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REV. GEORGE R. NORTHGRAVES, EDITOR.

REV. WILLIAM FLANNERY, THE CANADIAN.

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Catholic Record.

London, Sat., May 23rd, 1891.

INVOCATION OF ANGELS AND SAINTS.

SAINTS.

III.

CONCLUSION.

In our two former articles on this subject we indicated a number of scriptural proofs of the lawfulness and utility of the Catholic practice of asking the saints to pray for us.

The same is to be inferred from the joy of the angels in heaven "when one sinner doeth penance, more than for ninety-nine just."

It remains that we should show what has been the constant tradition of the Church on this subject.

Let us now see what is the testimony of the other Christian Fathers on the subject, besides Origen.

The public reformatory on Randall's Island and in certain other public institutions, under pretence of keeping out sectarianism, managers have hitherto not allowed any Catholic services to be held for the benefit of Catholic children.

The chaplain heretofore provided for the institution at Randall's Island is a Methodist, and all the influences exercised over the children hitherto have been of a Methodist kind.

"We acknowledge that God has arranged that a multitude of angels and ministers are concerned about the elements, the heavens and the world, and the things therein, and the good regulation thereof."

St. Cyprian, in a letter to Pope Cornelius, says: "Let us pray for each other, and if any one of us depart let our love continue in the presence of the Lord; and in the presence of the mercy of the Father"

let us not cease to pray for our brethren and sisters."

St. Dionysius of Alexandria says "The angels bring aid from heaven to those who are about to suffer for justice sake."

Eusebius relates that Theodosia requested those who were about to suffer martyrdom "to remember her when they came into the presence of the Lord."

St. Hilary says: "The angels preside over the prayers of the faithful, and continually offer to God the prayers of those who are saved through Christ."

St. Ephrem of Syria prays to St. Basil in his panegyric on that saint: "Intercede for me unto Him who is most merciful, and call me to Thee, O Father, by thy intercession."

We might cite many more passages from the ancient Fathers proving that the usage of the Church was always to invoke the angels and saints of God by asking them to pray for us.

The same reproach was also made by the Manicheans and Arians, in almost the same manner as by modern Protestants.

The saints of God are the product of God's grace; and as the admiration with which we regard a beautiful picture redounds to the glory of the artist who made it,

FREEDOM OF WORSHIP IN PUBLIC INSTITUTIONS.

The Freedom of Worship Bill, by which Catholics in public institutions in New York State shall in future not be deprived of the right of practicing their religion,

Concerning the missions of Central Africa, Mr. Jebson wrote recently: "The Protestant missionaries, as a rule, do not seem to have any converts or friends as the Roman Catholic missionaries."

The Bill has yet to pass the Senate, but it is expected that it will meet with but slight opposition in that body.

THE CATHOLIC CHURCH AND THE NEGRO RACE.

The Rev. Bishop Newman, who was elected to this office at the General Conference of the Methodist Episcopal Church of the United States at the last meeting of that body in New York,

Another instance of inaccuracy is surely to be found in Bishop Newman's description of the journeys made by the descendants of Sem, if we are to take the short synopsis of his lecture which is given by the Mail as correct.

It would, we believe, puzzle the most enthusiastic and daring explorer to perform this feat.

Coming to the question of the present condition of the negroes of the United States and Africa, the quasi Bishop thinks proper to cast a stone at the Holy Father, Pope Leo XIII. He says:

"When Sambo had no home the Holy Father had no respect for him, but when Sambo could shoulder a musket and place a ballot, the Holy Father suddenly had a profound respect for the emancipated slave."

It is with a very bad grace that the Bishop of a Church which actually split into two parts on the question of the fraternity of the negro and white races should thus sneer at the interest which the Catholic Church is taking in the welfare of the blacks.

The Japanese Presbyterians have cut the Gordian knot which has been so long puzzling the brains of the same body in this hemisphere, the question of revision of the Confession of Faith.

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meeting language above quoted. But we presume he knew that just such talk would be very pleasing to an "enlightened" ultra-Protestant audience in Toronto.

GREEN-EYED JEALOUSY.

