C'be Catholic Register.

PUBLISHED ELECT THERSDAY

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THURSDAY, APRIL 29, 1897.

Calendar for the Week.

29 - S. Peter of Verona, 30-S. Catherine of Siena, 1 -- SS. Philip and James, 2 - 2nd, str. Easter, 3 - Finding of the Holy Cross, 5 - S. Montea, 5 - S. Piut V. May

"Women at work" is a newspaper headline to the report of the ladies' campaign against Sunday cars. It is a philanthropic achievement to provide work for idle women. But then it must

A cable despatch says Mr. Justin Mc A cano asspacen says Mr. Justin McCarthy is dying. We hope the news is exaggerated. Mr. McCarthy has been working very aard of late, and his health has seldom been firm. His place in literature could not easily be filled to-day.

Our able contemporary, The Anti-genish Casket, is a true "Sherlock Holmes" at discovering when a Catho-lic is not a Catholic. But "Sherlock could err, or Homer nod One of its clues must have dropped out of The Casket when it co finds that one of our reverend doctor of the Church in these parts, free from Rome, who writes for the press over initial letters, is "after all a non-'atholic." The logic is great but it

Saveral worthy citizens of Montreal, mong others Mr. Justice Curran, Sir Valiam Hingston an Mr. Michael barke, have personally aterested themelyes in the success of the proposed estimonial to Mrs. Sadlier. Their action at the matter worth the success of the proposed setimonial to Mrs. Sadlier. Their action the matter should be an incentified to in the matter should be an incentive to Catholics generally to help on this good movement. We have already gone into the strong claim which Mrs. Sadlier has upon the appreciation of Catho-lies in Cauada. We believe, however that the testimonial will not merely be an evidence of appreciation; it will be an act of sympathy and generosity. We hope that our Untrie Catholics will do their part.

A distinguished visitor to Toronto this week was the Right Rev. Thomas Benacum D.D., Bishop of L'ncoln. Neb. His Loriship, although it may not be suspected from his name, is a son of "gallant Tipperary," and he has been participating in the jubileo of his fellow-countyman, Archbishop Ryan of Philadelphia. He was the guest of the Archbishop of Toronto. Father Ryan, rector the Cathedral, from Tipperary again) accompanied Dr. Bonacum to the principal places of local interest. The western Bishop was amazed at the size principal piaces or occas meeters. And western Bishop was amazed at the size and beauty of the Queen City, and at the number and excellence of its institu-tions of education, religion and charity.

The post Kipling's greeting to Can-ada, published in The London Times and cabled over on Wednesday, is an inspired production. But—do not mon-tion it in Gath—the inspiration is detion it in Gath—the inspiration is de-cidedly Romish. The phrase "Our Lady of the Snows" is one familiar to every Cathelic, as the name of one of the p-pular feases of the church in the Eternal City, and as recalling one of the most pootic and beautiful narratives of simple faith to be found in religious simple faith to be found in religious literature. There can be no doubt that Mr. Kipling wont to Rome for the title and the chord of his song; but we shall not not say he is a plagiarist, because we are delighted to know that a familiar Catholic phrase can uspire him to one of his best offorts.

of his best offorts.

The Montreal True Witness is somewhat optimistic about the establishment of a Catholic daily newspaper in Canada, Our own opinion would be given against the launching of any sheet comparatively infector in point of general interest and quantity of reading matter. This will be better understood by making an admission concerning our Catholic weekly papers. Compared with the bulk of bad reading purchasable for a cont, how does it occur that the product of our presses is so very meagre? This state

of things provides a practical objection to all schemes of issuedning new enter-prises in the interests of religion. Candully none of us in the business of publishing Catholic papers gives the reader value in bulk at least; for his money Of course we blace it out. readers; and they blame it on us. And thereby langs a misunderstanding.

Will Bishop Sullivan Please Retract?

