# The Catholic Register.

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

VOL. VI.-No. 11.

TORONTO. THURSDAY, MARCH 17, 1898.

PRICE FIVE CENTS.

# ATHOLICITY AND Anglicanism.

"Bolieving in the principles of the Anglicean reformation, as the principles of true Catholicity, we trust that we shall always be found rendering an unworrung and loyal adherence to them."

—Canadian Churchman and Church Evangelist. (Quoted in Mail and Empire, March 5.]

Evangelist. [Quoted in Mail and Empire, March 5.]

When we read this first we took off our "specs" and after carefully wiping and readjusting them, read it over again more stowly and with great attention; and, then, as the clock was pointing to one of the late hours when vision is dulled by the day's fatigue, we put the paper aside with the intention of locking at it in the clearer light of the morning to make sure we had made no mistake as to the meaning of the passage.

We hope and think we haven't and yot the statement is so strange, so different from everything we have ever read or heard or imagined; and so contrary to what overybody around—Catholic, Protestant or indifferent—is constantly assuming, that even after the precautions mentioned above, we find it hard to be aure that the whole soutence is not a misprint, or blunder of

ence is not a misprint, or blunder of

ome kind.

Our perplexity, without being dissiasted, is somewhat relieved, however,
by having before us the title of a lecture,
The Real White Man is the Black," "The Real White Man is the Black," lately delivered in a western town. The learned speaker was of the colored persussion. Like so many others he was born in slavery, but since the emancipation, by the force chiefly of a rank imagination, and total ignorance of everything he has not seen nor felt himself, he has risen to great eminence amongst his less loquacious fellows, and whenever he appears within the limits of his narrow neighborhood he is sure of an audience.

tention.

White shades or melts down into black by such imperceptible gradations that in a concrete instance, say of man, where you find a crowd of him, made up of individuals of various complexions, it cally very puzzling to have to say who is a pure-blooded black and who is a pure-blooded black and who

in of individuals of various complexions, it is really very puzziling to have to say the is a pure-blooded black and who the genuine white.

The African advocate had an advantage here over the Anglican author of the above extract. A given inhabitant of southern Europe may be so dark, and a given native of the banks of the Niled eye can discriminate them. But between the Reformation, of which Anglicanism is the child, and Catholicity, there need be no such perplexity. There is neither room nor occasion for it. For the distinction between them is not merely in one accident, as of colour. It is essential. For in shape and size and mien, in body and spirit, and even in outward adornments, they are not merely unlike, but have nothing at all in common except the very extrinsic circumstance that both are professed and acted upon by men. The contrast between black and white does not do; justice to their differences. Rather this; what oil is to water—and they can never be mixed—what freet is to fire, the onnecessarily destroying the other; what stuth is to error, which latter has its whole and sole existence in denying and combatting the former—that Catholicity is to any and every phase of what is can be only the top and a contain the combatting the former—that Catholicity is and and act and a the containing it is and can be only the target and activation and suctainment of Good to the characterized. Ludler made such attempt in heaven, and not one of the cand of the characterized and of even into each other, and condent of the cand of the characterized.

we know what came of it.
od's work and man's may, indeed,
do run into each other, and corate for the accomplishment of ceronds; but always on this law, that
divine uplite and transforms the
an, but nover in the opposite way
the human reforming the divine,
since Catholicity must be divine, it
its of no reformation by Anglican
ny one else.

tyone else.

then, this writer had denied that
ywas such a thing as Catholicity,
spelling it with a small "o" had
saied his opinion that it meant no
sthan a wide prevalence of a set of
nns, not by any meaus agreeing
ther, and all liable to be changed,

or what he would call reformed, there would be something intellupthe in his view. Whatever is of earth, that is, of man's works or ways, may always be reformed. But this does not seem to be reformed. But this does not seem to be ins meaning. He is speaking, apparently, not of the fact of the wide diffusion of Christianity, which we call a note of the Church, but of that property of her internal constitution by which she was as thoroughly Catholic before going outside of Jorusalem as she is new that she possesses the onds of the earth. There was not much extension, in time or place, when the Apostles' Creed was composed, yot that symbol already calls her Catholic. And if you ask in what sense this can be true, the answer is not so difficult.

Why do we call the sun the light of

her Catholic. And if you ask in what sense this can be true, the answer is not so difficult.

Why do we call the sun the light of the universe? Is it because we see his rays on the mountain top, and out over the plains, and even down at the bottom of wells? Surely not; these are only evidences of his shining. But he is the luminator because he is both luminous himself and able to radiate his own brightness fully in overy direction. So Christ's Church, the divinely made medium by which He outligatens Christianity, first possesses all lis truth, and, secondly, reflects it upon docile souls, not like a broken mirror, in parts and aspects, unitedligable by themselves, but in the harmony of unbroken wholeness. And the power by which she does this is the property of Catholicity, which is of her essence, as the Apostles Creed sets forth. Hence Catholicity, rightly understood, is not dependent upon universal extension, and would be fully preserved it the Church, by an impossible supposition, were to be roused to 4 dozen mon, as it was fully possessed when her numbers were not much greater. Hence, too, this or that country and people may fall away, or be out off, and still she is the same universal illuminator, just as the sun is unchanged though a cloud or a mountain, or any other obstacle, may intercept his rays and darken the place their shadows cover.

