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THURSDAY, AUGUST 3, 1893.

Calendar for the Week.

- Aug. 3—Finding of St. Stephen, Protomartyr.
4—St. Dominic, Confessor.
5—Dedication of St. Mary of the Snow.
6—Eleventh Sunday after Pentecost, Transfiguration of Our Blessed Lord.
7—St. Cajetan, Confessor.
8—Sts. Cyriacus and Companions, Martyrs.
9—St. Amidius, Bishop and Martyr.

The "Canadian Churchman."

The recent conversion of two High Church clergymen in New York to the Catholic faith has evidently not improved the temper or historical accuracy of the organ of that party in Canada. The *Canadian Churchman* has rehearsed two or three stock arguments, which have been so often refuted by members of their own church in England that it seems almost a waste of time to treat of them now. However, the experience of Catholic controversy shows us that the same old errors will come up year after year, and it is the duty of Catholics to bowl them over as soon as set up.

The first is as old as the days of St. Augustine, perhaps older. The *Churchman* speaks of "the slipshod use of the word 'Catholic' which is common in the American press, and which traitorously gives away our whole case to the Roman Catholics." This is almost precisely the language used by the Donatists in the fourth century against the Catholic Church, and from that great authority we may draw arguments which are as valid now as at that date. "Catholic" means universal. It is a term which, by its very meaning, cannot be limited. To speak of an Anglican Catholic Church in the sense in which the *Churchman* would use it, is as absurd as to speak of a limited infinity or a short eternity. True, we allow the use of the expression "Roman Catholic" as applied to our faith, but the first adjective is not limiting, but descriptive. "Catholic and Roman" would better describe our meaning.

But it seems almost absurd to deal with this puerile contention in a serious manner. As St. Augustine says, if you enter any town and ask the first person you meet where to find the Catholic Church, he will show you the Church in union with Rome. The same is true in our day. Indeed, if a stranger were to ask the loftiest of the High Church clergymen—"Are you a Catholic?" he dare not answer directly "I am," but would have to hedge his assertion about with an explanation. This paper is called "The Catholic Register." Could the *Canadian Churchman* assume a name as distinctively Catholic without certainty of being mistaken for "Roman?" Indeed it accepts the name of "the Church of England" with good grace, and does not seem to claim the title "Catholic," except after a period of

reflection. It is like a man concealing his identity under an assumed name. His natural inclination is to give his proper title, and it is with difficulty he keeps before him the name he stole. But this is a claim which not even St. Augustine could treat seriously. When the Donatists claimed to be the real Catholics he wrote: "How can we be the separatists, whose communion is diffused over the entire world? But as if you were to say to me, that I am Potianus, I should not know how to refute you, excepting by laughing at you as in jest, or pitying you as insane; I see no other course now. But as I do not think you were joking, you see what alternative remains."

"The Story of the Church of England," in the same edition, fairly bristles with historical misstatements. It is an endeavour to show that the Church of England by law established is the same as the Catholic Church of pre-Reformation days. A few facts will be sufficient to disprove this claim, though the whole history of England, as written by Anglican authorities, would serve to show the inseparable connection of Anglicanism with the revolt of Luther, and not the faith of Edward the Confessor, and the sameness of Catholic faith in Augustine, Becket, Sir Thomas More and Cardinal Vaughan.

Misstatement No. 1. "The so-called mediæval period embraces the history of organic relationship of the Church of England with the See of Rome. There was no such relationship before the Norman Conquest." Facts—St. Augustine was sent to convert the Romans by the Pontiff St. Gregory the Great, received the Pallium from him, and expressed his obedience to him in his letters. The Church in England conformed to Roman usages in preference to those of the monks of Iona. In the Saxon period eight kings and twenty-one prelates made the toilsome journey to the Holy See for Pallium or pilgrimage. The right of the Pope to appoint Bishops and Legates and to settle controversies was unquestioned. Canute made a pilgrimage to Rome, and St. Edward, in lieu of his pilgrimage, built the magnificent Cathedral of Westminster in honor of St. Peter.

Misstatement No. 2. "Some people seem to think that Henry VIII. or Edward VI. established a new Church. . . . Nothing of the sort ever happened." Facts—The Church established by these sapient and godly monarchs differed from the old in doctrine, usages and jurisdiction. If this be not a new church, what constitutes one? The official documents from which the Anglican establishment draws its doctrine repudiated, in insulting terms, everything which characterized the faith and obedience of the ancient Church. The authority of the Sovereign Pontiff, though assailed in particular cases, was never denied in England until it suited Henry's wishes. In fact, that monarch appealed to the Pope's authority until it decided against the gratification of his lusts. Indeed, so plain does this fact appear that a strong party in the Anglican Church repudiate this attempt to identify the present establishment with the Church of Saxon

and Norman England, and it is against this party the writer has entered the lists. Did we not know how heresy blinds its disciples we would wonder how any student of history could make such absurd claims. If our friends of the High Church really wish to have the faith of their ancestors, let them ask themselves what Church any of the Saints of early England would embrace if they were brought back to life to-day. There can be no doubt it would be the faith of the Church obedient to the Apostolic See.

