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## Catholic Record.

Loudon, Sat , May 23rd, 1891.

INVOCATION OF ANGELS AND 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. Any one of these proofs would be sufficient to establish the doctrine on which the practice is founded : namely, that the saints of God pray for us, and that they have cognizance of our prayers offered to them for their mediation. We may here add to those already given the passage from S:. Matt. xviii, 10, where our Lord gives as a reason why His little ones are not to be despised, that "their angels always see the face of My Father who is in heaven." The angels, therefore, are interested in things that occur on earth.

The same is to be inferred from the joy of the angels in heaven " when one sinner doeth penance, more than for ninety-nine As we already showed from the words of our Lord, the saints are like unto and equal to the angels. There is, therefore, no reason for asserting that they do not hear our prayers equally with the angels; and indeed other passages of Holy Writ, already quoted, prove directly that

It remains that we should show what has been the constant tradition of the Church on this subject. Protestants are accustomed to say that the practice of invoking saints and angels was unknown until the fifth, and some say even until the sixth, century. We cited before the tes timony of Origen, which proves conclusively and at length that the practice was general in the Church in the third century. This learned Father not only shows that the invocation of saints has been all along the universal usage, but he proves also that it is a scriptural and reasonable practice. The passages of Scripture we already quoted show that it dates even before the law was given to Moses on Mount Sinai, since angels were invoked by Jacob. Under the Mosaic law this invocation was also practised, and it was continued under the new law by St. John in the Apocalypse,

Let us now see what is the testimony of the other Christian Fathers on the subject, besides Origen. The Greek schismatical Church of to day holds to the practice of invoking angels and saints equally with Catholics. This would certainly not be the case unless the practice had been universal before their schism in the ninth century. But early in the fifty century disputes between the East and the West were frequent and acrimonious. If the Western Church had introduced a hitherto unknown custom of invoking angels and saints to the injury of God at any time during that period, the Orientals would have had good reason to reproach the Westerns with their idolatry, as Protest. tans do to-day; and they would not have been slow to do so. Instead of accepting it, it would have been a valid reason for their separation four centuries before the schism actually occurred. That they did not protest is a positive proof that the practice was firmly established and universal then, and that it must have been at that time already ancient; not merely in its infancy, as Calvin and Kemnitius maintained.

But of this there is more direct proof In the testimony of the early Christian Fathers, who inform us of what the belief of the Church was in their day. The Epistle of the Church of Antioch, which in the second century described the martyrdom of St. Ignatius, states that after that martyr's death, "some of us saw the blessed Ignatius praying over us." Athenagoras in the same century says :

"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 regula-

St. Cyprian, in a letter to Pope Cornellus, 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

St. Dionysius of Alexandria says " The argels bring aid from heaven to those who are about to suffer for justice sake." (Treatise on Martyrdom.)

Speaking of his guardian angel, St. Gregory Thaumaturgus says: "That sacred angel of God feedeth me from my vouth."

Enseling relates that Theodosia requested those who were about to suffer martyrdom "to remember her when they came into the presence of the Lord." He also states that when David offered the prayer contained in psalm xix, "the choir of angels, and of men beloved of God joined in his prayer."

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." (Commentary on Matt. zviii.)

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." Elsewhere this same saint says that "the prayer of David brought succor to Jerusalem in her danger, and delivered her from the arms of Sennacherib," in the time of Ezechiah.

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, but we have quoted enough on this point. We may add that the inscriptions on the tombs of the early Christians found in the Catacombs contain many similar invocations, and they are found also in all the ancient liturgies used in the Church-Greek, Latin, Syriac, Coptic and Ethopian-and even the enemies of Christianity reproached the early Christians for this practice. Among those who did so were Celsus, Eurapius and Julian the Apostate. The same reproach was also made by the Manicheans and Arlans, in almost the same manner as by modern Protestants. Nevertheless even the ancient Oriental sects which are still existing admit the doctrine of Invocation of Saints equally with the Catholics. This is the case, not only with the Greek schismatics, as mentioned above, but also the Nestorians and Jacobites of Persia, Syria, and the Malabar coast. This fact of itself is sufficient to prove that the doctrine was universal in the Church when these sects separated from her.

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, so the veneration with which Catholics regard the saints of God, far from detracting from the honor which is due to God alone, does honor to God. The more the saints are honored, the more we honor God, whose grace has made them what they are, and whose mercy has placed them on heavenly thrones, from which, as our Lord declares, they judge the tribes of Israel." (St. Matt. xix, 28 : St. Luke, xxii, 30.

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. has been passed by the State Legislature by a vote of eighty-seven to eighteen.

