

The Catholic Register

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JOSEPH COOLAHAN is authorized to collect among our Toronto subscribers.

TORONTO, MAY 7TH, 1908.

"HAIL, MARY."

The month of May may be appropriately called Nature's "Hail Mary." Its every feature, its tender leaves and opening blossoms, and early flowers, and gentle sunshine, and soft, life-giving rains, suggest the personality of her to whom, and the occasion on which, the Archangel Gabriel addressed the words of this prayer.

With Mary, however, came the dawn of a brighter day. In her Heaven saw once more the sinless beauty of earth before the Fall. Eden presented nothing as fair as she was.

All this is borne out by the words of a prince of the heavenly court. He salutes Mary as "full of grace." She is all fair, all radiant with divine light, and there is no spot in her.

The fruit of thy womb through Whom thy blood shall circulate every day for nine months—Whose life for all these days shall be thy life—Who shall appear amongst men in thy arms and look on them through eyes, and love them with a heart, and redeem them with blood, drawn from thee is none other than the Eternal Son of God!

Well did the mother of the Baptist understand the significance of the prayer which Gabriel commenced and she completed, when she said: "Whence is this to me that the mother of my Lord should come to me?" This exalted soul—one of the choicest products of the priesthood of Aaron—deemed it an honor of which she was unworthy, that Mary, whom she styles the "mother of my God," should enter her home.

spired by the Spirit of God—we have ample justification for all the honor the Church shows to Mary during this beautiful month specially set apart for devotion to her. And we will repeat this prayer with a new understanding and tenderness if we bear in mind the occasions on which it was first uttered. In it we shall feel the first drops of that heavenly dew of salvation for which the parched world was sighing through many ages.

A MARVELOUS RECORD.

The celebration of the Centenary of the Diocese of New York places before the world a record of progress and prosperity for the Church, which in point of shortness of time and spiritual and temporal development, has probably never before been equalled.

This success was attributed by Archbishop Farley in the course of his address at the close of the ceremonies at the Cathedral on Tuesday morning, to two things, viz., fidelity to Faith and the liberty given by religious toleration. These two have produced in the short space of one hundred years a diocese containing 1,200,000 people whose faith as evidenced by the enthusiasm with which they entered into the spirit of the Centenary, cannot but pass unquestioned, and whose material prosperity as told in the many and grand temples of worship and educational and charitable institutions, has kept pace with that of the spiritual.

All things work together unto good. It is interesting to find that even the vagaries of fashion sometimes wander within the circle of these words of the great Apostle. The recent fashion of wearing enormous hats, besides supplying lots of material for newspaper jokes, averted a panic in a St. Louis, Mo., church a few days ago.

MERRY WIDOW HATS.

"All things work together unto good." It is interesting to find that even the vagaries of fashion sometimes wander within the circle of these words of the great Apostle. The recent fashion of wearing enormous hats, besides supplying lots of material for newspaper jokes, averted a panic in a St. Louis, Mo., church a few days ago. It seems that the front pews in this church on Easter morning were lined with rows of these hats which their wearers wished to exhibit. During the Mass some flowers on the altar caught fire and the blaze, which was extinguished with some difficulty by the sanctuary boys, would certainly have caused a panic in the congregation had it been seen. But the big hats of the occupants of the front pews, from whom the fire was hidden by the proximity of the altar railing, acted as an effective screen, and the congregation remained blissfully unconscious of the blaze within the sanctuary.

It is to be hoped that this happy discovery of the uses to which fashion's freaks may be turned at times will set some enterprising genius to experiment on "Merry Widow" hats and see if they could not serve as a model for street car fenders or some

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other accident-averting invention.

What a pity that Tenfeldsdroch is not alive to utilize this incident in his famous work on philosophy of clothes. What a brilliant chapter of speculation he would evolve from this occurrence!

The Non-Continuity of Anglicanism.

(Rev. George R. Northgraves.)

Archbishop Sweetman of the Anglican Diocese of Toronto preached on Sunday, April 26, at the dedication or opening of the new building of the Church of St. Mary Magdalene in the city of Toronto. His chief theme was, according to the brief report of his sermon as given in the Globe of the 27th of April, "The Unity of the Church of Christ."

He stated that there are going on at the present moment certain negotiations which are calculated "to establish friendly relations between the Scandinavian and some other continental churches and the Church of England, so that it seems that God is preparing for the Church of England the distinctive glory that she should be the reconciler of the divisions of Christendom."