We have waited sufficiently long for a graceful retraction by Bishop Sulli-van of the statement made by him in the pulpit of St. James' Cathedra during Lent, in the course of a sermor on the habit of lying. He said "Some people think a lie permissibl under certain conditions. In a book used in universities of the Roman Communion this view is taken." Not only was this statement reported in the public papers but m a letter to the editor of "THE REGISTER, dated March 31. Dr Sullivan admitted having said it. The matter of responsibility is therefore placed beyond doubt. We have now to discover whether in making the statement Dr. Sullivan thought he had authority for it; or whether he made it recklessly cnowing that there was no foundation for it. If the former was the nature for it. of Dr Sullivan's error THE REGISTER or Dr Sunivan's error the Redsree gave him every possible opportunity for consulting his supposed authority. and of making a voluntary retraction when he had found out his mistake. We invited him to name the book he had alluded to. We expected that before he did so he would have looked up his reference to make sure whether he was right or wrong before pinning himself down. What did he do? He named Dr. Peter Dens, (tome iv., pp. 806-811), and he asked that we should translate it in unabridged form. Without much comment on the naivete of the request, and while seeing the he Anglican bishop was getting himself into, we gave him another opportunity to do the graceful thing and so save his reputation We and so save his reputation We informed him that Dr. Peter Dens was no authority, we asked him to name one university in which his theology was followed, and we invited him to translate the five pages from tome iv. himself. Had he done any one thing we had asked him he might still have had the opportunity of making the voluntary retraction. Had he written to any Catholic university he would have been informed that Dr. Peter Dens has received no approprobation in the Church. Had h read the pages cited, and he might have done so because in his letter he stated that he had Peter Dens' work in is hand, he would have seen whatever may be the authority or lack of authority of that author, that he had never written what Dr. Sullivan attributed to him, but on the contrar rejected the doctrine that a lie is ever permissible, as all Catholic theologians

either to translate Dans or to make enquity 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 r the Anglican bishop, ford him, this time under pressure, the chance of making the retraction which he would not make voluntarily

and writers reject it.

In his letter to the editor of this paper, after pinning himself down to the citation of Dens in support of his Lenten assertion from the Sullivan wrote: "This, I Sullivan wrote: "This, I believe, is one of the standard theological authorities recognized in your communion." We at once informed him h was wrong in that; and we must now add that Peter Dens has no authority as a theologian, and his name is pr tically unknown to Catholics. He belongs to the old school of Louvain whose opinion is of scarcely any weight, and, as we have already said has received no authority in the Church. But authority or no authority, Dr. Sallivan has falsified him, and has declined to retract of his own free will the falsification. He has said that Dens teaches a lie to be "per-missible under certain conditions." The following is the actual text of Dons, taken from Theologis ad usum Seminariorum austore Petro Dens, editio nova, tom 4. Mechliniae. 1830. Pag. 818 et seq.

1839. Fag. olo wsw.i.

No. 343. Au mendacium aliquo casu
potest cesse licitum?

Nos. Plato, Origones et aliqui veteres
existimarunt; sod responsio negativa
certa est. Ratio est, quod ome mendacium sit intrinsece malum et lego
naturali prohibitum; nam voces sunt

maturalitor signa intellectus ait St.
Thomas. Idom probotur ex SS. Patri
bus Ambrosio, Augustino, &c., &c.
Mondacium est intrinsece nalium.
Proinde non hest mentiri ad avertendam mortem, aut interitum reipublice
vol quacum pue alia mala.
Objectio: Abraham, Jacob, David.
Judith Efiscus, Amos, allique sunt
mentiti qui noblis in sacris litteris propomuntur ut exemplum; ergo, &c.
Responsio: (1) Sanuti homines poturunt venialiter pecarre sed in ec non
propomuntur initandi. (2) Non omnes

proponuntur imitandi. (2) Non omno prodati sunt arguendi mendacil. Supci pro consule interpretes Scriptur.» Sacra

For the benefit of those who de ot understand Latin we translate:

Theology for the use of Seminaries by the author, Peter Devs. New edition-tome iv. Mechlin, 1830 Page 318 and

tome iv. Mechlin, 1830 Page 318 and following pages.

No. 313. A lie is something that is intrinsically bad.

Q. Can a lie be over lawful?

A. Plato, Origenes and some old masters have thought so; but a negative raply must be given. The reason is that every lie is intrinsically evil and prohibited by the natural law. For words are naturally the signs or symbols words are naturally the signs or symbols of our mind, says St Thomas. The same doctrine is proved from the

Fathers Ambrose, Augustine, etc.
A lie is intrinsically evil.
Therefore it is not lawful to lic evi
in order to avoid death or the ruin

in order to avoid doath or the ruin of the state, or any other great evils. Objection Abraham, Jacob, David, Judith, Eleseus Amos and others have certainly told falsehoods, and they are proposed in the Bible as our models. therefore it is lawful to lie.

