

The Catholic Register.

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Calendar for the Week. April 29 - St. Peter of Verona.

Women at work is a newspaper headline to the report of the ladies' campaign against Sunday cars.

A cable dispatch says Mr. Justin McCarty is dying. We hope the news is exaggerated.

Our able contemporary, The Antiquarian, is a true 'Sherlock Holmes' at discovering when a Catholic is not a Catholic.

Several worthy citizens of Montreal, among others Mr. Justice Curran, Sir William Kingston and Mr. Michael Burke, have personally interested themselves in the success of the proposed testimonial to Mrs. Sadlier.

A distinguished visitor to Toronto this week was the Right Rev. Thomas Bonacum D.D., Bishop of Lincoln.

The poet Kipling's greeting to Canada, published in The London Times and cabled over on Wednesday, is an inspired production.

The Montreal True Witness is somewhat optimistic about the establishment of a Catholic daily newspaper in Canada.

of things provides a practical objection to all schemes of launching new enterprises in the interests of religion.

Will Bishop Sullivan Please Retract?

We have waited sufficiently long for a graceful retraction by Bishop Sullivan of the statement made by him in the pulpit of St. James' Cathedral during Lent, in the course of a sermon on the habit of lying.

Dr. Sullivan did not see his way either to translate Dans or to make an enquiry concerning him; and after he has had plenty of time and declared opportunity of doing so, it becomes the duty of THE REGISTER to quote the words of the Anglican bishop, and afford him, this time under pressure, the chance of making the retraction which he would not make voluntarily.

In his letter to the editor of this paper, after pinning himself down to the citation of Dans in support of his Lenten assertion from the pulpit, Dr. Sullivan wrote: 'This, I believe, is one of the standard theological authorities recognized in your communion.'

No. 843. A mendacium aliquo casu potest esse licitum? Hoc Plato, Origenes et alii veteres existimant; sed responsio negativa certa est.

naturaliter signa intellectus ad St. Thomas. Idem probatur ex SS. Patribus Ambrosio, Augustino, &c., ac Mendacium esse intrinsece malum.

For the benefit of those who do not understand Latin we translate: Theology for the use of Seminaries by the author, Peter Dens. New edition, tome iv. Mechlin, 1830. Page 318 and following pages.

No. 843. A lie is something that is intrinsically bad. Q. Can a lie be ever lawful?

A. Plato, Origenes and some old masters have thought so; but a negative reply must be given. The reason is that every lie is intrinsically evil and prohibited by the natural law.

Therefore it is not lawful to lie even in order to avoid death or the ruin of the state, or any other great evils.

Objection Abraham, Jacob, David, Judith, Eleazar, Amos and others have certainly told falsehoods, and they are proposed in the Bible as our models, therefore it is lawful to lie.

For the time being we will allow Dr. Sullivan to retain the benefit of doubt. He can please himself about explaining whether or not he actually consulted Dans, and what edition of the work he has in his possession.

There is a feature of Dr. Sullivan's attack upon which we are bound to speak plainly. This consideration of lies and falsifications is very old, and has been threshed over by scores of writers on morals and dogma.

It would be reasonable to suppose that Dr. Sullivan is more familiar with the Protestant casuists, who write in plain English, than with Catholic theologians who write in Latin.

There have been two or three instances of late, of English ships decoying an enemy into their power by counterfeiting signals of distress; an artifice which ought to be reprobated by the common indignation of mankind.

If Dr. Sullivan had desired to show the dangerous application of the excuse of falsehood, surely he had an impressive lesson in this assassin work of English ships, pretending to be in distress and wreaking murder upon the generous enemy who had hurried to aid them with arms thrown aside and hearts warmed by human charity.

practical application of their teaching, to the contemplation of his congregation.

We have before us the school edition of Dr. William Paley's Theology (Whitaker's edition 1841), which is well known, used as a text-book in Anglican colleges.

'A lie' says Paley, 'is a breach of promise; for whoever seriously addresses his discourse to another tacitly promises to speak the truth, because he knows that the truth is expected.'

When Bishop Sullivan stood up in his pulpit his congregation expected him to speak the truth. The worst lies are sometimes the suppression, in whole or part, of the truth.

Among the serious consequences of lying Paley mentions 'the destruction of that confidence which is essential to the intercourse of human life.'

We may fairly suppose that Dr. Sullivan's object in singling out Catholic theologians for attack was to destroy the confidence of his listeners in their Catholic fellow-citizens in the common intercourse of every-day life.

Paley, for instance, excuses falsehoods under the following conditions: (1) Where no one is deceived; (2) Where the person to whom we speak has no right to know the truth.

It is upon this principle that by the laws of war it is allowed to deceive an enemy by feints, false colours, spies, false intelligence and the like.

We wonder whether the extension of this principle, and making it apply to the Protestant religion as being at war with the Catholic Church, has had anything to do with Bishop Sullivan's line of accusation against Catholics?

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Now that is rich and rare. Is it any wonder that a gentleman occupying Mr. Scott's political position declined, even at the risk of being called disingenuous, to be used a living psychological picture of it?

The Late Dr. Ryerson.

Dr. J. George Hodgins, when he undertook the 'almost final duty' of writing the life and labors of the late Rev. Dr. Ryerson, seems to have approached the task with the strong personal sympathy which we should have expected of him.

Dr. Ryerson's assistant for over thirty years, and was about as wholehearted an admirer of the 'founder' of the education system of Ontario as Boswell of Johnson.

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Brave Greece

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But behind all this wonderful impartiality, this stoical neutrality, the powers of Europe are not able to hide their robber greed for extended sovereignty.