel whose environments were of the "Jenny Geddes" character would advise the king and the government to retain the old parchment in all its hideousness. Others contend that it is unnecessary and unbecoming, while Dr. Sproule's family would, had they the power, give it a more pronounced Orange hue and add divers disabilities upon their Catholic fellow subjects. As an example of the more moderate views expressed upon the subject we publish the following taken from the Halifax Recorder:

Rev. J. W. MacMillan, D. D., of St. Matthews' Church, preached an eloquent sermon in that church last night, taking for his subject "The Coronation Oath." He spoke particularly of the sentence which reads "the invocation or adoration of the Virgin Mary or any other Saint, and the Sacrament of the Mass as used by the Church of Rome are superstitious and idolatrous," and was of the opinion that the invocation or adoration of the Virgin Mary or any other Saint, and the Sacrament of the Mass as used by the Church of Rome are superstitious and idolatrous, and he wished that declaration to remain in full force. Yet he hopes that the Catholic Church might prosper as a religious institution. Why should he as a Protestant clergyman desire prosperity for a Church that he desires to have characterized as blasphemous and idolatrous? What a "splendid diversity" there is amongst our friends the ministers. The Rev. J. W. MacMillan, D. D., of St. Matthews' Church, Halifax, differs entirely from the Rev. Mr. Blagrove. In a sermon recently delivered in that city he declared that the objectionable words in the oath should be removed, and asks why should Catholics be stigmatized and their religious opinions insulted by the King to whom they bear loyal allegiance. In another column we publish an extract from his discourse. It is to be hoped that Rev. Mr. Blagrove will, on second thoughts, revise his heated utterance. As the matter stands at present he has reason to be ashamed of himself.

Beware of Frauds

To all our readers and to all others as well, we would say, "beware the fraudulent advertisements." We are sorry some of our contemporaries are in the habit of accepting business that bears on its face the stamp of sharp practice and swindling. Oftentimes one would see in the papers an advertisement headed, "Salesman Wanted." The most generous salaries are guaranteed. All that is necessary to make a start in life with a splendid salary is to write to the advertiser and all particulars will be given. On the part of the applicant certain conditions will be laid down. In most cases the payment of a small, and oftentimes a large sum of money, as a guarantee of good faith or something of that kind. The poor dupe will send his money along but he never hears again from the gentleman who promised him such a bright future. If inquiries are made it will be found that the firm has either changed their name or moved away. Of course we do not mean to say that all advertisements for salesmen are frauds. Some of them come from the very best business houses in the country. But the point is to distinguish between the fraud and the genuine article. If a business man requires help he should be satisfied with a certificate of good character from an applicant. Honorable business men would, not as a rule, require a money guarantee. In cases they do so to it they are well-known and responsible men.

NOTES AND COMMENTS

"WE ARE living in an age of great religious unrest," said Father Vincent Naish, S. J., in the lecture to which reference was made in another column last week, "and are witnessing a great searching of hearts, a great uncertainty of mind concerning the fundamentals of Christian law and Christian creed among non-Catholics." This very aptly describes the condition of the Christian world outside of the Catholic Church at the present day. The essential principle of Protestantism has done its work, the heaven of dissolution is no longer silently, though not altogether imperceptibly working within the mass, has come now to the surface and the end is not difficult to foresee. With the transformation that is being effected in the entire body of Protestantism in its multifarious forms and phases, the last vestige of faith is destined to disappear and a soulless humanitarianism to usurp its place in the hearts and homes of men. To the devout remnant clinging fondly to belief in the divine nature of Christ and attachment to His Person, the one surviving hope is the Catholic Church, and within this secure refuge to which perpetuity has been promised by its Founder all men may find peace if only their ears are open to the "still small voice."

CONTEMPORANEOUSLY with this spirit of dissolution the effects of which are day by day illustrated in the deliberations of the sects round about us, in conference assembled, a singular phenomenon presents itself. Unable, apparently, to

close their eyes altogether to the appalling prospect opening before them, there appears a tendency to cling the more strongly to the outward trappings of Christian belief as bit by bit they surrender the inner substance. Thus, among Presbyterians, erstwhile devoted to the coldest and least comforting form of divine service, with their whitewashed walls and "kist o' whistles far awa," we see incipient tendencies to ritualism such as three hundred years ago and less would have brought an avalanche of Jenny Geddes' stools about the offenders' heads. The Methodists at the same time, forsaking the simple maxims of the Wesleyes, may be found with surplised choirs, recessional, and those other accessories which in times past were considered to detract from Gospel simplicity. As to the English Church, its maxims have been "comprehensiveness," but since the collapse of the Oxford Movement, sixty-five years ago, its inward state might better be described by the word "pandemonium." Yet it is within this time that the claim to be a part of the Catholic Church has blossomed into full form and flower, and been taken up by even the Low element whose special boast it is at the same time that the Church of England is essentially and indubitably Protestant. Who, face to face with such a problem, is disposed to envy the lexicographer?