Answer. (1) Holy men may have sinned venially by telling falsehoods; but they are not to be imitated in this. (2) All the instances above related may not have been lies. For this version

not have been lies. For this version see the interpreters of the Bible.

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 Dens, and what edition of the work he has in his We have already asked him for this information; but he ha not supplied it, referring us to certain es which do not happen to corre nd with the edition cited above for our part we have given edition page, quotation and translation; and it is within the power of the Anglican bishop to verify our accuracy upon every coint, should he have any doubt matter.

There is a feature of Dr. Sullivan's attack upon which we are hound to 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. The discussion has not at all been confined to Christian writers; nor among the latter have Catholic theologians by any means monopolized it. Protest-ants have been prolific expounders of the casuistry of falsehood, as every Catholic who has read Newman "Apologia" knows.

It would be reasonable to suppose that Dr. Sullivan is more familia with the Protestant essniets, who write in plain English, than with Catholis ogians who write in Latin. are often in charity prompted to hope that much of the objuscation of Angli can and other Protestant controver stalists is due to their amateur know ledge of Latin. They must obviously e by their Catholic theology seco hand; and some of them may not be wholly blameable; apart from the spirit which moves them to credit all they see and hear from enemies of the Church. This is usually the trail left by the every-day Protestant who is out or a fling at the Church, which he o his father denied. If, however, Dr. Sullivan's attack is to be made excusable on the score of ignorance of the author he sites, he must also he proved ignorant of authors whom he has not cited. When he said that this Catholic theologian holds a lie to be ermissable under cortain condition (which is wholly false in word and spirit) his manifest intention was malicious. We say this deliberately and for the simple reason that Dr. Sullivan can plead no excuse for ignorance of the fact that the teacher nd authorities of his own church hold falsehoods (not lies) exquaable H made this s m the pulpit of is cathedral, during the holy season o Lent, in a discourse against lying; and he directed it solely against Catholic theologians. He spoke as if Catholic writers were opposed by Protestan moralists, which is not the case. We say that had he been in the mind for stone throwing at those who excuse falsehoods, he could have held up the teachers of his own church, and the practical application of their teaching

We have before us the school edition of Dr. William Paley's Philoso-phy (Whitaker's edition 1831), which is we believe, used as a text-book it Anglican colleges. At all events the edition before us is supplied with questions for the examination of ndents.

"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.

"It is the wilful densit that makes the lie; and we wilfully deceive wh our expressions are not true in the sense in which we believe the hearer to apprehend them." (Paley).

ong 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 De-Sullivan's object in singling out Cath olic theologians for attack was to destroy the confidence of his listeners in their Catholic fellow-citizens in the common intercourse of every-day life. Dr. Sullivan can scarcely seek to excuse himself by saying, that when he spoke of lies he implied falsehoods. e meant falsehoods he should no have said lies. A lie, as the Catechism says, is always sinful and bad in itself. The woman who says she is "not at home" or the priso pleads "not guilty when he is guilty speaks a falsehood. Even though Dr. Sullivan had intended to conden Dr. Sullivan had intended to consultant such falsehoods, as falsehoods, he was still suppressing the truth by singling out Catholic theologians for attack.

Paley, for instance, excuses false der the following conditions hooda

(1). Where no one is deceived;

(2). Where the person to whom we speak has no right to know the truth. And upon this latter principle he ex-cuses a falsehood spoken to a robber, an assassin and a madman. He goe

It is upon this principle that by the laws of war it is allowed to deceive an laws of war is is allowed to deceive an enemy by feints, false colours, spics, false intelligence and the like. In the conduct of war and whilst the war continues there is no use, or rather no place, for confidence between the contending parties.

