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Catholic Record.

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THE INVOCATION OF SAINTS AND ANGELS.

Among the doctrines of the Church which are most misrepresented by non-Catholics that of the invocation of saints takes a most prominent place. We are told frequently that has been recently stated by a Protestant reverend lecturer that he had witnessed in Catholic churches acts of adoration offered to saints by ignorant Catholics who transfer to the saints the honor which is due only to Almighty God, and a writer belonging to one of the most absurd and obscure of the many sects into which Protestantism is divided recently stated in the columns of one of the Toronto dailies as a proof of the Evangelical character of his sect that it does not permit the invocation of saints as practiced by Roman Catholics.

The doctrine of the Catholic Church regarding the invocation of saints is that the saints in heaven assist us by their prayers offered to Almighty God in our behalf, and that it is useful for us to ask them to pray for us.

It is readily seen that this doctrine in no way detracts from the supreme and divine honor which is due to God. God is recognized as the fountain and source of every good and perfect gift, and it is from Him alone that we expect the gifts and graces which we hope to obtain through the intercession of the saints.

All Christians are accustomed to pray for one another, and to do this is justly regarded as a pious duty, in accordance with the words of the Apostle St. James: "Pray for one another that you may be saved; for the continual prayer of a just man availeth much." (v. 16.)

It is said that these words refer to the just on earth, and not to those in heaven, or the saints. We might acknowledge that in this passage only the just on earth are referred to, yet even in this case we may draw these inferences from the Apostle's words: 1st. That it is no injury to God to believe that His saints help us by their prayers, and this being the case, there is no reason for believing that the request we may make to the saints in heaven to pray for us is injurious to God, any more than if we make the same request to His saints on earth. 2dly. That not only are the prayers of the saints useful to us, but that it is the will of God that we ask their prayers. It is to be remarked, in the third place, that the words of the apostle are general, so that they really refer to the saints in heaven equally with the saints on earth. It is true that the first part of his injunction, pray for one another, seems to be applied specially to those upon earth; but the reason which is given for this injunction is general: "for the continual prayer of the just man availeth much." It is, therefore, as true when referred to the just in heaven as to those on earth. There is no valid reason why one who has been on earth a powerful mediator with God should cease to be such as soon as he is rewarded by God in heaven. On the contrary, it is reasonable to believe that he becomes more powerful than ever.

Thus all the objections which Protestants make against the Catholic practice are completely refuted.

There are, however, direct proofs from Holy Scripture that the saints pray for us before the throne of God. We read in the Apocalypse (or Revelation) v. 6, that the four living creatures, and the four and twenty elders seen by St. John in his vision of heaven, are occupied in praising God, and presenting before His throne "vials full of odors, which are the prayers of saints."

In the eighth chapter of the same book we find that an angel stands before the throne having a golden censer with much incense "that he should offer the prayers of all saints upon the golden altar, and the smoke of the incense of the prayers of the saints ascended up before God from the hand of the angel."

Again we are told by our Blessed Lord that the saints in heaven are "as the angels of God," and "equal to them." (St. Matt. xxii, 30; St. Luke, xx, 36.)

Now we know from many passages of Holy Scripture that the angels pray for us, and it follows that the saints do the same. Thus in Zach. i, 12 we find an angel offering a fervent prayer to God to show mercy to Jerusalem and the cities of Juda which had been suffering for seventy years, their inhabitants having been for that time in captivity in Babylon. God heard the angel's prayer with favor, and answered "good words, comfortable words."

Another passage showing the power of angels to assist us is to be found in the prayer for grace and peace offered by St. John in the beginning of the Apocalypse, where these blessings are first asked from Almighty God, and in the second place "from the seven spirits which are before His throne." A prayer very similar to this is offered up by Jacob when he imparts his blessing to the two sons of Joseph: (Gen. xlviii.) He asks first that God, and secondly that "the angel who delivereth me from all evils, bless these boys." We are, moreover, told by the prophet Osee (xii, 14) that Jacob when he overcame the angel with whom he wrestled "made supplication to Him." There is, therefore, ample authority in Holy Writ for invocation both of angels and saints.

In Daniel xii. we are told that Michael, the great prince, "standeth for the children of thy people." This can have no other meaning than that the Archangel Michael pleads the cause of the people of Israel before Almighty God, and from the tenth chapter of the same book we learn that Michael was assisted in this work by another angel who appeared to Daniel in the form of a man.

