The Catholic Register.

"Truth is Catholic; proclaim it ever, and God will effect the rest."—BALMEZ.

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THE CONSENT OF THEOLOGIANS.

In last week spaper, protecting against the minstice of holding us accountable for the opinions of writers, of whom we may have never heard, we wrote that any theolognan may err, and therefore there is no one of them whom we are bound to follow any further than he commends his opinions to our reason or faith, or than as the Church tells us we ought to follow him. There is one in fallibility in the world, lodged by Christ in His Church, and exercised in the way she herself declares the right one. But by the nature of the case, since divine revelation is addressed to the reason, there are and have been countless millions, who have made that revelation the subject of their deepest as of their most constant thought. Many of them, in addition, have put their reflections on paper for the benefit of themselves and others, and sought to give their statements a form most proper to show the unity and consistency and harmony of the separate items that appear in the great book of the divine Word; and this necessarily resulted in the science of theology.

the science of theology.

The Church herself is engaged in teaching Christ and Him crucified. This, with all its infinite meaning and consequences, she is, at every hour of every day of all the years, laboring to impress upon the mind and heart of mankind. She has the full deposit of

impress upon the mind an heart of mankind. She has the full deposit of the faith, and brings out now the new, now the old, according to the exigencies of times or persons, but always absolutely the same doctrine.

Now able men, within her besom, children of her own who have imbibed her spirit and are doing their best to obey her every intimation, of course see and hear and foel what she is doing, and when they write about it give reports correct in the main; though any of them may fall a little short, or go a little too far. When they report correctly, testifying to what they see and hear, adding neither comment nor speculation of their own, they of course step the short of the short o

see and hear is always the same, as being the action of the Church ever infallible.

This agreement is technically called the consent or unanimity of the Fathers; and being the simple effect of the Church's inerrancy, is itself—as far as it goes—also inerrable. Hence the rule of the creed of Pope Pius, forbidding any one to teach against the unanimous consent of the Fathers, is, in the last analysis, only saying that no one can teach against what she has herself taught, or in other words, that she not was, but is, always infallible. No exact comparison can be found for this state of the case—but it may be illustrated thus: If all the lawyers of the country agreed that cortain statutes had always, without oxception the same interpretation and action, surely it would be reachness to think differently in the matter. But as the body of practitioners have no promise of infallibility, it might happen that they had made a mistake. The Church, by the direction of the Holy Ghost, never did or can make any mistake, and therefore all who report her actual doings, or some art of them—which is the most any one writer can do—must report alke, or be unanimous.

But it may happen, indeed it is the common rule that in addition te reach

part of them—which is the most any one writer can do—must report alike, or be unanimous.

But it may happen, indeed it is the common rule, that in addition to reporting what he sees and hears and feels the Church doing, a writer may go on to put his own interpretation upon her teaching and acts; and then he occupies very different ground. He may blunder, may go too far or not far enough He may by the multitudinous forms clously, miserpresent the truth, and then of course, in these passages, no maker what his general abilities or maker his unbended casing the count of the maker his submission and retract, without any imputation on his character, without in heaven, refuse to submis and then he is a heretic and out off entirely from the body of Christ here and hereafter, unless he repeates. The Church gives the greatest froe.

urch gives the greatest free-The Church gives the greatest freedom and oncouragement, addit animos as Plus IX. said to the writers on the speak and write on the truths of revelation. Twas for that they were given. The control of the said that the work of illustrating and popularising, so to say, the divine message. Her great teachers and doctors also holds in lightest honorduring life, and promises them a special giver in elecution that they teach only the truth, and of that are alone is the judge. In reliation to her, Saints, Teathers, Doctors and Theolograms are all on the same level, such by himself is fallible and therefore all by themselvas, are fallible. But segainteach, by her aid one have the infallible with middle truth and the sum of their test monies when she by

the divine guidance has eliminated what is personal or local, or accidental, that is lass corrected their mistakes, sissimply her truth, and therefor must be accepted.