The writer in The Churchman surely

or any other obstacle, may intercept his rays and darken the place their shadows cover.

The writer in The Churchman surely believes this, that Catholicity of truth must come from heaven, and by heaven's appointed way; and that way is what the creed calls the Catholic Church. He does not think for a minute that any patchwork of human ingonuity, or deverness, nor even of purest natural religion, can take the place of the garment provided by divine wisdom, nor any possible aggregation of systems or seots, no matter by whom invented, can ever grow into a divine institution, nor any tesselation of human opinous, each of a material proper to itself, and each more or less repugnant to all the others, form that glorious all-encircling arch through which God's truth is ever poured down in its wholiness, without break or obscurity in its light.

He does not, I am sure, believe in the possibility of any of these things. Yet how otherwise can he have what he calls Catholicity, or even imagine it, unless he accepts the Catholic Church as Christ made her, and the apostise declared her, one in her essence, which incorporates all truth, and Catholicity of the mature whose functifiest that one truth in its unbroken wholesness. Additionally the surface was a surface to the consummation, we know that it never has been and never shall be taken away, whether by the proventily of man or the power of hell, till the work is accomplished whereunt it was set up.

Don't be fretting, therefore, Mr. Churchma, about Catholicity, but be

## LIMB PAINS.

## St. Patrick's Day.

To-day (Thursday) there will be solemn High Mass at the Cathedral, at which His Grace the Archbiaday will assist pontifically. A sermon appropriate to the feast of Ireland's patron saint will be preached.

## Royal Canadian Academy Exhibition

(WRITTEN FOR THE REGISTER )

(WRITE) DOLTER BROSTER)

The present exhibit on of the Royal Canadian Academy of Arts in Toronto is entitled to a good deal more than the usual amount of attention given to events of such special educational value. From this exhibition, as well as the exhibition of the Outario Society of Artists next month, will be drawn the Canadian pictures for the Paris Exposition of 1900. It is, therefore, almost unnocessary to state what is indeed a natural inference, that the present exhibition is the most important—and ought to be the besting the history of the Royal Canadian Academy, now in its indecenth year. Approaching the completion of its second decade of progress the R.C.A. deserves in us small measure the public and naturnal commendation. It has perhaps done commendation. It has perhaps done more for the credit of the country in the way of making its right to a place in the parade of civilization recognized abroad than any other Canadian society or or-ganization. We may hear of Canadian literature but we never see it. Canadian

literature but we never see it. Canadian writers—those worthy of the name—arc known only through American publishers. The Canadian artist stands upon a different plane. His firmost foothold is upon his native heath, and to do him justice he has not undervalued his independence. He has ample room at home for the development of his strength, and if he is strong in native genus—in short a nationalist—it is because he has painted Canada be neath Canadian skies. "He was a strength, and if he is strong in native genus—in short a nationalist—it is because he has painted Canada be neath Canadian skies. In this sge through the strength of the strength of

artists, to see something of the instored included in the national. But it is not so. Historical subjects are neglected utterly be the old convents and churches of Quebec and Montreal not appeal in the least to the artistic instincts of our native academicians? But appeal in the least to the artistic instincts of our native academicians? But appeal in the least to the artistic instincts of our native academicians? But academicians? But academicians and attract or the control that academic academicians? But academicians? But academicians? But academicians? But academicians and attract or the academicians and the academicians and attract or the academicians and the academicians and attract or the academicians and the academicians and the academicians and academicians a

## [Waitten for THE REGISTER ]

Respice Finem.

The Christian soul all baseness spurns, With purest love for God it burns; Where sun-lit summits distant shine, Its chastened eye forever turns.

Alike Fame's guerdon it disdains, And sordid pelf and paltry gains, And Pleasure's cup whose wr

The chains of sense away it flings, And mounts to taste othereal springs, To lands whose Sun is God's ov

sweet Of childish play—these symbols be. Of that triumphant, blissful State,
Whose joys the losened soul await,
Whose joys the losened soul await,
Where purest worth finds recompense
Beyond the skies' cerulean gate.

—J. B. Dollard (Sliav-na-mon).

Corrigan, Nicholas Corrigan 8 00
Mr. J. W. Tanner 25
25 25

making, with the subscriptions previous acknowledged, a grand total \$7.669.00. \$7,669.00.

I append the letter from Mr. McMullen enclosing the above subscription, which kindly publish with this in your next issue of True Carnolle Receives, and oblige, Yours fathfully.

