

garrets that the faithful could assemble to receive spiritual instruction from their pastor. Cardinal Manning, in an inaugural lecture in 1867, did not hesitate to say: 'We can hardly conceive a more complete annihilation than the state to which 300 years of penal laws had reduced the Church in England. It was neither visible nor audible. It had no literature, no recognition in the country. It was tolerated because it was powerless, and permitted to go at large only because it was despised. A more wonderful and visibly supernatural change than that which these 30 years have produced can hardly be found in history.' The Gordon riots, which marked the year 1780, revealed the terrible anti-Catholic spirit that pervaded the great mass of the English people in those days. Some enlightened statesmen, desirous, in the interests of the State, to conciliate their Catholic neighbors, proposed to repeal a few of the penal laws in force against the Catholics. The English mob would have nothing of this. They throughout manifested their presence in no uncertain way. For five days they plundered, burned, and destroyed Catholic property with impunity, and in the excess of their delirium would fain take possession of London. At length on Wednesday, June 7th, the military were ordered out, and it was only when 200 of the rioters were shot dead in the streets and 100 of the others were carried off mortally wounded to the hospitals, that the mob was dispersed.

A FEW STATISTICS.

Well, a few statistics, I dare say, will bring before us better than anything else the growth of Catholic religion in Great Britain during the present century. It appears to me that one of the most startling incidents of religious growth of this great Empire is presented in these statistics, which are Government statistics. We have the Government statistics, and they tell us that in the year 1821 the total number of Catholic schools in England and Wales was 14. In 1851, the time that the Hierarchy was restored, the total number was 166. Well, in 1899 we have the official report showing the number of schools had increased to 946, and now in the beginning of 1900 the number of Catholic schools is 1100, with 300,000 Catholic children. I think that one fact alone shows the marvellous progress made in the Catholic religion during this century, and it is precisely on that number of children given by the inspectors of the schools that I calculate that the Catholic population of Great Britain must be much greater than generally presented to us. I take the average of other countries. Taking the number of children in the schools in proportion to the whole population, the proportion must be six times more than that enrolled in our schools. For, say, an attendance of 300,000 children in the Catholic schools of England and Wales alone, it would give us a population of more than 1,800,000. There are a few other items which illustrate the growth of religion in similar ways. If we go back 50 years to the middle of the present century you will find in England and Wales 587 churches and chapels, for the most part humble and obscure; and here again I wish to say that the statistics are official, because marriages were not recognised as valid unless when performed in recognised places of worship. The number of churches thus recognised as official so put before us is 587. At the present time the number of churches is 1710 and many of the former churches that still existed have been re-built, re-fashioned, and improved in many ways. In 1850 there were scattered throughout England and Wales about 800 priests, 70 religious houses, and 10 colleges. There are at the present day 2799 priests in England and Wales, 752 religious houses, and 30 colleges. In 1801 Pitt, on the part of the Government, submitted a Catholic Relief Bill, but the King indignantly refused to allow such a measure. There were then four Catholic vicariates or diocesan districts; there are now 16 dioceses, having the Cardinal-Archbishop and 21 Bishops. In 1813 several measures of partial emancipation were proposed, some of them with odious and restrictive clauses which the English Catholic Committee professed its readiness to accept. All, however, were rejected. When the Jesuit Order was restored by Pope Pius VII. in 1814, the Prince Regent and Government presented a remonstrance and entered a protest against any Jesuits being admitted into the kingdom. There are now 200 Jesuit Fathers in England, not including novices.

PROGRESS IN MANCHESTER AND LIVERPOOL.

About the middle of the last century there was only one small chapel in Manchester, and about six families assisted there at Holy Mass. A little later it was replaced by another larger building, without, however, any outward pretensions or even semblance of religious architecture. This was the only place of Catholic worship in the city and for 20 miles around Manchester, with the exception of the private chapel of the Trafford mansion. In the year 1799 the whole number of Catholics in Manchester was less than 600, whilst those in Salford were only about 100. At the present day there are 80,000 Catholics in Manchester and 25,000 in Salford. As late as 1838 there were but four churches in Manchester and 10 priests. There are now 24 churches and 70 priests. The development has been still more rapid in Liverpool, where in 1838 there were five churches and 14 priests, whilst now there are 34 churches and 127 priests. Lancashire was the representative and most populous Catholic district of England. The increase of the Catholics was already regarded as marvellous when in 1804 they were reckoned at 50,000. Now they number at least 600,000. In 1847 Mr. Daniel Lee, one of the leading Catholics of Manchester, invited the Sisters of Charity from Paris to open a small convent in that city. Nothing could be more unpretentious than all the accompaniments of their enterprise. Nevertheless the Protestant citizens would give no countenance to it, and the mob was so infuriated and so outrageous in its insults that there being no prospect or promise of any good being achieved, the Sisters were reluctantly, after some years, compelled to quit that field of labor. What a change in 40 years has come over the scene. In 1887 the same Sisters are again invited to enter on their mission of charity in Manchester. They settle down in its most abandoned, most turbulent district. For a few weeks they experience some of the