Now our outside Irlends seem to have the view that because we admit the Church's inercancy, we are therefore so fond of submission so little free or able to think for ourselves that we are ready to bow down to overy one who writes under the name of a theologiam. May further they seem to be of epinion that we have a special fondness for prostrating our minds before all milliont outselves they seem to be of epinion that who have a special fondness for prostrating our minds before all milliont outselves and the seem of the seem of

Considerable curiosity continues to be expressed concerning the promised visit to Toronto of the Apostolic Delegate, Right Rev. Mgr. Merry del Val. The newspapers have given publication to misleading paragraphs, which were no doubt written before the date and proposed features of the visat were decided upon. The Delegate will come here upon the invitation of His Grace, the Archibiation of Toronto, and it is expected that he will be able to remain for about a week. Nothing will be left undone to give him an adequate impression of the importance of the city; and it is pretty certain that Catholics will not be about in a sping this manner of public spirited attention to the distinguished visitor. One whois known to have so varied an so great an acquaintance with learning and its institutions in European countries, will naturally be abown all that Toronto beasts of an acity provides and the summary of extension and adillication cannot fall to interest him. It would ordinarily count of extension and adillication cannot fall to interest him. It would ordinarily count to the authorities to heing the educational advantages of the city in its up-to-date equipment under the notice of a visitor as distinguished as Mgr. Merry del Val. No doubt they will avail themselves of the opportunity, And when they begin harburg him the sights they can hardly stop short at the educational side of our advancement. The handsome homes of provincial and municipal government which are such conspicuous orusments to the city will probably be included in the programme. Readers of The Reastrat will be more interested in the strictly Catholic features of the welcome to Mgr. Merry and latly of the archidocese, and a reception will take place of which ail who desire to meet the Delegate will of course avail themselves. On Sunday, 9th, solomn Mass will be sung in St. Michael's Cathedrial, probably by the Delegate will of the archidocese, and a reception of the Delegate will of the city of the archidocese, and a two desires to meet the Delegate wil

A. M. D. G.

Religious Ceremony at Loretto Abber

Religious Ceramous at Loretto Abbes.

The beauty of the Easter tide solominities at Lorette Abbey was enhanced by a cremony very much in harmony with the great lesson of the Resurroction. Just as our Lord on that glorious morning rose from the tomb to a new life, so these taking part in the ceremony on Thursday, April 22nd, were also cutering on a new life—turning away from carthly vanities to a life hidden with Christ in God.

Long before the appointed hour every available seat in the chapel was occupied, and at nine o'clock the interesting procession entered. It consisted of ten young ladies in beautiful bridal costume, each attended by a little maid, who gracefully acted the part of train-

young ladies in beautiful bridal costume, each attended by a little maid, who gracefully acted the part of trainbearer; seven novices followed, and finally his Grace Archbishop Walsh, accompanied by Vicar-General McCann, Dr. Kilroy, of Stratford, and a large number of other clergymen from the city, vicinity and Hamilton. When all were seated, his Grace addressed them were scated, his trace addressed them in words of elequence and sweetness, dwelling first on the glory of the Paschal solemnities, and showing how meaning-less would be such a ceremony as was presented to their view. were it not for

presented to their view, were it not for the Resurrection—the foundation of our faith.

He touched briefly on the sufferings of our Lord, which we so lately commonorated, and emphasized the fact, that after the Resurrection our Lord lived no longer the same life. He dwelt apart with His apostles and this only to prove His resility. The reflections on the religious life were beautifully consoling to those about to onter along the narrow way, for surely the experience of one who has travelled far on this path is much to be valued. After the sermon, the young ladies for Recoption advanced towards the altar, and when the usual formula was carried out, they loft the chapt to divest themselves of the last remnant of earthly vanity, while the magnificent strains of the Profession Hymn filled the air. After an interval, during which the choir charmed all with its devotional renderings, the young ladies re-entered, clothed in the religious habit, and were presented with the cincture and beads; they also received their religious names as follows: Miss Debryt, of Hamilton, to be known in religion as Sister Mary St. Anthony: Miss Finderwille, of Mitchell, Sister Mary St. Edmund; Miss Forster, or Toronto, Sister Mary Willia, Pister Mary Mary Odelis; Miss Wali, of Guelph, Sister Mary Bertrand; Miss Dopole of Bremanton, St. M. Serenz, Miss Smart of Elora, Sr. Cleta.