At the public reformatory on Randall's Island and in certain other public institutions, under pretence of keeping out sectarianism | the managers have hitherto not allowed any Catholic services to be held for the benefit of Catholic children. They, however, conducted a religlous service which they were pleased to call non sectarian, and it was not allowed that any priest should administer sacraments or instruct the children. Against this state of affairs the clergy have long been pro testing to no purpose. The anti-Catholic element in the State represented that the clergy wished to obtain control of the establishment, and this has been re-echoed by the press of similar character in Canada. It is not true, how ever, that control was sought for. They asked merely that the clergy should be permitted access to the Catholic inmates for the purposes we have indicated, and by the law just passed by the Assembly

this reasonable demand is granted, The chaplain heretofore provided for the institution at Randall's Island is a Methodist, and all the influences exercised over the children hitherto have een of a Methodist kind. It was per mitted, indeed, that in cases of serious illness the patient could procure the ser vices of whatever clergy man they desired but only those of the Methodist chaplain were permitted for those in health. The object was evidently to proselytize the inmates to Protestantism, but the Legislature has by its recent action given that full liberty of conscience which has been for many years sought for in

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

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, lectured last week in Toronto on the "War of Races." He began by describing the wanderings of the descendants of Nosh, and the resulting settlement of the various nations of the earth. We cannot say that all his theories in this regard are highly calculated to impress us with the profundity of his views; for some of them are certainly contrary to known history and geography. He lays down, for example, the general principle that "Revolutions never go back." This statement is certainly too general. The history of England furnishes us with the example of the Revolution which changed the Monarchy into a Protectorate" under Oliver Cromwell. of which the people became so tired that the old dynasty was restored amid general acclamation.

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. He is made to say that from Tyre and Sidon as their starting point, they reached Africa by descending the Nile.

It would, we believe, puzzle the most enthusiastic and daring explorer to perform this feat. It is not our intention, however, to examine critically the points of his lecture which depend greatly upon the imagination; but we may judge from these instances that Dr. Newman's statements are not to be implicitly received on his mere word, He evidently does not confine himself, in his statements, to what he knows to be

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

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. To this day the Methodist treat the colored people of the United States and Canada as if they were not creatures of the same God; and not in the Southern States alone, but in the North and in our own Dominion, the colored race are kept apart from the whites by Methodists and Baptists, so that they must have their own separate Church organizations, as "African Methodiats" and "African Baptists," with preachers and catechists of their own color. With these sects the doctrine of St. Paul is not palatable.

"There is neither Jew nor Greek ; there is neither bond nor free. . . For you are all one in Christ Jesus." (Gal. iii, 28.)

In the Catholic Church the case has all long been different. The Catholic negroes were not numerous in the South. in comparison with the Protestants, but they were treated as equals, before God, with the whites. The same sacraments have always been administered to them and they worshipped in the same churches, except when by their own choice they preferred to have churches which were specially intended for their race.

In Africa Catholic missionaries penetrated the interior of the continent long before the Protestant missionaries preached their gospel there; and though the "ballot" had not been introduced into the wilds of the dark continent, the Catholic missionaries did not omit their duty of

spreading the light of Christian truth. Before 1859 Slerra Leone was visited occasionally by Catholic religious orders, but in that year a permanent mission was established there, under great hardships and sacrifices, and converts have been so numerous that there is now a Bishop at Freetown, having a cathedral which will accomodate one thousand persons. Churches are numerous through the dic-

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

We know also that it was through the seal and humanity of Cardinal Lavigerie that Europe was made acquainted with the horrors of the African slave trade. The Catholic missionaries did not penetrate the land, with a military escort, scourging the natives for their own aggrandizement, as was frequently the case with others. They went to evangelize, and frequently their zeal was rewarded by martyrdom. And it is now owing to Cardinal Lavigerie, the Primate of French Africa, that efficacious ster are being taken to suppress forever the murderous traffic in human beings which

has been so long carried on. It is evidently an insane jealousy which induced B'shop Newman to use the

Cite Catholic Record. let us not cease to pray for our brethren THE CATHOLIC CHURCH AND sneering language above quoted. But we Bishop Coleman, who was sent by the presume he knew that just such talk would be very pleasing to an "enlightened" ultra-Protestant audience in Toronto But he cannot change the fact that, whether with the Negroes or with the Indians of the West, the Catholic Church has been successful, because her missionaries have had at heart the true interests of both races.

GREEN-EYED JEALOUSY.

Evangelist Moody has brought down upon himself the ire of Fithy Fulton, whose lies and obscenities have been so much admired by Dr. Wild's congregation on Bond street, Toronto, that they made him their temporary preacher during the absence of their pastor for some months.