Midsummer Fancies.

Last week's hot weather developed the dull obrysalis which forms the head of one of the *News* staff, and here is the splendid butterfly that came forth: Sir Charles Tupper is to come back from England and take in his capacious grasp the reins of power in Canada, while Sir John Thompson assumes, as Chief Justice of Canada, that attitude of repose which reporters remarked in him during the arbitration meetings in Paris. The only reason assigned is that on two former occasions, when Sir Charles came out, something of importance happened. To conclude from this that Sir John Thompson is to resign is the sheerest folly, not to be excused even by lack of real news or interesting occurrences. Is there not that never-to-be-avoided Sunday car question and the infallible ministerial utterances thereon? Why should a newspaper in this city seek any other theme as more interesting?

The fact is that neither the Conservative party nor Canada can spare the services of Sir John Thompson in this present crisis. He possesses a far greater influence than Sir Charles in every Province of Confederation, except perhaps New Brunswick. The bolt of Messrs. McCarthy and O'Brien may be of more value to his party than otherwise; and whether in power or not, his political opponents concede that a man of his well-known honesty of purpose and judicial cast of mind will be of great service in settling the present religious issues on broad principles of equity.

We are no politicians, but we would not like to see any of our best statesmen, among whom Sir John Thompson is undoubtedly one, leave public life now, when Canada has so many difficult questions ahead. The facts of the case are that Sir John Thompson will, no doubt, return from England with increased Imperial honors to resume his position as Premier of Canada.

The Crusade of the Paulists.

The *Catholic World* has given us an account of the plans of the Paulist Fathers to sow the seeds of Catholic truth in the minds of Protestants. The Paulists, founded by converts, and largely recruited from the same class, have distinguished themselves, like their great patron, in propagating the faith among non-Catholics. Their present intention is to organize a series of lectures combatting the ignorance and prejudices of Protestants in regard to Catholic truth.

The Church in English-speaking countries has so far been occupied in

holding together her children and placing herself on a solid basis, but the time is now ripe when she should go out among the misguided people who surround her, and dissipate the mists which have prevented them from seeing her in her true light. "Go, teach all nations" resounds in their ears to-day as it was uttered by our Lord centuries ago, and it is in fulfilment of this command that they now enter upon their mighty undertaking. Many will consider them over-confident, but it is a characteristic of a Christian to be confident, over-confident if you will. "Fear not, for I have overcome the world," "I am with you all days"—these are no meaningless words to the worker in Christ's vineyard. Moreover, the past gives glorious promise of the future. Humanly speaking, the Christian Church of the early ages had no such hope of success as the Church in the United States to-day. The Paulists in their undertaking, are only following the example of the saints of the Church in dealing with heresy in every age.

Catholicity is truth, and truth is naturally aggressive. When placed on the defensive, it is as little in its place as an innocent man in the dock. As for their method, we have the fullest security in their past record that their campaign will be carried on with zeal, moderated by true Christian prudence and patience. It is but natural, indeed, that men who keep before them as a model the great Apostle of the Gentiles should view with sorrow the errors in which many poor souls have been brought up, and endeavour to enlighten them. With his words to Timothy ringing in their souls: "I charge thee before God and Jesus Christ . . . preach the word: be instant in season, out of season," it is little wonder they should enter into the whitening fields to garner souls for Christ. The time is now opportune. Men think now-a-days, and are bolder to embrace the truth when it is perceived. And if but one soul were gained, surely the labor were well spent. Catholics in America will follow the labors of these true sons of St. Paul with prayerful interest, in the hope that they may gain great fruit in the cause of Christ and the salvation of souls.

A Brave Deed.

We clip the following from the *St. Thomas Times* of Friday last: "A correspondent writes: Mr. Dail King, of St. Thomas, had a very narrow escape from drowning at Pt. Stanley Tuesday. While bathing, he attempted to swim out to the diving pier becoming exhausted. Going against the heavy sea and strong winds was carried farther away every instant. It was evident that he could never reach shore without speedy assistance. His companion immediately realized the situation. Without hesitation Mr. N. J. Amyot, also of St. Thomas, plunged into the mad waters and swam to the rescue. By skilful swimming and courageous efforts Mr. Amyot succeeded in landing the exhausted young man in a semi-unconscious condition. Too much cannot be said in praise of the heroic manner in which Mr. Amyot fought against the angry sea."

The hero of the above incident is the only brother of Dr. Amyot of this city, and nephew of Dr. Ferré.