

the devotion of the Roman Catholic women, and the notorious zeal and earnestness shown by the laity in their devotional life. I do not understand why the Roman Catholic ritual seems so precious, so fascinating, so helpful to devout women, whose lives are so self-sacrificing, and to men and youths, who flock daily to the altars of their churches in a way that puts Protestants to shame, if that ritual is destructive to, or inimical to, or not consonant with, the devotional, spiritual life of Christians. Surely we must say, "by their fruits ye shall know them," and must, by the logic of facts, admit that an ornate ritual is very deeply enjoyed by persons of the most devout habits and saintly lives. Not knowing precisely what the Quebec Churchmen protest against, I cannot enter into details, but in regard to my other point allow me to say a few words. They appear shocked at some tract which teaches that our Lord comes to give His presence at the sacrament He established. I have heard Wesleyan and Presbyterian ministers ask for the Divine presence during their services, and on closing them have heard them declare that the Divine presence has been felt and experienced. Why our Lord, as these protesters seem to think, can be present at Wesleyan and Presbyterian services, while it is superstition to suppose He is present at a Church of England service, is very mysterious indeed. But then the Quebec manifesto is a tissue of inconsequences, inharmonious assertions, and general muddlement of crude ideas.

MOUNT ROYAL.

Montreal, 14th June, 1894.

Romanism not on the Increase in England.

SIR,—In your issue of June 7th I notice a letter from L. Stone, of Montreal, containing a cutting from the *Canadian Freeman* of May 16th, which asserts that "Catholicity (i. e. Romanism) is making wonderful strides in Protestant England," and asking for statistics which show exactly the true state of affairs.

As no religious census is now taken of England, the assertions and claims made on behalf of the Church of Rome cannot be so readily tested as in this Dominion. But from the Registrar-General's returns and other sources of information a fairly adequate estimate can be formed of the number of Roman Catholics in England, and of the ratio which this number bears to the whole population, and its increase or diminution during any set period.

In the *Quarterly Review* of July, 1888, there was an excellent article dealing with this question, and showing conclusively that the Roman Catholic Church in England, notwithstanding its gains in some classes of society (and these have been exaggerated), has failed to retain within its fold the number of adherents which the natural increase of population and immigration should have secured to it. I have not a copy of the *Review* at hand, but I have by me some statistics and other matter which I culled from the article, and which may perhaps be of interest and service to your correspondent and others of your readers. Although the statistics only come down to the period when the article was written, six years ago, they are sufficient to test claims and assertions now put forth not for the first time; and it may with confidence be said that, since they were compiled, there has been no such change in the relation of the Church of Rome to the population generally as to invalidate in any degree the conclusions to which they lead.

The establishment of Romanism as a schismatic body in England was the immediate outcome of the Bull issued on April 27th, 1570, by Pope Pius V., in which he denounced Elizabeth as a heretic and patroness of heretics, and commanded all who would obey him to break with the English Church, to secede and form conventicles, to abandon and dethrone their sovereign, and to subject the country, if they could, to a foreign invader. From 1598 to 1621 the Roman Catholic dissenters were under the rule of an archpriest. In 1623 a Bishop was appointed with the title of Vicar Apostolic. The number of vicariates was increased to four in 1688, and in 1840 four more were added. A new territorial hierarchy was appointed in place of these vicariates in 1850, and at the same time all the peculiar constitutions, privileges, and customs of the English Roman Catholics were abolished, and the Roman law, which had not before been in use, was introduced. The organization of the Church of Rome in Great Britain was further advanced in 1878 by the appointment of a Scottish Archbishop with five suffragans.

In 1596, there were in England 250 priests; in 1608, 500; in 1635, 780; in 1669, 800; in 1749, 322; in 1814, in the London district, 104 priests, and 78 chapels; in London itself 81 priests and 12 chapels. The following figures show the progress made in England and Wales in organization from 1850 to 1888.