Other passages which prove the interest which angels and saints take in earthly affairs might be added to the passages which we have cited. We will, however, content ourself with quoting the words of the Angel Raphael addressed to Tobias, xii, 12, "When thou didst pray with tears, and didst bury the dead . . . I offered thy prayer to the Lord."

The book of Tobias is not received by Protestants in this country as part of the canon of Scripture; it is, however, acknowledged by those on the continent of Europe. It can be proved also that it was received by the primitive Church, and that it was recognized as equal in authority with the other Scriptures. Yet, independently of its authority as Scripture, it is a testimony to the doctrine prevalent among the Jews, and it may be quoted as a historical monument of their faith in the power of angels and saints to assist us by their prayers.

We shall in a future article give the testimony of the early Church on this same subject, and shall answer some of the difficulties usually advanced by Protestants against this Catholic doctrine.

MINISTERIAL VAGARIES AND CHRISTIAN UNITY.

In these days of "fraternity," when so many people are clamoring for the establishment of one Church wherein the members may embrace whatever doctrines they please, from the Unitarianism of Rev. Mr. MacQuarrie to the High Churchism of Fathers Huntington and Ignatius, there is no vagary that will surprise us, in whatever Protestant denomination it may crop up. The Woodstock Sentinel-Review recently stated as something new in this line that a non-Baptist clergyman of the town had baptiz'd a person of his own belief by dipping in the river; and that is to say, the Thames. Those present were chiefly belonging to the same denomination as the parties immediately concerned in the operation. A more recent issue of the Sentinel-Review says:

"Everybody is asking to-day, who the non-Baptist person was who immersed a convert in the river on Sunday. Just wait till we get a woodcut of the scene and then all will be clear. It must require truly Baptist faith and courage to walk into the river with your gum boots, as they call them in B. C."

The date of the strange occurrence was Sunday, the 5th inst.

Notwithstanding the reliance of the Sentinel-Review on the subject, it is perfectly well known that the minister who performed the ceremony is the Rev. G. W. Kirby of the Methodist Church, who, having the opportunity to "convert" a young man, who had been brought up by his parents as a Baptist, consulted with alacrity to dip him, when the latter requested to be baptized in this form. To Mr. Kirby himself is attributed the explanation that "he went right into the cold water with his duds on and made sure that the young convert, Mr. Brown, went clean under the water."

When it is borne in mind that Methodist have been for—not indeed centuries, as the sect is too youthful for that—but years contending against the Baptists that sprinkling or pouring is the really scriptural method of Christian baptism, we can infer how ready are those sects which make the most loud professions of admitting none but scriptural practices to depart from such when it suits their purpose so to do.

Woodstock has of late made itself famous for the examples it has afforded of ministers who are ready to sacrifice the principles for which their respective Churches have hitherto strongly contended, for the ostensible

purpose of patching up a peace between warring denominations, among which there is no peace. It will be remembered that it was in Woodstock that Dean Wade of the Church of England invited a Presbyterian minister to officiate in his church by preaching therein last Christmas day. A more Christian mode of securing peace and unity than any compromise method would be for the ministers of these Churches to seek "peace through the truth." St. Paul does not call the Church the "ground of compromise," but "the pillar and ground of truth." It is on this basis that the Catholic Church operates, stating her doctrines without looking for, but rather avoiding, the ambiguous forms in which Protestantism delights; and, confident in the power of truth and goodness to prevail, she invites examination of her doctrines in the well-grounded hope that God will continue to do as He did in the days of the Apostles, namely, that He will "increase daily together such as should be saved." The Apostles spoke not the fancies of men, when they received the Holy Ghost on the first Pentecost, but "as He spoke the word of God with confidence." (Acts ii, 47: 1v, 31)

This is the only correct basis on which Christian unity can be established. It is no wonder that so many should become infidels at the present day, when they find that the only Christianity with which they have acquaintance is ready to change hue as rapidly as the chameleon, and still pretend that it is maintaining the old "faith once delivered to the saints." If that old faith were the mass of fantastic inconsistencies which the modern infidels would make it appear to be, the infidels would be right in rejecting it as an incongruous agglomeration of absurdities and myths.

CRIMINAL STATISTICS.

