

The Catholic Record

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LETTERS OF RECOMMENDATION. Apostolic Delegation, Ottawa, June 13th, 1905.

My Dear Sir—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and above all, that it is imbued with a strong Catholic spirit.

Mr. Thomas Coffey: Dear Sir—For some time past I have read your estimable paper THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published.

LONDON, SATURDAY, FEBRUARY 21, 1914

CANTERBURY AND THE KIKUYU

During the prolonged and bitter controversy arising out of the Kikuyu Conference no one has questioned the evident sincerity of the Anglican Bishop of Zanzibar.

"Finally, my Lord, I beg you and all my brethren of the Province of Canterbury, to see to it that . . . the Ecclesia Anglicana as represented by her Episcopate, give forth a clear, unwavering testimony to the Truth as it was received by, and accepted in, the Universal College of Catholic Bishops from the days of St. Peter down to the Great Schism, and as it has ever since been preserved and maintained in common by the three divisions of that one College, with which we are to-day so unhappily familiar."

Randall Thomas Davidson, by the favor of the King's advisers, Archbishop of Canterbury and putative successor of St. Augustine who was made first Archbishop of that see by Pope Gregory the Great, enjoys a certain vague and shadowy jurisdiction over all England.

Anyone who remembers his mastery inactivity in the Bannister case a year or so ago could, without claiming to be a prophet or the son of a prophet, have predicted that whatever Archbishop Davidson's action in the present case might be, it would not "give forth a clear and unwavering testimony" to anything.

According to Bishop Willis the object of the conference was not to unite the various antagonistic Protestant bodies, but to put on such semblance of unity that the unsophisticated heathen could not detect any material difference between say a Methodist and an 'historic' Episcopalian.

Incredible? Listen to the very words of Bishop Willis: "The aim of the Conference was not an impracticable attempt to amalgamate existing churches or missionary societies. It had in view an ultimate union of native Christians into one native Church, and with this end in view, the Conference sought to find means not for removing existing differences, nor for watering down the distinctive characteristics of the different bodies, but for averting dissensions between native Christians, barely visible as yet on the horizon."

It is the Rt. Rev. Author who italicises native. The people at home who cherish divisions can see that there is no real union that guarantees the principles of Presbyterianism or Methodism; while those who cling to the historic episcopate can comfort themselves that the pretended union with dissenters is only for native consumption.

Moreover: "The setting up of an East African Church, independent of historic Christianity, was never for a moment contemplated."

That ought to satisfy the sticklers for the historic episcopate. But, "At the same time, it was felt that, without in any way compromising

our own position, or asking others to compromise theirs, it might be possible to agree together that the way might not be closed against a union which, if impossible for ourselves in the present day, might be possible to an African Church of the future.

So that is all. No union, oh dear no; no compromising of our position, not in the least. We are all just what we were, you know, only we shall be able to say to the black men of Africa: See, we know our own mind now, just like the Mohammedans; and we are all united just like the Roman Catholics!

The ultimately united native British East African Church of the future will, therefore, in all probability, administer Baptism and the Lord's Supper by outward signs.

"Nothing has as yet been settled." "Proposed Scheme of Federation. No Church and no Society stands committed: the whole scheme is still sub judice."

Foreign Catholics would, necessarily, unduly increase the proportion of pupils in our lower classes. We are, however, unable to ascertain from any available statistics that our Separate Schools have more than their proportionate share of such pupils.

It will be readily seen that the English Separate Schools compare very favorably with the Public Schools. In the bilingual districts conditions are widely different.

Ottawa has the low percentage of 11.5 in the fourth book; but the figures for French and English Schools are not given separately.

When you are discouraged by the revolt of your lower nature, disgusted at yourself that you make such little progress toward the goal of Christian perfection, think upon this truth; that you are God's; that for you, with all your faults He sent down His only beloved Son. That you are His child; and that He has a father's heart.

When we remember that the English-French Separate Schools are about one-third of the whole number, the percentage of pupils in our English Separate Schools who reach the fourth form must be somewhat higher than that of the Public Schools. It is, however, impossible to calculate exactly our percentage since the figures for Separate Schools are given by counties, towns, and cities without any reference to language; but the figures given indicate very clearly that the contention of our correspondent is well founded.

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These thoughts are suggested by a remarkably successful mission at St. Peter's cathedral, conducted by the Oblate Fathers Nolan and Phelan of Buffalo. Not alone by the crowds which thronged the cathedral during the two weeks, nor even the thousand men who attended every exercise, do we judge its success; but rather by the visible effects on the Catholic population of London.