The Evangelist has been quite a success in his line, making converts of many who had fallen into degrading habits; but the writer of filthy literature has found out that his style does not pay as he expected; and he has been scarcely able to eke out a living by the sale of his immoral book. As a consequence, of course, Fulton is envious of his rival for popular favor.

It appears that the Evangelist is not incculated 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. He also spoke recently in the Park street church, Boston, condemning the spirit of intolerance by which many Protestants are actuated against the Catholic Church, Mr. Moody, speaking of the gospel, said :

"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

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, and tempor arily attained it, so he made Evangelist Moody the special theme of a sermon which he delivered in the Music Hall a couple of weeks ago. After considerable buse of Erangelist Moody, he asked the assembled congregation to pray with him that Moody should be made like unto himself. He continued :

"In the Park street church Moody talked about tolerance. Tolerance, in-deed! Would you tolerate small pox? You can't tolerate evil. You must fight

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. He will have to tolerate it whether he like it or not. The Catholics on both sides of the boundary line are quite able to hold their rights as citizens, and they intend to maintain them, in spite of the raging bigots whom Fulton has helped to educate in Boston and Toronto. Fulton will probably finish his career, somewhat as Widdows or Oswald Keatinge have done, but the Church will continue to progress, as she is doing now, in spite of all such characters.

JAPANESE PRESBYTERIAN-

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. As to the Westminster Confession," the Japanese will have none of it. Taey have adopted a totally new one which they call the "Presbyterian Confession of Yeddo."

The Westminster 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. This was John Calvin's favorite doctrine, and on it he built his system of theology, which is the same which was adopted by the Presbyterians of Scotland. But this doctrine does not please the Japanese. They have decided that God is a loving Father. and that Christ died for the salvation of all mankind. Thus the sins for which men are punished are their own act, and not forced on them by the Almighty.

The preterition doctrine is the distinctive feature of Presbyterianism, which has been the cause of so many Presby. terians becoming Unitarians, Universal ists and Infidels. It was this doctrine which drove Bob Ingersoil out of that Church, as he seems to have imagined that it was essentially a doctrine of

Christianity. The Japanese, however, while pleased with the semi-democratic form of Presbyterian Church government, recoiled with horror from this doctrine, and struck out a path for themselves. But the amusing side of the matter is that the missionaries, who on this side of the world are obliged to profess belief in the reprobation and preterition dogmas, have fully consented to this Japanese departure, as they are aware that they could not otherwise retain their converts of the Flowery Empire."

All this reminds us of the case o.

Anglican Church to Natal to conver the Zulus and other heathens of South Africa, but who became himself prac tically a Zulu in creed. So the Presby terian missionaries who were sent to give light to the Japanese, have them selves been actually converted to some kind of Christianity, even though it be of an imperfect sort.

Presbyterianism without forcordina tion and preterition is Hamlet played without Hamlet as one of the dramatis persona.

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 sixtyfive. The death rate of each profession is compared with the annual mortality of all males, this being counted at 1000. According to these figures the mortality among the clergy of all denominations is placed at 556. It appears, therefore, that the clergy as a rule are longer lived than the general population. When the details are examined into, however, it is found that the clergy of the different denominations have very different figures under this head. The mortality per cent. of the clergy, between the ages above given, is as follows, as found by comparison of several statistical tables :

Clergy of the Anglican Church 102 per cent Clergy of the Catoolic Church 157 per cent General population 150 per cent

It thus appears that while the mortal lty 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 temporary, the Evangelical Churchman, professes to discover the cause in "the pernicious and unnatural system of cellbacy which has become a matter of faith and practice with them. Priests are forand nature."

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. We have not at hand statistics which show the comparative death rate in these two conditions of life, but from such facts as we have seen on this subject it would appear that there is no marked difference between the two. The cause of the difference of the mortal ity rate is, therefore, not that which is sesigned by our contemporary; but it is readily accounted for by the well known fact that the life of a Catholic priest is s life of self-sacrifice and hard work, while that of the Anglican minister is one of ease and enjoyment. The Churchman itself practically admits this a little lower down in its article on the subject. It

"The Roman priest has no home; h 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 themselves, although it borders on necessity.

The writer of this sentiment altogether ignores the fact that Christ has not promised an eternal reward to those who pamper their bodies, but rather to those who take up their cross and follow Him, without doing which no one can be happiness of heaven to those who live at ease, and prolong their lives, often by neglecting to fulfil their most sacred duties, but He says :

"He that findeth his life shall lose it and he that shall lose his life for Me shall find it." (St. Matt. x., 39.)

