

# The Catholic Register,

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THURSDAY, DECEMBER 28, 1893.

## Calendar for the Week.

Dec 28—The Holy Innocents.  
29—St. Thomas A. Becket, Martyr.  
30—Day within the Octave of Christmas.  
31—St. Sylvester, Pope and Confessor.  
Jan. 1—Circumcision of Our Lord.  
2—Octave of St. Stephen.  
3—Octave of St. John the Evangelist.

## Archdeacon Boddy.

It is very unfair to lay the blame of bigotry and intolerance on the uneducated classes of our Protestant fellow-citizens. The horny-handed sons of toil have no means or opportunity of knowing who the Catholics are, or what their Church teaches, except through the ministry of the so-called clergymen, who, on the Lord's day, dispense to them the spiritual food which man instinctively craves for, and which was recommended by our blessed Lord when He said to Peter: "Feed my lambs, feed my sheep." Truth, not lies, is the food souls live on, and the clergymen, deacons or archdeacons, who distribute the latter are doing, not the work of God, but the behests of that arch-enemy of souls, who was a liar from the beginning. "How beautiful the feet of those who preach the gospel of peace!" exclaimed the Apostle of the Gentiles. How detestable, then, may we not say, are the methods of those who incite to intolerance, preaching the gospel of hate.

Archdeacon Boddy, M.A., preaching on Sunday evening, November 5th, 1893, said: "From both those deliverances (Guy Fawkes and James II.) we are bound as Protestants to return earnest praises to the God of Heaven; and, by way of commemorating them on the present occasion, I deem it expedient to call your attention to some of those essential differences between us and Rome which serve to justify the gratitude which I hope we feel. In so doing I need scarcely say I have no wish to awaken or perpetuate any feelings of bitterness against the persons of Roman Catholics. All I aim at is to set our principles, as Protestants, in contrast with theirs, that we may see it is not for nothing we hold ourselves aloof from them. Far be the day distant when we shall cease to forget the anti-Christian character of the Roman Church, or when, as a people, we shall cease to regard her as one of our deadliest enemies."

If Archdeacon Boddy had "no wish to awaken or perpetuate feelings of bitterness against the persons of Roman Catholics," he would take no part in a celebration that has no other object in view than that of stirring up bad feelings and handing down from sire to son the hatred and religious

fanaticism of an age of persecution and fanatical atrocity that long since should have been buried out of sight.

Why should Archdeacon Boddy, or any other body, hold the Catholics of Toronto responsible for the dark deeds of a few English dolts who, nigh three hundred years ago, allowed themselves to be made the tools of one or two unscrupulous and scheming politicians? If the Archdeacon were a man of peace, as his profession obliges, he would unravel the dark deed of the 5th November, 1605, and show how the Catholic Church of that age was wholly innocent and ignorant of the plot. He would also exert his well-known eloquence in exonerating from blame or condemnation the Catholics of our day and time, who are taught by their clergymen and in their catechisms to abhor bloodshed and violence under any form, and to love their enemies.

Question. Am I also obliged to love my enemies?

Answer. Most certainly. Love your enemies, says Christ; do good to them that hate you; bless them that curse you, and pray for them that persecute and calumniate you. (St. Luke, vi.; Matt. v.; Butler's Catholic Catechism, page 62.)

Archdeacon Boddy teaches that while professing "to have no wish to awaken or perpetuate any feelings of bitterness against Roman Catholics, we should hold ourselves aloof from them, and never forget the anti-Christian character of the Roman Church, which, as a people, we shall never cease to regard as one of our deadliest enemies"—Christ-like—very!

Archdeacon Boddy assigns three heads of accusation against Rome as adequate reasons for regarding her "as one of our deadliest enemies." The first reason for hating Rome is that she does not accept the Bible alone as the sole rule of Faith. If the Archdeacon were consistent he would teach his people to so regard, as "their deadliest enemies," all the advanced school of latitudinarian preachers who to-day criticize the Bible and deny its revelation. Also should he hold up to opprobrium the men of science and so-called expounders of modern thought, who attempt to disprove the fact related in Scripture, and refuse to believe the miraculous events and mysterious occurrences unfolded therein. If the venerable Archdeacon has any regard for the inspired Word of God he should teach people to love Rome in gratitude to her for having saved the Bible from the fury of the Goth and the Vandal, and for having handed it down to us through the centuries by the incessant and gratuitous labour of her monks and the eloquence of her learned and canonized Doctors.

If what St. John the Evangelist testifies be true there are many things which our Saviour did, and said, and revealed to the Church, which are not written in the Bible, the Bible, therefore, can not be the only Rule of Faith. The Apostles were not commissioned to write, but to teach all things whatsoever they had heard of Him. Living teachers commissioned by God and endowed with infallibility can alone explain what is written in the pages of a dead Book. Our Lord, therefore, said, "Go teach all nations; behold I am with you always. All such as hear you hear Me, and he

who contemneth you contemneth Me." "He who will not hear the Church let him be unto you as a heathen and a publican." If we Catholics allow ourselves to be taught and have God's word explained to us by authorized and competent teachers, that surely ought to be no excuse for Archdeacon Boddy to instruct his people to regard us as "one of their deadliest enemies."