It would, indeed, be a glory to any Christian body to bring about the reunion of Christendom, if such reunion were effected on the basis of truth, in accordance with the command of our divine Master given to His Apostles to teach all nations "to observe all things whatsoever He has commanded."

We wish that we could agree even so far with the rest of the Archbishop's sermon, but truth compels us to say that his statement that the (modern) Anglican Church dates back further than the Reformation in England is an evident distortion of history. His Grace says:

"Whatever may have been its introduction into England, whether by the Roman soldiers, or by intercourse between British prisoners of war and the Romans, it is certain that Christianity found its way into the country at the earliest date, and that the British Church had a vigorous existence for more than three hundred years, using the Gallican liturgy, and having its clergy ordained by the Gallican Bishops, and sending its own Bishops to the Councils of the Church, and that it was active in missionary enterprise, especially in establishing the work among the Celtic population of Scotland and Wales."

He denied that "the Anglican Church owed its origin to the Church of Rome, sending St. Augustine, pointing out that it was in existence long before the time of that beautiful story of Gregory."

The Archbishop here practically admits that St. Augustine was sent by Pope Gregory I. to convert England to Christianity. This was in the year 597. He might well do this, for he is easily proved by the testimony of all reliable historians that such was the case. It has, nevertheless, been the practice of Archbishops of Canterbury to claim that they are the successors of Augustine, Anselm, and others who have succeeded there in the See of Canterbury. Our readers may remember even that during the last Pan-Anglican Council the assembled Bishops made a pilgrimage to the Isle of Thanet specially for the purpose of honoring the great founder of the Anglo-Saxon Church as being the predecessor of the present Archbishop of Canterbury. Bishop Burdett, however, admits in his history, to the fullest extent, that St. Augustine was commissioned by and subject to this Pope.

Archbishop Sweetman, however, wishes us to believe that before the time of St. Augustine there was a Christian Church in England which was identical with the modern Anglican establishment.

There is no need to consider the hypothesis that St. Paul personally preached the Gospel in Britain. This has indeed been asserted by Anglican divines, but there is absolutely no historical evidence of the truth of such an assertion—yet it matters not to our present purpose whether this supposition be true or not. It is probable that before the time of the King of Kent, named Hengist, by the Britons, and Lucius by the Latin Christians in Britain. Bishop Usher discovered that there were two medals in existence with the inscription "Lucius, a Christian King." Tertullian also wrote about the year 200 that "provinces of Britain which the Romans did not enter are subject nevertheless to Christ."

In the archives of Glastonbury, William of Malmesbury found the record that Fagan and Dwyman were sent by Pope Eleutherius to the British King Sever-Maur (Great Light) and later on preached the Gospel in the Diocese of Slandaff, and were buried at Glastonbury. A brief history of the Popes of the reign of the Emperor Justinian, found in the library of Christina, Queen of Sweden, adds to

this that Pope Eleutherius received a letter from Lucius, asking that he should be received as a Christian. It was in consequence of this request that Fagan and Dwyman were sent to baptize Lucius and preach the Gospel in Britain. The ancient British Church was therefore as thoroughly Roman as was the Anglican-Saxon Church established by St. Augustine. The two missionaries sent to Lucius named in Latin, Fagatus and Damianus, Lucius was baptized in A.D. about 183. The accounts given by Bede and Gildas agree with this. The subsequent history of Fugatus and Damianus, and their successors, as related by Bede, shows the unquestioned Primacy of the Popes over the Church in England, just as it extended over the rest of the world.

It is true, as Archbishop Sweetman states, that there were British Bishops at early Councils of the Church. There are named in the Acts of the Council of Arles held in 314, and it is probable, though not so certain, that there were also British Bishops at the Council of Nice in 325, and in that of Sardica in 347. But the very fact of their presence at these Councils shows that they were not members of any merely local British or English Church, but of the universal Church which was Catholic and Roman, acknowledging the Pope as their Supreme Head.

We are not surprised that the Archbishop is desirous of giving his Church a different founder from Henry VIII., the Bluebeard who ridged himself of undesirable wives by murdering them. But the historic fact cannot be evaded that a new Church with a new head was instituted by Henry VIII's Parliament, which made him supreme head of the Church. The Anglican Church then began to exist, that is to say in 1534. The work was completed under Queen Elizabeth by the issuing of the 39 articles of Religion in 1563. The new Church had a new and hitherto unheard of head, a female Pope, a new set of doctrines, a new liturgy, a new episcopate, and a new clergy. It occupied the same territory as the ancient Catholic Church, but they are no more identical with each other than were the Pagan, Christian and Mahometan religions which have successively held sway in Constantinople.