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. The priests labor in administering the sacraments, which Christ has left in their charge for the his discourse, in which he branded Mr. purpose of diffusing His graces Newton's teachi throughout the world; and frequently Ignatlus adds: they labor late at night, and early in the morning, to give spiritual consolation to penitent sinners who wish to return to God. They are called from their beds at midnight, to go long distances through storm and sleet, to reconcile the dying to Almighty God; they observe the fasts and abstinences commanded by the Church throughout the year, and they always observe the strictest fast until after they have celebrated Mass, not only on Sundays, but on all days, whether they celebrate late or early. They do not hesitate to administer the sacraments to those dying of contagious diseases-fever. small-pox, cholera, yellow fever-whereas it is known that Protestant clergymen will not attend such cases "lest they may bring contagion into the bosom of their own families." All these things contribute to increase the mortality of the Catholic priesthood, while the Anglican ministers are "finding life" at ease in their homes, not for His sake who promises a heavenly reward to those who lose their lives for Him, but the sake of their own ease.

The writer in the Evangelical Church. man professes to have discovered that the celibacy of the Catholic clergy is cen. complicated by the news which has just

trary to Scripture and nature, because St. Paul teaches that " the Bishop and the deacon must be the husbands (respectively) of one wife." Does this mean that they must be married men? St. Paul was bimself unmarried. Hence such cannot be his meaning. But the words "one wife" are limiting words, ex. pressing that those who have been mar. ried more than once are not to be con. secrated or ordained to these sacred offices. But St. Paul is the very authority who informs us that the state of celibacy, embraced for God's sake, is more perfect than the state of marriage :

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"But I would have you to be without solicitude. He that is without a wife is solicitudus for the things that belong to the Lord, how he may please God. But he that is with a wife is solicitudus for the things of the world, and he is divided. "And the unmarried woman and the virgin thinketh on the things of the Lord : spirit. But she that is married thinketh of the things of the world how she may please her husband." (1 Cor. vii, 32 34.)
"Art thou loosed from a wife? Seek

not a wife. (27)
"He that giveth his virgin in marriage doth well and he that giveth her not doth better." (38).

It is, therefore, St. Paul's belief that marriage is good, but that the the state of virginity or celibacy, both for men and wemen, when it is embraced for God's sake, is nobler and higher. The Church wishes for the highest attainable perfection in her clergy; and as the state of celibacy affords this, she selects her priests from among those who are ready to embrace the more perfect state. Certainly this is not against either Scripture or nature, as the Churchman states, but is true wiedom.

We must add that Christ Himself, as well as St. Paul, commends the state of celibacy in those who have entered into attributed? A Toronto Low Church con- it "for the kingdom of heaven." (Matt. x!x, 12)

It is to be remarked that from the figures of mortality given above, the Anglican clergy stand much lower than the general population. This is because bidden to marry in violation of Scripture | they are not worked nearly so hard as the average layman, and their pay is better. The figures for the Catholic priesthood are higher in the scale, because they undergo more labor, mental and physical, and their sacrifices are greater. Yet they have their consolation in the hope of the reward which God will give to those who serve Him faithfully.

> A CASE WITH COMPLICA. TIONS.

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. His views on religion belong to the advanced school bordering on Retionalism; and he was one of the two clergymen of his denom. ination who recently attracted so much notice from their having invited non-Episcopalian ministers to preach in their churches.

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 unex. pected 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 ity, and he has accordingly brought a public charge of heresy against the rector of All Souls. The charge is sustained by the evidence of some other clergymen, and the monk freely exhibits a letter which he received from a prominent clergy man of

the city which says: "I distinctly heard the Rev. Heber Newman utter these words in a sermon to his congregation of All Souls: God, the Word, was as truly incarnate in the person of the Monk Martin Luther as in the person of Jesus Christ,"

He then thanks Father Ignatius for Newton's teaching as heretical. Father

"I don't know what is the matter with Mr. Newton. I think his brain must be paralyzed on this subject of the Resurrection, which is one of the fundamental doctrines of the Church. Such words as those I have read seem to me the quintessence of solid blasphemy."

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.

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. As he is not a subject of Bishop Potter, he cannot be punished in any other way, but it is probable that this will be the course of action adopted towards him, and many Episcopal ministers of the city are endeavoring to bring him to task in this way. Bishop Potter can easily withdraw his license if he wish to do so, as the latter, being a stranger, has no rights except such as are given him by courtesy; and indeed some Bishops, as the Bishop of Ohio, have refused to give him

any license whatsoever. The whole matter has been further