E. F. Blaks.

# House of Commons, Ottawa, Mar. 8, 1898.

E. Blake, E. D. Laws, Mar. c, 1896.

E. H. Blake, E. C. Laws, Mar. c, 1896.

Dras Siz:—I herewith enclose twenty-free cents college and extra property few cents college and account Mr. Porcet in side of Home Rule for Ireland. I left you the emberription list. You said it would be noted in True Recurrent, With kind regards to your Father, I am, Sit, Your saithfully.

J. McMullan.

## C. M. B. A.

C. M. B. A.

GUELPH, March 15.—The regular semi-monthly meeting of Brauch 31, C.M.B.A., was held tast evening, Mr. Mr. Michael Purcell, president, in the chair. Among the matters of business transacted was the decision of the members on Palm Sunday to receive Holy Communion in a body, at the early service of the Church of Our Lady. An address on the order will be delivered at the next regular meeting on March

## Father O'Bryan, S.J., At St. Michael's.

On Sunday ovening last St. Michael's Cathedral was filled by a congregation, drawn thither by good will and charity towards St. Nicholas' Home, and by the desire of hearing the celobrated speaker announced for the occasion.

The beautiful church has always fresh beauties to unfold to those not habitual attendants at it, and Sunday ovening was no exception to the rule. The rich blending of its coloring, the grace and symmetry of its columns and arches its here and there touches of statury, its artistic windows, the completeness of its appointments, the beauty of its altar on which the red lights shone, miegled with the glitter of gold and the shimmer of white, were each and all a delight and a treat.

a treat.

After Vespers, at which the Rev. Dr.

Treacy officiated, Rev. Father O'Bryau
ascended the pulpit. Throughout the
discourse which followed, the Rèv.
Father spoke with the case of the mas-

Father spoke with the case of the master in full possession of his subject. His
clear and logical exposition left no room
for argument, and his mode of delivery
carried conviction. To know that Father O'Bryan is a member of the great
Society of Jesus, is synonymous with
knowing that in him is embodied a ripe
fulness of the knowledge and culture of
the day. By nature 'ther O'Bryan
possesses all the requirements of a
public speaker. Vigorous health is expressed in every movement of his
stalwart frame, his fine physique, inured
to fatique brings before us one's idea of
the soldier-like Loyola or the lionhearted Brebeuf. His volce—perhaps
his grandest gift—is full, volce—perhaps
h

was not so well balanced nor so well filled in any of its parts as one weald expect in a representative church like St. Michael\* The clear voice; of the Sanctaray boys were heard to advantage in the alternate verses of the Ave Maris Sanctians boys were heard to advantage in the alternate verses of the Ave Maris Stella. During Benediction an Ave Maria was sung in a powerful and well sustained voice by Miss Redway. The O Salutaris was beautifully given by Miss Flannigan. whose flexible and bird-like voice vibrated in every corner of the vast cathedral, while Herr Ruth in his selection on the cello, from Handl, showed the beauty and power of his instrument, and the excellence of his playing. Mr. Thompson sang Noel with great expression, while the organ was at its best under the skillul fingers of Signor Dinelli The Sisters in charge of St. Nicholas' Home cannot but be gratified at the results accruing from the charity of all who took part, and in particular from the goodness of Father O Bryan, who, in the midst of an arduous mission of many weeks, came at the call of love to interced for these of whom it was said: 'Insamuch as yo have done it unto me.''

A, 0. H.

On Thursday evening, March 10th, Div., No. 1, Daughter of Erin Auxiliary to the A. O. H., held their regular meeting in Temperance Hall, Temperance street. The popular president Sister Anna Roach occupied the chair, the usual formalities were gone through and five candidates were initiated. Four applications for membership were received. During the progress of the meeting an excellent programme of music and literature was fully appreciated by the members and the visiting sisters. After which two addresses were delivered by Sister M. O. Kelly, the popular provincial president and Brother Jos. Ruthledge, president of Div. No. 1, A. O. H. After a short speech by the president, the meeting adjourned to meet on Thursday weeking. March 24th. All visiting Sisters and Brother as coordinally invisions and the state of the contractions. Farm O'BRIER, Rec. Secretary.

LADIES AUXILLARY, DIV. No. 4, A. O. H.

president of Ladies' Auxiliary, Mr. J. Brennan, county president of A. O. H., and Mr. H. Kölly, of A. O. H. After the audience had been treated to a choice programme of songs, recitations, and instruments elections, Miss Kölly brought to their notice the purpose of the meeting, and after explaining the aims and objects of the society encourged all to join it. These remarks were further impressed on the minds of those present by the addresses of Rev. Father Finnegan, M. J. Brennan and Mr. Helly and Mr. Duffy. After all had joined in singing; the cNational Authem. "God Save Ireland," the meeting adjourned. Ladies' Auxiliary, Div. J. A.O.H. hopes to add to their membership as result of this meeting Ladies' Auxiliary, Div. A. meets is tand Grd. Thursdays of every month in St. Ann's, Power street. Visiting sisters always.