Under the title "Education and Morality" the Lethbridge News (Alberta) of 27th March has a gross attack upon Catholics and Catholic education, the writer of the article in question endeavoring to make it appear that Catholic education is a prolific source of crime. The following is the statement of the case as given by the News:

"The introduction of religious teaching into the public schools has not produced great moral results, as evidenced by the results from denominational schools throughout the Dominion. In the blue book of criminal statistics for 1889 for offences against the person there were 739 convictions as follows: Episcopians, 123; Methodists, 79; Presbyterians, 58; Protestant, 62; Baptist, 15; Roman Catholics, 481. These figures speak for themselves, and are a sufficient answer to those who claim that the State schools are godless. Godless they are when they produce a higher morality than the so-called religious Separate denominational schools. The higher the education given the greater sense a moral force, and the force increases in intensity as the education rises in grade. There are fewer criminals among men of culture than among the illiterate. The greater the intelligence the less the tendency to crime."

We have before us the blue book of which our contemporary speaks, and on referring to it we find the above statements to be entirely erroneous and the figures "cooked" for the purpose of making the proportion of Catholic criminals greater than it is in reality.

Now we know it to be a fact that at their best the figures given in these returns are not reliable. We have known the jailors to return as Catholics, and sometimes, but less frequently, as Episcopians, those convicts of whom they knew nothing. However, there are other considerations which must be also taken into account.

It is to be remarked, in the first place, that the blue-book does not give a complete return of the religion of all who have been convicted during the year. The convictions are divided into "indictable offences" and "summary convictions," and the religion is mentioned only in the former case, which includes but a small percentage of the total. Now when we compare the numbers under these two headings in the different provinces, we find the disproportion to be so great that we are inevitably led to conclude that the bases of the classification are different, and we cannot reach a satisfactory conclusion by the comparison. Thus we find that the whole number of convictions in Ontario was 22,527, of which 2,318 are designated "indictable" being nearly 10 1/2 per cent., while in Quebec the total of convictions is given at 9,521, of which 1,361 are included under the title "indictable," being 14 1/2 per cent. It must be clear to all that the basis of classification is different in the two Provinces. But it is also clear that while the convictions in Ontario amounted to one for 97 persons, those in Quebec were only one for 157 persons. Thus Catholic Quebec, at least, compares most favorably with Ontario.

If, however, we regard only the indictable offences we are compelled by the facts of the case to acknowledge that the number of Catholics reported as convicted is a little larger than it ought to be, in relation to their proportion of population, but that is no reason why the Lethbridge News should exaggerate their

number and their proportion to the population. There are causes, however, which swell the Catholic proportion which ought to be taken into consideration, and which prove that the difference, even if we could rely upon the statistics, is not to be attributed to Catholic education. We will first correct the figures given by the News, after which we will mention some of the operating causes to which we have referred.

In the first place, the blue-book does not give 739 as the number of convictions for offences against the person. The number is 997, of whom 522 are reported as Catholics. It will be seen that the proportion of Catholics is not nearly so large as is stated by the Lethbridge News. If, however, the most serious of these offences be taken, it will be seen that the Catholics have not, by any means, so large a proportion. Thus we find the following figures:

Table with 2 columns: Crime, Total Catholics Convicted. Crimes include Murder, manslaughter and attempt at taking human life, Various crimes against decency, as rape, etc., Burglary, robbery, etc.

The other crimes against persons consist of "not providing for family, assault and injury, assaults on peace officers," and in these the Catholics have a somewhat higher ratio, being 264 out of a total of 465.

In this list Catholics are a little over their ratio to the population, which is slightly over 42 1/2 per cent. The number of Catholics convicted is 43.5 per cent. The total number of convictions for "indictable offences" given in the blue-book is 4208. The convictions of Catholics being 2062, or 49 per cent. of this number.