	Bishops	Priests	Religious Houses	School Children	Churches
1850.....	8	826	17	24,000	597
1888.....	17	2,314	587	280,000	1,304
Add Scotland	6	334	46	327

And what has been the result of this magnificent equipment? According to a report of Panzani, the Roman Envoy, there were in England in 1635, 150,000 Roman Catholics, which gives a ratio of 8½ per cent. in a population of 4,500,000. A memorial presented to Clement IX., 1669, computes them at 200,000, which is a little more than 4 per cent. of the whole population. The following century witnessed a large decrease, a report made to the Propaganda in 1749 giving their number as 56,635, and stating that there had been no perceptible change for thirty years. They remained almost stationary until the last decade of the century, when they received large accessions in the persons of the French refugees. A report to the Propaganda in 1802 says that there were 50,000 in the Northern District, and that the increase was very marked in Manchester and Liverpool. In 1814 there were in the London District 68,776, in London itself, 49,800. For the next thirty years there was nothing that calls for special mention. In 1844-5, and again in 1850-1, occurred the chief of those lamentable secessions, which greatly strengthened the Church of Rome in England. But so far as numbers go, the addition thus made to the Church of Rome was almost as nothing in comparison with the Irish immigration caused by the famine and fever of 1846-7. And this immigration has not yet ceased. There were domiciled in Great Britain, at the census of 1881, 781,199 persons born in Ireland. Add to these 250,000 born of Irish parents since 1846, a very moderate estimate, and you have an Irish population of about 1,030,000. In Ireland the ratio of Roman Catholics to the whole population is 78 per cent. Apply this ratio to the Irish in Great Britain, and there should be 800,000 Roman Catholics among them. The highest estimate of Roman Catholics in England and Wales, by any rational calculation, is 1,500,000. Some place their number at 1,000,000, which is certainly too low. The *Catholic Directory* (published before 1888) gives it as 1,354,000. This number, which is slightly above the result of calculations based on the Marriage Returns of the Registrar General, may be regarded as approximately correct.

I now proceed to give the ratio of Roman Catholic marriages to the whole number. In 1845 the ratio was 1.95; 1850, 3.68; 1853, 5.09; 1865, 4.71; 1874, 4.04; 1875, 4.18. It rose afterward to 4.25. But in 1885 (the last year for which the writer had any returns) it fell to 4.18, the whole number of marriages being 197,745, of which 139,913 were solemnized in the Church of England, and 8,152 by the clergy of the Church of Rome. The increase from 1845 to 1853 is very marked, being due to the causes before mentioned, chiefly the Irish immigration. Then there is a steady decrease until 1874. This is followed by a slight increase, to which the ill-starred Public Worship Regulation Bill doubtless contributed. In 1884 it has fallen again to the very ratio which Roman Catholics bore to the whole population in 1669, viz., 4½ per cent.

These marriage returns, then, go to show that Romanism is not making that progress in Great Britain of which we hear such loud vauntings from time to time. On the contrary, among the mass of people generally, it is, as Roman Catholics admit and lament among themselves, losing ground. Such admission, for instance, is made in an important article in the *Month*, July, 1885, on the "Conversion of England." The writer of the article computes the number of Roman Catholics in 1841 at 800,000. The increase of the whole population, he observes, is 62 per cent. Roman Catholics, then, ought to stand thus:

Roman Catholic population in 1841	800,000
Increase at 62 per cent.	500,000
	1,300,000
Add Irish born residents	780,000
" Children of Irish parents	280,000
	2,360,000

But, estimating the actual number of Roman Catholics from the statistics of children in Roman Catholic schools, and noting the fact that Roman Catholic marriages are, as rule, early and prolific, he puts it at 1,362,760, which is a trifle more than the number given by the *Catholic Directory*, and the result obtained from the marriage returns. The immense losses which he regrets he ascribes to the School Board system and the pervading influence of the Church of England. A second article in the *Month* of October, 1886, on "the Church and the People," follows on the same lines. And in the *Tablet* of May 21st, 1887, is an article to the same effect, lamenting the losses which the Church of Rome is experiencing, and which he ascribes to organized proselytism, chiefly in the city of Manchester.