The Catholic Church of to-day is the only Church which can claim to be identical with the ancient Church of England, the Church of Lever-Maur, of Alfred the Great, of Canute, of William the Conqueror and succeeding monarchs, down to Henry the uxorious.

COMMUNICATION

"NEEDS OF PERU" AND TOM PEPPER.

Editor Catholic Register:

In the Free Press of April 9th an item appears under the title of "Needs of Peru," telling about the exploits of one "Rev. George Smith," a returned missionary from that far-away land. The story told by Smith might well be compared to Rev. Mr. Gorman's account recently given of the "Catholic practice of selling indulgences," or Rev. George R. McFaul's yarns about the benighted people of the Province of Quebec. It was a wonder that Mr. Smith had not some thrilling account to give his hearers "in the parlor of Knox Presbyterian church" of the sale of insurance policies for Heaven by those wicked "Romans." But he probably heard even away in that far-off land that the Presbyterian Review was compelled to swallow this whole-made fabrication. At all events it would be quite stale stuff now with which to regale his hearers. Very probably, too, he heard of the recent windy eloquence of Messrs. Gorman and Henderson and other good men and true who have been trying to steal that heretofore much-abused "Roman" Purgatory and to palm it off on their staunch Protestant hearers as something quite different from the "Papist" place of that name. Smith had to give something fresh and new—something different from what we had been accustomed to hear about South America. Quite fresh and new, indeed, was his account. "In South America," he said, "there are 40,000,000 people, and of these 34,000,000 are practically unenlightened by real Christianity." Now the statistics given for 1902 show that the Argentine Republic alone has 3,954,911 people and of these 3,921,136 are Catholics. Other states of South America have a pretty close proportion of their population of the same old faith, but for Smith the old Church established by Jesus Christ has no real Christian influence. Thus we see how truthful is the returned missionary when he is on the lookout for more funds. Mr. Smith and his exploits remind us very vividly of the story of Tom Pepper. Mr. Pepper, it seems, was accustomed to tell yarns about as truthful as Mr. Smith's account of Peru, and all this was notwithstanding, when he died he was sent to Hell. This Hell was not Rev. Mr. Gorman's new sort of Hell, but the real old Hell we all believed in before any of us had our faith shaken by Messrs. Gorman and Henderson. When Pepper got to this place, however, the old chief of the place became jealous of the new-comer's audacity to tell yarns like those of Mr. Smith, and after making a few separate efforts to hold his place of honor in this art, the old chief became so furiously jealous that he kicked Tom out. Now the story does not tell where Tom Pepper went after he was kicked out of Hell, and if he did not go to Rev. Henderson's Hades to qualify for his right place again, it may be returned to earth and sent as a foreign "missionary" to Peru as a try to bring "real Christian influence" to bear upon the benighted Peruvians. W. E. CAVANAGH, P.P. Corkery, Ont.

Civic Grants to Catholic Charitable and Benevolent Institutions

The Board of Control recommended and the City Council adopted the following increases to our Roman Catholic institutions. House of Providence from \$8,500 to \$12,000 annually; Sunnyside Orphanage from \$3,000 to \$3,300 annually, and a special grant of about \$900 for better fire protection for this Home in the way of water mains, services and hydrants; Good Shepherd Women's Refuge from \$300 to \$450 annually; St. Vincent de Paul Aid Society from \$600 to \$1,000; and St. Nicholas' Home from \$500 to \$800 per year. St. Michael's Hospital will be given \$50,000 with the other two hospitals, when a by-law is submitted. Controller Ward, who deserves a great deal of credit for the increases, says his colleagues on the Board of Control and the members of the Council are entitled to the thanks of our people for their generosity on this occasion. The Board of Control dealt most liberally with all the charitable institutions this year, giving them all an increase. All the charitable institutions have a good friend and advocate in Controller Ward.

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F. GOURDEAU, Deputy Minister of Marine and Fisheries.

Department of Marine and Fisheries, Ottawa, April 27th, 1908.

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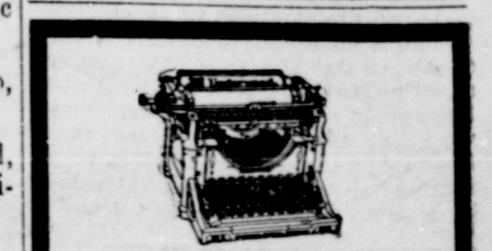
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