If these statistics were reliable we could only deplore the fact that the number of Catholics under this particular head is somewhat greater than their proportion to the population. But the disproportion certainly must come from causes independent of Catholic teaching, which inculcates the highest model of morality. We know we can indicate some causes which would naturally tend to increase the ratio of apparent crime in the Catholic population, for it needs but a small extraneous population inclined to the commission of evil, to be added to the normal population of the country, to increase considerably the apparent criminal ratio. We may as well look the facts in the face. The Catholic population has been to some extent increased by the immigration of foreigners, some of whom are not a fair sample of the morality of the countries from which they come. This is a fact which is undeniable, though we say it without disparagement to any nationality. A merely local institution, such as all the Protestant Churches are, is not subject to the inconvenience of having counted among its adherents, members of the Mafia or Mala Vita societies from Sicily or Naples, France Macons or Irredentists from France or Spain, or Hungarians, but even though the ties which bind such undesirable characters to the Catholic Church have been severed wholly or for the most part, if they happen to get into prison in Canada for any misdemeanor, they are sure to be marked down in the jail reports as Catholics; and even Polish nihilists, who have certainly no religion at all, are marked down by not very discriminating jail governors in the same way. Thus from its characteristic of Universality, the Catholic Church is credited with many criminals who do not belong to her, and who should not be counted as her members, if the classification were more carefully made.

There are some who have even been refugees from justice, and as we hope, even sometimes against hope, that the influences of religion may be brought to bear upon these people so as to result in their conversion to better ways, we do not exclude them from the title "Catholic" except for obstinacy in grievous sin, in which case, very rarely, sentence of excommunication may be pronounced against them. Poverty is also a temptation which leads frequently to the commission of crime; and we do not deny that, especially among those who come from other countries, there is in Canada, and especially in Ontario, a larger proportion of poor among the Catholic than among the Protestant population. The poor are, of course, not necessarily vicious; but poverty is frequently a temptation to crime, and it is reasonable to suppose that this is one of the causes which makes the whole percentage of crime somewhat higher among the Catholics than it would otherwise be. But this is not the fault of religious education given to the children. It cannot be denied that the tendency of a religious education must be to raise the standard of morality, otherwise religion itself must be a sham. When we say that there is a larger proportion of poor among the Catholics than among the Protestants of the Dominion we wish it to be understood that the poverty does not for the most part arise from their fault, but from their misfortune. The poverty, for example, of a large proportion of Irish

immigrants arises from the bad laws under which the people have been ground down for centuries. Other nationalities have also immigrated into Canada for the purpose of bettering their condition, and, weighing all these things, the wonder is not that the number of Catholics convicted of serious crimes is slightly in excess of their proportion to the population, but rather that, in spite of the disadvantages under which a heterogeneous population labors, there is not a greater disproportion.

The contention of the News that purely secular or intellectual education is sufficient to curb crime is a palpable absurdity. It was said by the late Duke of Wellington, who was a keen observer, that education without religion makes men clever devils; and this is undoubtedly the truth. Religion affords a motive for morality which no merely intellectual training furnishes. We do not pretend that all who have been instructed religiously will put into practice the good principles which have been inculcated upon them; but reason itself should convince us that with the motives to virtue which a religious training affords, the youth who have been so trained will be much more likely to be virtuous than if these principles had not been inculcated upon them. We therefore maintain that it is the duty of a teacher to train the whole child, to inculcate the principles of morality, at the same time that secular knowledge is imparted. The principles of morality are dependent upon, and are inseparable from, the dogmas of faith. Religious teaching in the schools is necessary, that the morals of the rising generation may be preserved incorrupt.

FORMALISM IN RELIGION.

The Toronto Presbytery of the Canada Presbyterian Church met last week in that city, and, besides other business, passed the report of the committee on "the State of Religion." We notice with pleasure that the committee did not indulge in the usual rant against "Roman aggression," which year after year has been hitherto indulged in this and similar bodies. We hope this is an evidence of the return of the reign of common sense, which for the last few years seemed to have deserted the country, were we to judge by the utterances of such Ministerial gatherings. There was, indeed, a sly hit at the traditional, if not historical, "Man of Sin," but it was so vaguely put that we can afford good-naturedly to let it pass with just so much comment as to show that we can understand the veiled allusion.

We are told that one of the prevailing evils against which the Church has to contend is "formalism in religion;" but this is so diluted with the admixture of other evils in the bolus that it is scarcely recognizable:

"Intemperance, licentiousness, gambling, indifference to religion, . . . late hours on Saturday evening, real estate fever, formalism in religion, etc."