The heart of England generally is obviously untouched by the seductive influences of Rome, so lavishly spread out. Deducting from the numbers given by its own directory the Irish Roman Catholics and the foreign Roman Catholics resident in England, the purely English factor is seen to be less

than 500,000, less than 1½ per cent. Of these far the greater number are hereditary adherents of the Roman Catholic Church. The secessions from the Church of England to the Church of Rome have been mostly on the part of clergymen and members of what are called the Upper Classes. And these, as I have said, have been exaggerated. "Rome's Recruits" in the *Whitehall Review*, in 1878, published the names of 335 clergymen, 765 laymen, and 716 ladies. This list was confined to Great Britain. A subsequent article in 1884, entitled "Converts to Rome," embraced Russians, Germans, and Americans. In 1888 the House of Lords consisted of some 500 members; besides these were 78 Scotch and Irish peers without seats in the House, making a total of about 620. The whole number of Roman Catholic peers did not exceed 40, of whom 27 belonged to hereditary Roman Catholic families. The 'verts thus numbered 13. There were also two recruits among the heirs of peers, one of whom, Viscount Bury, has since succeeded to the earldom of Albemarle. On the other hand, three heirs of peers (including Earl de Grey, son of the Marquis of Ripon) had not followed their fathers to the Church of Rome.

Two facts with which I bring this long letter to a close, will, perhaps, be new to some of your readers. The first is, that while Roman Catholics fifty years ago were nearly one-third of the population of the United Kingdom, they are now one-seventh. The second, that the ratio of Roman Catholics in Scotland is 8½ per cent., or twice what it is in England, the number being 326,000 out of 3,750,000 (1881).

D. SMITH.

Sydney, C. B., 12th June, 1894.

BRIEF MENTION.

Ottawa University has conferred the degree of LL.D. upon Lord Aberdeen.

The keotrel has been known to fly 150 miles an hour.

The old Salon of Paris received this year 3,420 pictures, nearly one-half of which were rejected.

It takes 100 gallons of oil a year to keep a large-sized locomotive in running order.

Asteroids are supposed to be the remains of a once single planet.

Italy pays the lowest wages of the European countries.

The charitable bequests in London every year exceed \$5,000,000.

The Rev. E. J. Etherington, the new incumbent of Sunderland, took charge on the 3rd inst.

The lavender plant has suddenly appeared in South Australia, and the natives expect to establish a lucrative perfumery trade.

Twelve average tea plants produce one pound of tea.

It is stated that Lord Randolph Churchill will during his travels send an account of his journey to a syndicate of English newspapers.

The Rev. E. Softley, jr., has resigned the parish of Hensall and Staffa. He intends taking a complete rest for a few months in order that he may recruit his strength.

The King of Portugal has the most costly crown in the world. The gold and jewels of which it is composed are valued at \$6,500,000.

In India 25,000,000 acres are made fruitful by irrigation; in Egypt, 6,000,000; in Europe, 5,000,000, and in the United States, 4,000,000.

The towns of Warsley and St. Helena, in north England, 16 miles apart, are connected by an underground canal.

Cherrapongee, in south-western Assam, is the wettest place in the world, the average annual rainfall there being 610 inches.

The Rev. D. A. Johnston, late of Manitowaning, has been appointed to Temiscamingue, diocese of Algoma.

The existence of only two copies of the first edition of the "Pilgrim's Progress," which was issued 1678, are known. Both are in England.

Four members of the Chinese Imperial College of Physicians were fined a year's salary for making a wrong diagnosis of the Emperor's illness.

At the re-opening services of St. John's Church, Eganville, the collections were devoted to paying for the improvements. The congregation gave at the morning collection \$111.38, and the evening \$15.72.

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