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 Bishon Sullivan's line of accusation against Catholics ? If so it would require a finer line of casuistry than we wot of to defend it. It will be seen that Paley's philosophy is rather generously disposed to the idea of speaking falsely for a selfish purpose, a thing that is condemned by all Catholic theologians, and emphatically condemned by Dons among the rest. Now observe to what limits Paley's principle may be carried. In a cot note to his doctrine of deceiving an enemy in time of war, we read (same edition) :

There have been two or three inst tuces of late, of English ships decoying an enemy into their power by counter feiting signals of distress; an artific which ought to be reprobated by th common indignation of mankind. For common indignation of mankind. For a few examples of captures by this stratagem would put an end to that prompittude in affording assistance to ships in distress, which is the best virtue of a sea-faring character and by which the perils of navigation are diminished to all—A. D. 1775.

If Dr. Sullivan had desired to show the dangerous application of the excuse of falsehood, surely he had an impres-sive lesson in this assassin work of English ships, pretending to be in di trees and wreaking murder upon th trees and wreaking murder upon the generous enemy who had hurried to aid them with arms thrown saids and hearts warmed by human charity. Bishop Sullivan, we say again, cannot possibly be unfamiliar with Paley, and with this peculiar application of Paley's principles by English war ships. It was a thing that Catholic theology could have nothing to do with. to de with the party of the par James' Cathedral he charged the sin of

The Late Dr. Ryerson Dr. J. George Hodgins, when h

undertook the " almost fitial luty " of writing the life and labors of the late

Rev. Dr. Rycrson, seems to have ap-proached the task with the strong personal sympathy which we should have expected of him. He was Dr. Ryerson's assistant for over thirty years, and was about as wholesculed an admirer of the "founder" of the education system of Ontario as Boswell of Johnson. "Phere can only be one Boswell ' is a saving that has grown to be common. It is used by discouraging modern biographers. Perhaps in would be more instructive for the hographers to remember that there was but one Johnson; and no every dead man is worth embalming in a three-volume biography. (De Hudging does not meditate r But Dr. Ryerson volumes). lographer, as we can thoroughly understand. was Wranne understand, was so wrapped up in his subject, that the question could not possibly have presented itself to his mind: Was Dr. Ryerson 80 really worth it? There is no doub whatever that the superintendent of education was a considerable man in his day. He was what is called a "fighter," that is to say, a self-"fighter," that is to say, a self-opmionated individual, who having the sympathy of the crowd become an unduly prominent authority upor things in general, sometimes assuming the role of dictator. But when the dust of his fighting has cleared a his figure diminishes to normal proportions, and when he is dead and gone, should he have left behind any written memorial, people are better able to judge whether there was any thing in his words after all, beyond the power of the lungs which had secured the former attention for them We are obliged to say that we canno find in this volume ("Legislation and History of Separate Schools in Upper Canada, 1841-1876, by J. George Hodgins, LL D., Toronto, William Briggs) any thought that is eithe original or great. The following de claration is put upon the title page and elsewhere with especial pr ence; and we suppose it is considered the brightest epistolary gem of the great man's life. (It occurs in a letter to Sir Edmund Head); "It must be acknowledged that a combined secular With separate religious instruction, 1 the only safe, just and defensible system of national education." ust any such dogma be acknowledged it is not acknowledged. But it is truly Ryersonian to say it must be It is not a doctrine that was origina with Dr. Ryerson; yet one would think Dr. Hodgins had imbibed it as inspiration from the great man's It is, moreover, the keynote of Dr. Hod ins' purpose in writing this biography It is the common guage of the bio grapher and of the person whom he idealized. The reader is asked to co

whether the separate school act of 1868 was a finality? It is a matter that apparently is causing Dr. Hodgins a great deal of worry. Up to the hour of going to press he was not able to find out, although he wrote Hon. R. W. Scott, who was the principal prom of the measure, for information on subject. And what says Mr. Scott : Oa the 20th of last month he had no On the 20th of last month he had not been heard from; "not even the simple courtesy of an acknowledgement" had been received from h.m. The harrowing doubt must have been upon Dr. Hodgin's mind when in the full realization of Mr. Sout's cold discourtest he wrete the following services. courtesy be wrote the following ser the conclusion of his pre

Was the Roman (Catholic separate school act of 1803 a fualty? So far at the facts therein (chap, xxx.) go the answer is in the affirmative. The chapter is however specially interesting as a psychological study. In it are curious examples of mental reservation—in which silent assent meant negative. acquiescence, ame and unreament and unreament of mental unconsciousness of simple plain facts is somewhat skin to mental color-blindness, and furnismental color-blindness, and furnismental color-blindness, and furnismental color-blindness and furnismental color-bl mental color-blindness, and furnish striking illustrations of the subtleties of this somewhat new, yet interesting ence of psychology.