WE HAVE been asked today a word on this Anglican claim to the attribute "Catholic." The columns of a weekly paper, written and compiled under stress of time and space, afford no adequate medium for the discussion of such a question. It is a subject rather for an essay or a treatise, and we cannot, therefore, pretend to give here more than the merest outline of it as viewed by Catholic theologians and historians. At bottom the subject is simple enough, being a question merely of correspondence to certain marks and characteristics laid down clearly in the New Testament. But in its historical aspect it is so overlaid by a mass of technicalities and sophistries as, in the interest of honest enquirers, to call for painstaking elucidation.

It is of paramount importance to obtain at the outset a clear idea as to the nature of the Church as an organized and teaching body. This for present purposes can best be done in a concise and categorical form. After Christ had gathered about Him a number of disciples He chose from among them twelve, whom He sent forth two by two to preach the Kingdom of God and to heal the sick. Later, He assigned to them the whole world as the field of their labors, and the entire human race as the object of their endeavors. That there was to be nothing local or national in the religion which they were to proclaim is evident from the very words of Christ's commission, repeated more than once and under varying circumstances. "Go ye and teach all nations." "Go into the whole world and preach the Gospel to every creature." "Ye shall be witnesses unto Me in Jerusalem, and in all Judea and Samaria, and even to the uttermost parts of the earth."

FURTHER, the Church was to be One Body. Our Lord prayed:—"Father, keep them in Thy Name, that they may be one, as We also are One. And not only for them do I pray, but for those also who through their work shall believe in Me; that they may all be one, as Thou Father art in Me and I in Thee; that they also may be one in Us; that they may be perfected in one, and the world may know that Thou has sent Me."

What kind of unity is this for which Christ prays? For a unity like that of the Blessed Trinity, which we know by faith to be absolutely indivisible; a unity that for all time should bind men together and be a standing proof of Christ's divine mission, a prodigy unique on earth and so far surpassing human capacity that nothing short of the active agency of the Holy Ghost could effect it.

UPON the two other notes of the Church—Holiness and Apostolicity—it is not necessary here to enlarge, being concerned chiefly with the note of Catholicity. But the Church must be Holy in her doctrine and in her precepts, in the conspicuous sanctity of many of her children and in the standard of moral perfection which she ever holds aloft for the edification and emulation of men. She must be Apostolic, that is extend back to the first ages and be identical in doctrine and government with the Church of the Apostles and, through them, with Christ Himself, whose spouse she is declared to be.

"CATHOLIC" was decreed to be a note of the Christian Church by its teachers assembled in general council fifteen hundred years ago. It is the term which best defines that universality upon which Christ laid so much stress in His commission to the twelve and their successors who were to carry

on the work He had given into their hands. It embraces every nation and tribe and people and tongue. It is an essential and exclusive attribute of the true Church. Let us see how it was understood by the early Fathers, whose authority is revered by other than Catholics. We cite St. Augustine, St. Cyprian, St. Basil, St. Gregory of Nyssa and St. Cyril, a few out of numerous quotations of the same import.

St. Augustine: "The whole world judges, without the least fear of a mistake, that they are in the wrong, who in any place separate themselves from the whole world."

St. Cyprian: "God is one and Christ is one, and faith is one and the people is one, united into the substantial unity of a body by the cement of concord. Unity cannot be severed nor can the one body be separated by division of the structure."

St. Basil: "Whoso flees from communion with us, severs himself from the whole Church."

St. Gregory: "If any part be out of the body it is utterly disconnected with the head."

St. Cyril: "The Holy Catholic Church alone extends her illimitable sovereignty over the whole world."

If THEN these are the marks by which men may know the Catholic Church it is pertinent to enquire to what extent the Church of England may be said to bear them. It is not sufficient to merely claim the title, as ignorant people, members of every little petty sect, may often be heard to do. "I am Catholic, you are Roman Catholic," is a glib phrase which one may hear bandied about the street by people who can neither define the term nor tell where it comes from. These have no conception of Christianity beyond the Reformation—often not beyond the circle of their own little lives. But with educated Anglicans it is different. They claim fellowship with the early ages, talk fondly of the "undivided Church" and the "Four Great General Councils" and so brace themselves with the thought that their church is the legitimate heir of the ancient British Church. It is incumbent upon them, therefore, to consider well the marks of the true Church and to study where they may be found.

CHRISTIANITY has existed in England from the time of the Roman conquest. It has been conjectured that St. Paul was the first to carry it thence, but, passing from conjecture to history, it is certain that, in the second century, Pope Eleutherius sent missionaries to instruct the people of Britain in the faith. Later, another Pope, Celestine, sent Palladius to be the first Bishop of the Scots, and in A. D. 432, when danger arose from the Pelagian heresy, Germanus, Bishop of Auxerre, was sent by the same Pope to confirm the people in the faith. It is an undisputed fact of history that at the Council of Arles in A. D. 314 the British Bishops bore a prominent part and signed the synodal letter to the Pope wherein his primacy is acknowledged and declared. Again, at the Council of Sardica, in 347, the British Bishops again participated and joined the others there assembled, to the number of over three hundred, in declaring it incumbent upon each particular province of the Christian world to report to their Head, the occupant of the Roman See.