We do not know the order of magnitude which these sins take according to the ethics of the Westminster divines, but it looks as if the catalogue were to be read as an anticlimax, in which case the "anti-Christ" so dreadfully palmed in the Confession of Faith becomes a very harmless being indeed. Formalism in religion is an expression which might have many meanings. It may aim at the Ritualism of the High Church Anglicans, or even at Presbyterianism themselves, many of whom are beginning now to say that Presbyterianism reformed too thoroughly, as when it struck off from being celebrated by any religious service even those sacred days which had been recognized as days consecrated to meditation on the most sublime mysteries of Christ's life on earth; and we have even now a clamor raised for a special celebration of Easter and Christmas at least. The New York Independent actually tells us in a recent number that the celebration of these feasts would be a "decided help to Christian life and faith," and that "to multitudes of our fellow-men they are nearly the sole reminder of Christian truth." "Thousands," continues the Independent, "who never say or hear a prayer have at least a passing thought of Christ at these times."

If this be so, Presbyterianism is certainly in as much need of reformation for having produced such a state of things as was the Catholic Church, which they undertook to reform by going to such excesses. But perhaps it is against such formalism that the Presbytery is directing its shafts.

It is, indeed, a vague condemnation of the old bugbear, Popery, which leaves us in such uncertainty. Certain it is that many Presbyterians see a danger in pronouncing in favor of church festivals now, after having condemned them unreservedly, since the days of John Knox, as unscriptural, and therefore worthy of the severest denunciation. The well-known Dr. John Hall is of the latter class. He says the origin of such festivals is heathenish, and that their observance would be prejudicial to pure religion. We are at all events thankful to see that the Presbyteries are beginning at last not to scrutinize so closely the mote in the eye of their brethren, while ignoring the beam which is in their own.

EDITORIAL NOTES.

REV. B. BOUBAT has, in consequence of failing health, found it necessary to ask His Lordship the Bishop to relieve him of his charge at Walkerville, and to grant him some vacation for rest and recuperation, a request which the Bishop has kindly granted, notwithstanding the serious need of more priests for the diocese.

We publish this week a sketch of the life of a very eminent Irish Canadian—Hon. Frank Smith. It is a life full of interest, and one worthy of study by our young men of the present day, as showing how a brilliant future and the esteem of his fellows await those who map out for themselves and resolutely carry to completion a career of thrift, honesty and integrity. Such a career was that of Mr. Smith. His healthy brain and brawny arms were the capital on which his beginning was made, and his constant toil and endeavor brought to him, as the years rolled by, a rich reward. The world's wealth came to him in goodly share, not by what is usually termed luck, or by any manner of sharp practice, but by the regular old-fashioned, honest business methods. And now that the years are upon him he has the satisfaction of looking back upon his life with little, we feel sure, to regret, and much, very much, to be proud of. All honor to Senator Smith! Would we had many other men of similar mould.

CREDIT is due Lady Zetland and her companions who are at present distributing relief in some of the poorer districts of Ireland. We doubt not the good ladies will, ere they complete their trip, make up their minds that some change in the system of government should be introduced. These periodical famines prove beyond question that something radically wrong and rotten attaches to the present style of class or landlord government. It must topple over sooner or later. The sooner the better for all concerned.

TO THE good Catholic people of Guelph it must be a source of sincere regret to be deprived of the splendid services of the distinguished Jesuit, Rev. Father Doherty. Not only in Guelph was he known, and his noble work appreciated. It may be said that throughout Ontario thousands of our people watched with interest the noble and herculean task which he had undertaken and successfully completed. He has left the people of that town a monument, the church of Our Lady, which will for generations to come reflect honor on his name, and infinite credit as well on the high-spirited Catholic people of Guelph, who so nobly seconded his efforts.

We publish in this issue an article concerning the great baritone singer, Charles Santley. It will be of special interest at this time, as he will appear in this city in a few weeks.

The libel suit of the Jesuits vs. the Mail was again before the court at Montreal on the 7th inst. The contention of the Mail's counsel that the Legislature exceeded its powers in incorporating a society having extra-provincial objects, and objects contra bonos mores (against morality) was dismissed. The plea of the Mail that it has justification for its charges against the Jesuit Order throughout the world was admitted, thus leaving the Mail free to prove its charge of the evil character of the order. That journal professes to regard the decision as a considerable victory, "as it will be allowed to produce proof of the nature of the Order all over the world." It is perhaps as well for the sake of the public that the Mail should have this opportunity to bring its witnesses from France, Belgium, and other countries to show what the Jesuits really are. We were told some time ago that it had a terrible array of witnesses from these quarters. Meantime the opening of so wide a scope threatens to make the prospective trial as costly as was the Pigottite Court of High Commissioners.