At the close of the mission, after the Ten Commandments were read and severally explained, over a thousand men renewed their baptismal vows. This solemn and impressive act will long remain an inspiration to those who participated in it.

OUR BOYS AND GIRLS. In our last article on the subject of our schools we pointed out that according to the Minister's Report only 13.94 per cent of Separate School pupils reach the fourth form as compared with 19.89 per cent in the Public Schools.

With regard to kindergartens if we were to assume that all the children enrolled therein would otherwise be in the primary class, the 20,677 kindergarteners would just account for the difference in percentages. But it is doubtful if any considerable proportion of these children would in the absence of kindergartens be enrolled in the primary classes.

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A QUESTION OF FACT. Our esteemed contemporary L'Action Sociale, having badly confused its Peace terms, seems inclined to don its war-paint. Its mistranslations may account for its irritation.

But the unforgivable sin was to have quoted a passage in which Rome was spoken of as "the great assimilator of the human race."

In any case the quotation is from a distinguished Catholic Professor who wrote the famous lecture from which we quoted, half a century before L'Action Sociale was founded, and was, therefore, never intended to hurt the sensibilities of our susceptible contemporary.

It would be difficult to follow the windings of the article which our Quebec confrere devotes to the RECORD; and it is not at all necessary that we should try. To paraphrase an American humorist: It would be better for L'Action Sociale to know nothing about Ontario than to know so many things that are not so.

There is one statement, however, that we shall not allow to pass unchallenged. L'Action Sociale complains of our silence in the matter of bilingual schools in Ontario. The only attempt to controvert a single statement in our review of the situation last November was the flamboyant use of a protest by Archbishop Lynch in 1871 against Protestant Inspectors in Separate schools.

It is a source of gratification to find a layman, holding a high public position as Mr. Justice Meagher does, writing in the public press in a frank, dignified but decisive style to correct the errors and misrepresentations of Catholic doctrine and discipline, which so frequently appear in the press.

THE APOSTOLATE OF THE PRESS. In an age like this when the body politic is afflicted with a plethora of societies advocating everything and nothing, it would at first sight seem bold indeed to suggest an addition to their number.

NEEDS DISCIPLINING. The Rev. Henry A. Fysh—denomination not given—is entering upon a crusade against the Catholic Church in this western part of Ontario. Centres of population he avoids and confines himself entirely to small places, where he fancies people will not be so fully equipped with general information.

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to be that the Free Press and Advertiser gave more space to the Church of Rome than they accorded him. Newspaper reporters are keen observers, and when they are taking notes quality counts for much.

We are not so much surprised at the Rev. Mr. Fysh delivering such an intemperate lecture as we are at the editor of the Wingham Advance giving it space in his columns.

It recalled that famous scene in Florence when, at the bidding of Savonarola, the people brought forth their gods and goddesses and made a holocaust of the pagan renaissance. But the Vigilance Committees did more. One morning we stood at the door of the magnificent cathedral of St. Colman at Queenstown as the people came forth from early Mass.

Now what we might call the negative side of the Vigilance Committees' work has been already recommended to our readers in these columns. We have argued that if the purveyors of printed filth have no consciences they have pocket books, and that the best way to bring them to their senses is to lessen the contents of these pocket books.

But there is other work of a constructive character, and this brings us back to the suggestion of the Magnificat, which is that its readers form themselves into a Press Apostleship the better to serve the Cause. Now there are ever so many ways in which this suggested association could promote the interests of the Catholic press.

Its members could look after the good literature stand in the church porch. They could make a canvass of their districts and obtain new subscribers for our publications. They could make united prayer for the success of the Catholic Press.

They could do more. As our friend Dr. O'Hagan reminds us, we are in sore need of a great Catholic intellectual awakening. On the social side we are veritable giants. Many of us know the latest dance step who are not familiar with the latest phase of thought, economic or literary.

We have clubs and societies that have not a single intellectual note in their make up, which serve the rapid vanity of social climbers and not the building up of a Catholic aristocracy of intellect. The Press Apostles could do something to remedy this lamentable state of things in their own parishes. It seems to us there is work and to spare for this new organization.

The Magnificat is making a move in the right direction, but whilst we wish its venture every success we think the proposed constitution is too limited. If we are to have an association pledged to the support and encouragement of the Catholic Press, why not have it nation-wide in its scope? Why not some one make a move to establish a Press Apostolate

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