IN the face of such facts as these how vain it is to contend that the British Church received its doctrine independent of the Holy See, or that it was not subject to the authority of the Pope and in full communion with the Universal Church! It knew no other faith than that defined in the General Councils of Nice and Constantinople, and its Bishops were one with St. Athanasius of Alexandria, St. Cyril of Jerusalem, St. Ambrose of Milan, St. Augustine of Hippo, St. Basil of Caesarea, St. Pacian of Barcelona, St. Gregory of Nyssa, St. John Chrysostom of Constantinople, and those other great Fathers of the Church who were the consistent champions of the chair of Peter. It is plain, therefore, that there is no correspondence between the position of the English Establishment of the present day and the relation of the ancient British Church to the rest of Christendom.

WITH the advent of the Angles and Saxons, unconverted pagans from the forests of Germany, a change came over the land. The native Christians were driven into the western parts of the island, and, isolated in that manner, gradually relapsed into the paganism of their ancestors. Then it was that another Bishop of Rome, St. Gregory the Great, looking in his paternal solitude upon the sad state of this valiant people, sought once more to win them to Christ, and in 596 St. Augustine, armed with the authority of that Pope, landed in Kent and again raised the standard of the cross in England. He found the whole of the Saxon part of the country in a state of paganism, and the remnant of the Christian Britons in the west unwilling to communicate the gospel to their conquerors. But

under the zealous preaching of St. Augustine a change was soon effected. King Ethelbert was converted to Christianity, and his people, following his example, the Church in England took canonical form and the most glorious period of English history began. A hierarchy was erected, with St. Augustine as first Archbishop of Canterbury, new dioceses were erected, and with those already in existence made suffragan to the two metropolitan sees of Canterbury and York. Thus was the English hierarchy fashioned under the hand of Pope Gregory, and for a thousand years to come maintained by his successors in the See of Peter.

THIS GREAT work inaugurated by St. Augustine was within a century so completed by Theodore his successor that, as the Protestant historian Stubbs, testifies "England became known to Christendom as a fountain of light, as a land of learned men, of devout and unwearying missionaries, of strong and pious kings." Sixty-eight Archbishops succeeded St. Augustine in the See of Canterbury, and although the Plantagenet and the Tudor kings sought always to hold sway over the Church, nothing was further from the thoughts of the people of England than to break from their spiritual allegiance to the Holy See. "Under the rule of those sixty-nine Archbishops of Canterbury," says a famous English prelate, "monasteries were founded in every part of England, public schools and universities, guilds and charitable institutions were called into existence, every parish had erected its church, every diocese its cathedral, which still remain as living monuments of the generosity and faith of our Catholic forefathers." "In such temples of the living God," the same writer continues, "erected under the invocation of the Blessed Virgin or some saint, were the altars on which was offered the propitiatory sacrifice of the Mass for the living and the dead. There was the tabernacle in which dwelt the Holy of Holies under the sacramental species. From the pulpits one same faith was preached with spiritual and divine authority by those duly commissioned by Rome. The people held living communion with Christendom, and, as witnessed by the charters and Lady chapels of the sacred edifices, they held practical communion with the souls in Purgatory and with the saints in Paradise." So was it until the accession of the Tudors, when a great change came, and England passed from light into darkness.

THERE is no vainer plea in history than that so persistently made in more recent years to identify the modern English Church as by law established with the ancient British Church or with the Catholic Church in other lands. Equally vain is the attempt to disown the name Protestant. It is lying in the very teeth of history and depriving language of all significance as a vehicle of human expression. The statute book is against it, the traditions of the race for three hundred years are against it, the prevailing tone of popular sentiment is against it, and the nation is committed to its own essential Protestantism by the obligations it imposes upon its Sovereign, whether the Accession Oath be amended or not. However specious the plea, therefore, put forward in these later years by the High Church party, antiquarian arguments, as so well said by Cardinal Newman, are altogether unequal to the urgency of visible facts. To come within the fold of the Catholic Church it is first necessary to undo the history of the last four centuries.

WE HAVE not space here even to outline all the facts that tell against the Anglican claim to be a part of the Catholic Church. We shall return to the subject again, but for the present mention content ourselves with a bare mention of the two or three fundamentals which lie on the surface and are apparent to all men who have eyes to see.

The ancient Church in England was in communion with the Church abroad, and its prelates sat in council with those of every other country where Christianity prevailed. The modern Church of England is isolated from all other churches and cannot communicate with even the Greek Church or with other ancient schismatic bodies in the East, far less the Catholic Church.

The Church in England before the "Reformation" acknowledged the supremacy of the See of Peter, and by act and deed lived up to that profession. The modern Anglican Church acknowledges no authority even within itself, but is a mere department of the State, looking, figuratively, to the Sovereign as its Supreme Head, but in reality ruled and controlled by a Parliament composed of men of all religions and of none.

The Church in old England celebrated the Holy Sacrifice of the Mass, invoked the angels and saints, had care for the souls of the dead. The modern Church of England will have none of these things, and while individuals within it have in recent years striven earnestly to bring them back and to give a color