As they resumed their places, with

Miss McCann of Toronto, Sr. M. Alphonaus: Miss Doyle of Bromanton, Sr.
M. Serena; Miss Smart of Elora, Sr.
Cleta.

As they resamed their places, with
constonance expressive of Intense joy,
the following norious came forward to
complete the sacrifice to which they
had been sapiring during their term of
novitate—Sr. M. Philippa. Miss Mahon
of Guelph; Sr. M. Victor, Miss Carroll
of Guelph; Sr. M. Jerome, Miss Carroll
of Guelph; Sr. M. Jerome, Miss Carroll
of Guelph; Sr. M. Jerome, Miss Cogna
of Lindsay; Sr. Elizabeth, Miss Mathews of Owen Sound; Sr. Alexia, Miss
Comor of Galt. They received the
hews of Owen Sound; Sr. Alexia, Miss
Comor of Galt. They received the
hack veil, elucture, crucifix, and ring,
the meaning of each bring explained in
the words of the ritual. Miss was then
calebrated by Rav. Wm. McCaun, and
the members of choir again did full
justice to their admirable reputation.
At the solemn moment of the Domine
non sum Dignus the novices approached
the silar-rail, and before communicating recited their vows and received from
His Grace the assurance of life everlasting, if they were faithful. He then
administered Holy Communion and the
sweet consoling hymn "Veni Sponsa
Christi" was beautifully sung. The
ceremony closed with the To Doun in
full chorus—and well might God be
praised for the wonders that are wrought
in His name. When earth presents
her brightest appearance, and spring's
golden suulight lends an additional
charm to worldly attractions it seems
strange indeed that those still in the
sweet hour of prime, endowed with
taleats and accomplishments that could
well stand the test of worldly glare,
should turn aside into the apparently
lesser light of the cloister, to a life of
silent prayer, but down through the
ages, the gospel story of the wise and
the foolish virgins has been repeated
with this effect that in the bloom of
youth, in the light of carth's sweetest
smiles, and hope's fairest promises,
young maidens turn aside to prepare
for that inevitable coming of the Bridge
groom unable to

The Mayor of Ottawa.

The Montreal Star says: Mayor Bingham, of Ottawa, has been made a knight of the Holy Sepulchte by His Holiness the Pope, upon the recom-mendation of Mgr. Merry del Val.

Spring is full of terrors to all whose constitution is not able to resist the sudden changes of temperature and other insalubrities of the season. To put the system in condition to overcome these evils, nothing is so effective as Ayer's Sarasparilla. Take it any.

A E I ICA. Water For Tan Re 2 allowing is a specie. T Trug Resource ast wee. THE JESUITS IN

The following is a species, and onsed report for The Risolater of a lecture delivered last week by Roy. Father J. Carborry, of Schomberg, before the Catholic Truth Society (St. Mary's branch):

More than eighteen centuries have olapsed since our Divine Lord gave to the humble circle of Apostles that wonderful command: "Go teach all nations," and whether in the lowest depths of her numerical nothingness, or at the highest point of her proud condition as Mether of Nations, the Church of the Apostles has been continually fullfilling this commission of her pliving that have obtained and quaried the blessings of peace and liberty, her zeal that has reached and civilized the savage. Of all the many and glorious missions which the Church of God has accomplished, perhaps none are more famous, more furtiful, or more emportune

missions which the Church of God has accomplished, perhaps none are more famous, more fruitful, or more opportune than those of the sixteenth and seventeenth centuries, and especially ly in the now fields propared by the discoveries of Columbus and Di Game. About this period there was lying wonded in the town of Pampeluma a Spanish soldier who was destined to become, in the hands of God, an instrument by which the Church should repair from the ranks of the idolator the loss caused by the defection of the heretic. This man was Ignatius Loyela. When he was a soldier of Spain, his mind had been inhued with the importance of obedience and dissepline, and when the transferred his allegance of the series of the s

slones, to either the unknown lead of derkings and death. What a westhorful age is a life and the Means at a boat of the control of the contr