unpleasantness which was a remnant of the old bigotry; but quickly all that disappeared. Very soon everywhere their mission of mercy is recognised, and everyone is found to respect and reverence them. Even the drunkards in their brawls shrink from offending them. The result became soon apparent. The inspector in charge of the police station nearest to them remarked in 1890:—'At first they seemed to make no impression, but during the last six months the night charges at this station have diminished 50 per cent. We must attribute the change mainly to the influence of the Sisters.' The convent and its adjoining premises soon became too small for those who sought their charitable ministrations. The citizens hastened to their aid that they might extend their sphere of beneficence and carry on their work on a large scale. A public meeting was convened in the Town Hall of Manchester. The Lord Mayor presided in his robes of office. The *élite* of Manchester, non-Catholics of every denomination, representatives of every class, were there. Prominent on the platform were the Lord-Lieutenant of the county and one of her Majesty's Justices of Assize besides several members of Parliament. Several of the speakers were Protestants, and one and all paid their tribute of praise and admiration to the noble work of the Sisters. Committees were formed, funds were subscribed, and new buildings with ample accommodation were erected, and a new convent, amid general rejoicings, was solemnly opened in 1899. In June, 1887, was celebrated the Jubilee of the reign of Queen Victoria. The Holy Father sent a letter and a special mission of congratulation to her Majesty. In his letter his Holiness says that 'as head of the Catholic Church, which counts so many faithful among the subjects of her Majesty, and knowing the full and entire liberty which in her clear-seeing justice she assured to them in the exercise of their religion,' he wished to be represented at the rejoicings of the Jubilee celebration. A few months later the Sacrosanct Jubilee of Leo XIII. was kept in Rome, and her Majesty forwarded a letter of congratulation and gifts through the Duke of Norfolk as special envoy to his Holiness.

THE CATHOLIC REACTION IN ENGLAND.

The causes which under Providence led to the Catholic reaction in England are:—1. The French priest driven from France by the fury of the Revolution found a refuge and asylum in England, Heaven granted to England a reward exceeding great. The edifying lives of these foreign priests who were thus brought under their notice had a wonderful effect on English prejudice. Many of these French priests mastered the English language and remained as missionaries in England. 2. The revival of schools and the spread of education in England. The colleges on the Continent being suppressed, it became necessary to open similar institutions throughout England. The revival, too, of primary education served to break down the anti-Catholic prejudice and to bring men nearer to Divine Truth. 3. The converts and their writings. 4. The Irish settlers in England; not only numbers, but piety and churches and priests and schools. 5. The multiplying of zealous religious communities. 6. The development of dissections and weakness in Protestantism. The *émigré* priests from France found a refuge in England. There were at one time 10,000 of them on English soil. Besides a large voluntary subscription the Government made them a grant of £67,000, besides an annuity of £20 till they left England. In Winchester 700 of them were admitted to the King's House, and 165 others were housed in the same town. Some of these were maltreated by the English mob. The University of Oxford printed an edition of the Latin Vulgate expressly for the use of the refugee clergy. Many new missions were opened through the zeal of these exiled French. Of some of them it is recorded that they supported themselves by teaching and other industries, and devoted their earnings to the erection of chapels where the need was greatest. Not a few remained in England devoting themselves to the sacred ministry. Some, too, proceeded to the United States.

THE CHURCH IN GLASGOW.

Father Etherington delivered a lecture in Glasgow, some time ago, in which he said that the number of Catholics in that city was from 160,000 to 180,000, or, roughly, one Catholic out of every five or six of the population. A century ago it might be said that there were no Catholics in Glasgow. There was only one priest, and a poor little disused building for a chapel. In 1811 St. Andrew's Cathedral was begun. It was completed in 1816. In 1830 the Catholics of Glasgow numbered 25,000. In 1842 St. Mary's was built. In 1845 St. John's and St. Alphonsus' were built. Later on St. Patrick's, St. Joseph's, and St. Munro's came into existence. The change was no less than a revolution.

BRITISH NORTH AMERICA.

Reviewing the work achieved by the Church in British North America in the present century we cannot fail to recognise that a great deal has been accomplished. In the year 1809 there were but one Bishop and one Vicar Apostolic to those various colonies. There are to-day seven archbishops with 19 bishops, three vicars-apostolic, and two apostolic prefects. In 1800 the total number of priests was 60. They now number more than 2400. In 1800 there was but one seminary and about 50 primary schools. There are now 20 ecclesiastical seminaries with 519 students, one university with 600 students, and 5070 other educational establishments, with a roll of about 280,000 pupils. The Catholic population booked a singular increase. In 1800, including Newfoundland, the total number of Catholics was not more than 137,000. At present the Canadian Dominion reckons 2,061,000, and Newfoundland 82,000. It is true that the Irish emigration added about 800,000 to the Catholic population, but, on the other hand, the emigration from Canada to the United States reckoned a like number. The number of Catholics in Nova Scotia in 1820 was 9000. When in 1834, the Right Rev. Dr. Fraser, its Bishop, was translated to the newly-created diocese of Arichat, he was succeeded in Halifax by his Coadjutor, Right Rev. Dr. Walsh, who a few years later, became the first Archbishop of Halifax, and under whose administration the diocese made rapid