Another reason for so regarding Catholics is that Rome does not teach "the great doctrine of Justification by Faith." The Archdeacon must know that he grossly misrepresents us when he states that: "We are at issue with the Roman Catholics on this other particular, viz. Justification by Faith." The Catholic Church has always taught her children to repeat the Apostles' Creed, which is the summary of all objective Christian Faith. Convinced that Christ spoke truly when He declared that "he who believeth not shall be condemned," all Catholics are taught that Faith is necessary to salvation, and that "the just or righteous man liveth by Faith."

What, then, does Archdeacon Boddy want of us, or what does he require of us, so that we may escape suspicion and hatred as his "deadliest enemies." What more Faith does he demand of us than a thorough and steadfast belief in the sacred truths found in the Apostles' Creed. Does the venerable Archdeacon teach his congregation to subscribe to that formula of Christian belief as taught in all the ages from the Day of Pentecost down to our latest Diocesan Synod? We fancy the Archdeacon's time and talents would be far more usefully employed on the 5th Nov. in explaining that formula of Faith to his Orange Brethren than in giving them reasons for regarding Catholics as their "deadliest enemies."

The Archdeacon lays it down as another reason for keeping aloof from us, that we do not teach Justification by Faith alone; whereas St. Paul intimates "that we might be justified by the faith of Christ and not by the works of the law; for by the works of the law shall no man be justified." The right of private judgment, so loudly claimed by Dr. Boddy, leads him into the error of confounding the law of Moses and the law of Nature with the law of Charity and law of Jesus Christ—in fact, into the tangle of mixing up the old and the new dispensation. St. Paul, in dispensing from the law of Moses gives no dispensation from the law of Charity, or from any other obligation imposed in the new dispensation. Therefore he says to the Galatians: "You are made void of Christ, you who are justified by the law; you are fallen from grace. For in Christ Jesus neither circumcision nor uncircumcision availeth anything, but Faith that worketh by charity." The Archdeacon teaches Justification by Faith only, in contradistinction to St. Paul, who says: "If I have Faith so as to remove mountains and have not charity, it profiteth me nothing." He also contradicts the Apostle St. James, who says: "What shall it profit, my brethren if a man say he hath faith, but hath not works?"

Dr. Boddy maintains as a reason for keeping aloof from us our teaching the

necessity of good works. But what can we do in presence of the Inspired Word and of the Apostles teaching us "that as the body without the soul is dead, so faith also if it have not works is dead in itself." Even our Great Judge on the last day shall reward men for their works. "Come, ye Blessed of my Father, possess the kingdom I have prepared for you; for I was hungry and you gave me to eat." and again. "Deny yourselves; take up your cross and follow me." In fine, there is no reason why Archdeacon Boddy should not hold up, as well as Rome, the Apostles Sts. Paul and James, ay, even Christ Himself, to opprobrium as the deadliest enemies of his flock, because they will not teach the great doctrine of Justification by Faith alone.

Dr. Boddy has good intentions, although not much respect for the Catholic system. He says in his poro-ration: "Try to feel more for the condition of Roman Catholics, so destitute of privileges which God in His mercy has bestowed in rich abundance on you." How like the Pharisee of the Gospel, who thanked God that he was better than other men, but returned to his home a condemned man. The Archdeacon's methods, however, do not seem to have much weight, nor do his people believe that his system is preferable to that of Rome, for he complains that large numbers are escaping from the Protestant nets and are being gathered into the one true Fold. For, continues he: "It is a sad and shameful fact I almost blush to write down the words or give them utterance—that there is a vast deal of Popery in our own body, even in Toronto. There are churchmen who scout the very name of Protestant, and hold various doctrines which at least are so infected with Popery that a plain man can scarcely see wherein they differ."—*Evangelical Churchman*, Dec. 7, 1893.

## Toronto Catholic Employees.

We copy from the *Globe* the following article and statistics dealing with the charge now so commonly made, that Catholics, like rapacious wolves, are devouring everything. This looks like it. Our reply is: *Et tu Brute*. We have not got anything like our own, and do not expect it. To get a favor for a Catholic bemeans the party for whom it is sought and the man who seeks it. Did we know the pass-word of some of the secret societies we might have a better chance. However, we do not murmur just now, but give the Toronto showing of "Catholic aggression," and leave any fairminded man to decide between us:

According to the census of 1891 there were in Toronto 21,830 Roman Catholics. If the boycotting policy recommended by the P. P. A. is pursued to any extent they will simply be compelled to go elsewhere, and the list of our vacant houses and empty stores will be proportionately swelled. It is to be hoped the people are too much alive to their own interests, if not influenced by higher motives, to bring about such a result. There is absolutely no excuse for a political and commercial boycott of Catholics in Toronto. The list of civic employees shows no trace of "Roman Catholic aggression," and that imaginary menace is no more noticeable elsewhere. A man's religion should be too sacred to be continuously dragged into official classifications, and he should be allowed to follow his occupation, even in a public capacity, without the necessity of advertising it. The publication of lists like the following must always be a