THERE is no longer any doubt that the Dominion Government have allowed the Manitoba School Act to become law, as far as their refusal to disallow it is concerned. There is, however, good reason to believe that the Supreme Court will declare it to be unconstitutional, inasmuch as it deprives the Catholics of the Province of rights which they enjoyed by practice at the time of Confederation, and the British North America Act expressly removes from the domain of the Provincial Legislatures any educational legislation which would deprive any class of Her Majesty's subjects of rights and privileges which they held at the time Confederation took effect. Under this clause it seems to us certain that the courts will sustain the Catholics against the unjust interference of the Manitoba majority. It is stated that the Dominion Government will pay the expense of testing the constitutionality of the Act before the courts. But even if the courts decide against the Catholic claims it will be in the power of the Dominion Parliament to legislate for the restora-

EDITORIAL NOTES.

tion of the privileges which the lies have hitherto possessed, and the British North America Act specifies reserves to the Parliament to sue when the Legislature refuse or neglect to legislate on the question in a satisfactory manner.

The Mail of the 6th inst. has aitorial article in which a cock-and-story is related, stating that the of the North West are bribing the ages of the territory to receive \$5, \$25, and even \$30 and a new clothes having been offered for the illege of baptizing some Indian ch Of course, no one who knows anyt the practice of Catholic priests believe the story, and the Mail while evidently wishing it to be be makes the acknowledgment the unworthy of credit. Of one of stories it says: "There was not confirm this report." It adds, how- "Rev. H. McKay, of Round Lake written to Prof. Hart, of Winn letter which indicates that by or tant missionary, at least, the s believed to be true." We have, b the acknowledgment, a little down: "It is possible that Mr. has been misinformed." "Misinfo- Surely, it is also possible, eve able, that he is willfully making ments which he knows to be. It is no unusual thing for the and others of that ilk to make suc- ments."

THE Toronto Catholic Review ma following reference, kindly as it deserved, to the member for M Centre:

"Mr. J. J. Curran, M. P., w rumored, receive one of the vac follos in the Dominion Cabinet. graceful act could be rendered to Catholics people than to accord Curran this honor, and no, assured, would receive fuller app A thorough Catholic and Irish commands the respect of his c lists of all political parties. His ut in a speech on St. Patrick's Day tion at Montreal shows that he is lover of the 'old land' as he is son of Canada, and deserve to be Very similar are they to those by our illustrious Archbishop, we previously published. In the visit of the delegates of the factions he said: 'The dispute be settled at home; men abroad going to constitute themselves a decide which side was right, would welcome the representative united Irish people. It would be trous to transfer the feud here where. When a delegation cam senting a united Irish party a dollar would be divided with further and fight for the consti- liberties of the land of their fers."

A VERY ultra-Protestant ju Toronto recently reprobatd th of the divorce laws of the United all the more because the laws ar ent in the diverse States; so- New York forbids a divorce exc certain reasons, a man can cross Connecticut and obtain a div entirely different reasons, thus r the New York law completely tive." The journal in question do not want in Canada any of divorce laws, and the present o of affairs is held to be a tinent reason why we should link the destiny of Canada the United States, lest we sh- hale the misera which would national purity. But if marr- purely civil concern, why sh- the State arrange all its detai- terms on which divorce is to be And why should not the States decide, each one for grounds on which divorce may ized? Catholics maintain i- dissolubility of marriage is institution, and that the S- no right to dissolve whi- bath joined together, but constantly accused of wishing gte the State to the Church be say that the State should be- the law of God in these mat- are glad to find ultra-Protes- cepting our correct principles, should be consistent and eas- us for maintaining what they t- now acknowledge to be the cor- But we notice by the papers t- residing in Brooklyn, who is th of a Protestant Bishop, has rec- into Rhode Island for the p- procuring more readily a d- grounds which would not be t- in New York as sufficient- understood that she had approval of her father in and, if this be the certainly shows great div- tween Protestants as to w- rates national purity. It ap- the Bishop considers the laxit- island laws to be quite cons- national purity, and that each- very properly make its own- But non Catholics ought to c- degree of uniformity of opi- selves on such subjects, so- to public morals, before bei- rebuke Catholics for being a- self consistent. We may w- that Brooklyn and New York not hesitate to follow the ex- them by the Brooklyn lady, a- sanction of Episcopal author- cole of morality.