Evangelist Moody has brought down upon himself the ire of Fifty Falton, whose lies and obscenities have been so much admired by Dr. Wild's congregation on Bond street, Toronto,

It appears that the Evangelist is not incalculated with the bigotry of Fulton's Boston followers, and some time since Mr. Moody gave a contribution towards the erection of a Catholic church in Northfield.

"It is a gospel of tolerance. We can go to Luke to find out how to treat those who don't agree with us—Roman Catholics for instance. There is much harm done by the way that Protestants abuse them."

The scurrilous and obscene lecturer who has vowed to devote his life and energies to the crusade against Popery could not endure that such talk as this should be heard in Boston, where, under his leadership, bigotry is aiming at supreme political control.

Fulton may have discovered by this time that all his fighting has not repressed Catholicism, either in the United States or Canada, though he has done his worst in both countries.

JAPANESE PRESBYTERIANISM.

The Japanese Presbyterians have cut the Gordian knot which has been so long puzzling the brains of the same body in this hemisphere, the question of revision of the Confession of Faith.

The Westminister Confession makes God a tyrant who has created a large proportion of mankind, denominated the reprobate, for the chief purpose of dooming them to hell.

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Bishop Colenso, who was sent by the Anglican Church to Natal to convert the Zulus and other heathens of South Africa, but who became himself practically a Zulu in creed.

Presbyterianism without foreordination and preterition is Hamlet played without Hamlet as one of the dramatical personae.

LONGEVITY OF THE CLERGY.

In the report of the Registrar-General for England and Wales there is given a table of mortality among males of the different professions or occupations between the ages of twenty-five and sixty-five.

It thus appears that while the mortality of the Anglican clergy is much lower than that of the general population, that of the Catholic priesthood is somewhat higher.

To what cause is this difference to be attributed? A Toronto Low Church contemporary, the Evangelical Churchman, professes to discover the cause in "the pernicious and unnatural system of celibacy which has become a matter of faith and practice with them."

We must, in the first place, point out that there is no evidence that celibacy is a cause of earlier death than is usual in the married state.

"The Roman priest has no home; he lives in a house, but it is not in any true sense a home. He is deprived of the loving care and attention to physical wants which must often be supplied by others, for men will not take the trouble themselves, although it borders on necessity."

This promise induces Catholic priests to make actual sacrifices for the cause of God, to which the Anglican clergy would not dream of subjecting themselves.

What seems most remarkable about the event is that, from present appearances, it is not the Rev. Mr. Newton who will be punished for his heresy, but rather Father Ignatius, for presuming to call attention to his delinquency.

The whole matter has been further complicated by the news which has just

St. Paul teaches that "the Bishop and the deacon must be the husband; (respectively) of one wife."

"But I would have you to be without solicitude. He that is without a wife is solicitous for the things that belong to the Lord, how he may please God."

It is, therefore, St. Paul's belief that marriage is good, but that the state of virginity or celibacy, both for men and women, when it is embraced for God's sake, is nobler and higher.

We must add that Christ Himself, as well as St. Paul, commends the state of celibacy in those who have entered into it "for the kingdom of heaven."

It is to be remarked that from the figures of mortality given above, the Anglican clergy stand much lower than the general population.

The figures for the Catholic priesthood are higher in the scale, because they undergo more labor, mental and physical, and their sacrifices are greater.

A CASE WITH COMPLICATIONS.

The name of the Rev. Heber Newton, Protestant Episcopal Rector of All Souls' Church, New York, is well known to the religious world of America.

Among those invited by Mr. Newton was a Unitarian minister, the fixed views of which denomination come nearest among the Protestant sects to Rationalism pure and simple.

But Mr. Newton has just brought down upon himself indignation from an unexpected quarter. The pseudo-Benedictine monk, known as Father Ignatius, has discovered that Mr. Newton's recent sermon on the Resurrection of Christ is a denial of that fundamental doctrine of Christianity.

He then thanks Father Ignatius for his discourse, in which he branded Mr. Newton's teaching as heretical. Father Ignatius adds:

Mr. Newton's friends are busily at work endeavoring to prevail upon Bishop Potter to revoke the monk's license to preach in his diocese.