Now that is rich and rare. Is it any worder that a gentleman occupy-ing Mr. Scott's political position declined, even at the risk of being James Ostnearing charged the sin of sentence, even at the ring or being encouraging lying without an iota of foundation, and most falsely, as we have proved, upon Catholics whose was cartainly a negative sign only doctrine is that a lie is always of psychological lief in Mr. Signt not to have acknowledged that letter.

It was not merely soulless; it was heartless. Still Mr Scott a oian, may not be altogether inexcusable. His taciturnity might possibly be interpreted as a mute answering of one question by another. The separate school system of Ontario is so far settled that it is working satisfactorily and well. It is at all events working as well as Dr. Ryerson's public school system. It would have worked as well, perhaps better, had Dr. Ryerson never meddled with it. We cannot say whether or not these may be Mr Scott's opinions. But we think we can discern through the subtle silence of his psychological discourtesy to l'it. of mis psychological discourtesy to 11r. Ryerson's colleague, a suggestion that a better settlement of the subject than actually exists may not be promoted by renewed meddling.

Brave Greece

The noble response of the Greek sation to the cry of the long suffering Oretans having involved war with the Turks, the war in turn threatens to bring ruin upon the Hellenic people. re the superior force of O arms, the Greeks have suffered defeat upon the frontier and have been driven out of their headquarters at Larissa. Their dead lie thickly upon the plain of Thessaly and their wound-ed, falling into the hands of their fanatical enemies, have been subjected to horrible mutilation and torture The hand of affliction is heavy on Greece; but . a people appear to have little time for grief in their marvellous determination to offer no other term than combat to the invading hordes o Islam. They realize that they are friendless in Europe. The other powers stand apart, indifferent where not openly hostile, and Greece makes no appeal to them for aid. Some of these powers have not waited for a In semi-official (and wholly officious) notes emanating from the Governments of Europe, Greece has been told to plead to the Turk for mercy. She knows, however, that she is to expect no mercy there; and with her life and the Cross in her bleeding hands she has braced herself again for the combat. The army, routed at Larissa, has fallen back upon Pharsala, where, almost exhausted, it now awaits the renewed Turkish onslaught. outlook is not hopeful.

This war and its cause will cast

disgrace upon government in nom-inally Christian Europe when the nistory of the 19th century is written Religious liberalism, to be sure, prides itself upon its ideas of toleration. Catholies know pretty accurately what this boasted toleration means in practice; but now we may regard it apart from its treatment of the Catholic Church, and see it applied to broader issues as between Christianity and issues as between Christianity and Mahometanism. For years the newspapers had given an uninterrupted chronicle of the robbery outrage and butchery of Christian subjects of the Sultan. The enlightened governments of Europe had, it is tru ally protested to the assa Kiosk, but beyond diplo messages they would not go; because government and religion must be kept apart. The ordering of Christian apart. The ordering of Christian butcheries in Armenia and Crete was one of the regular departments of overnment at Constan Christian horror of what was b me was a mere religious prejudice Finally, when the Cretans could stand the bloody tyranny no longer, when they cried out to their kinsmen and co-religionists, the Greeks, "save us or we perish," the enlightened and libera nments of Christian Europe said : not dare to make war upon a pee ful nation. Yes; the Turk, who had been "peacefully" shedding the blood of thousands of Christians, must no be molested, and above all in t. name of religion. And now when the victorious legions of the Sultan are narching over the mutilated bodies of Greeks on the Thessalian plain, the Orienta on the Thessalam plain, the Ohristian governments in their supe-rior enlightsument stand neutral. They seem to say: "Behold what religious, meddling prejudice comes

. But behind all this wonderful impartiality, this stoical neutrality, the powers of Europe are not able to hide powers of Europe are not appe so much their robber greed for extended sovereignty. Government must have some aim : and in these days the protestion of the Gross is beneath the tempt of so called Ohristian nations; and religion is despised as compared with national aggrandisement. All