

The Catholic Record

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LETTERS OF RECOMMENDATION. Apostolic Delegation. Ottawa, June 13th, 1906.

Mr. Thomas Coffey: My Dear Sir,—Since coming to Canada I have been a reader of your paper.

REV. DOCTOR FOX'S ARTICLE ON THE "RELATIONS BETWEEN CHURCH AND STATE" CRITICISED.

BY REV. F. J. HENDRICK.

An article from the pen of the Rev. Dr. Fox on the "Relations between Church and State" appeared in the March number of the Catholic World, New York.

A superficial perusal of the article makes it evident that it was inspired by the present condition of the Church in France.

And what is America? She is a Republic whose existence dates back a little more than a hundred years.

Look at the shameful administration of justice in her courts of law, the barbarity of our lynch law is just a shade better than South-Sea-Island cannibalism.

But would it not be much better logic, would it not be much more in harmony with the object of these meetings, which was to sustain the dignity and authority of the Holy See, to conclude that since no word of disapproval of the doctrine of union was uttered, that, therefore, that doctrine was upheld?

It is not difficult to imagine what would have been the effect if the demon of mischief had prompted some one to rise and indignantly protest that Christianity only realizes its ideal when Church and State are united.

of the Church, which is her most desirable status, is found in the union of Church and State is plain from the words of the Pontiff, he says:

"It would be very erroneous to draw the conclusion that in America is to be sought the type of the most desirable status of the Church, or that it would be universally lawful and expedient for State and Church to be, as in America, dissevered and divorced."

These words assert the necessity of union between Church and State, and they also express what has been the policy of the Vatican, wherever it was practicable, for more than a thousand years.

The arguments which Dr. Fox brings against the inculcation of the doctrine of union, are, that it does not coincide with the American convictions; that at the present day it can only exist, if at all, in a small part of the Church's field; and that in the past it has produced a plentiful crop of evils.

We once met an Irish priest in London, Eng., and as he was expatiating on the evils of Ireland he fairly frothed at the mouth because there never was an Irish Pope.

Did Dr. Fox ever read the above encyclical? We do not believe that he did, for it is scarcely probable if he had, that he would have had the hardihood to so openly run counter to the positive teaching of the head of the Church.

Writing to the Bishop of Grenoble about certain refractory Catholics who had misconstrued the object of the above encyclical, Leo says:

"If there is one whose mission it is to determine the policy which can effectively safeguard the interests of religion, in which consists the supreme end of all things, he certainly is the Roman Pontiff."

But poor Leo not being endowed with the prophetic spirit, did not know that in a few years after his death, a certain Dr. Fox would loom up in the American horizon, who would disabuse the Roman Pontiffs of all such silly and extravagant pretensions.

Leo XIII. in his encyclical letter "Au milieu des sollicitudes" to the French Catholics, after advising them not to create any dissensions on the subject of the concordat as it was a matter

that belonged entirely to the Holy See, they will be disposed to moralize not merely on the good fruit it bore, but also upon the evils of which there was a plentiful crop."

Let us hear what the illustrious Archbishop of St. Paul has to say on this matter. Preaching in St. Patrick's church, Washington, a few years ago, he said:

"In history how sublime the role of the Roman Pontiff! How we glory in his achievements for morality and religion! The Pontiff of Rome was the maker of Christendom; the maker and preserver of its civilization.

Who but the Pontiff of Rome rose up in his might and smote with spiritual weapons the despots of people who fain would wrest from them their heaven-born liberties? Who but the Pontiff of Rome's supreme words of solemn warning were a check to power when those forgot the sanctity and inviolability of the marriage vow?

Again the doctor says: "But the strain on the loyalty of the Church's children here... would face its most perilous ordeal if it were called upon to include in its Creed and Act of Faith the doctrine that Church and State are to be united."

The same thing was said about Papal Infallibility when it was brought before the Vatican Council, and the storm of opposition that was raised against it, both in and out of that council, did not prevent the Church from making it an article of faith.

As we look from ocean to ocean and from lake to gulf we behold innumerable churches, schools, colleges, seminaries, hospitals and other religious institutions, noble monuments to the many Christian zeal of our priests and prelates, but more so to the lively faith and generous disposition of our people.

The sincerity and stability of a faith, that has, at no little sacrifice, done so much to honor the victory of the Cross, cannot for a moment be doubted. And we may say, without fear of contradiction, that in no part of the Church's field has such progress been achieved as in the American republic.

From the Richmond Hill Liberal, of April 18th, we take the following item having reference to one of the most estimable Catholics of the Dominion, one of the stalwarts of the old days, whose name will be held in honor by future generations.

Even the priests are glad to forget that the rulers of the Church required that the kingdom of the spirit should be aided by the sword of Caesar, and that if they study the history of union of Church and State

four score years and five, his mind is as clear as that of a man in the prime of life, and no person can take a deeper interest in books or newspapers, or affairs in general than does our esteemed and respected citizen.

The next question which our correspondent proposed was: "What manner of Spirit drove Jesus the Messiah into the wilderness after His baptism?"

The contrast between the spirit which led our Lord into the desert and the devil who tempted him is clear. Had it been the devil who led Him then the evangelist would have said that He (our Lord) was to be tempted by him, i. e., by the same spirit which had led Him into the desert.

The next question is: "Was Jesus not the Messiah until after His baptism? Did He choose any disciples before His baptism?"

Certainly Jesus was the Messiah from the instant of His conception or Incarnation. His name had been announced by the Archangel and His mission foretold to His mother.

Two things are to be kept clear and to be insisted upon in the life of Jesus. They are His humanity and His divinity. They were not confused in substance but united in Person, and that Person divine.

He did not, so far as the gospels relate, choose His disciples or apostles until after His fasting in the desert. His public ministry began then.

On the heights overlooking the valley of the St. Charles river, with a superb view of the unequalled Laurentide mountains, and in close proximity to the beautiful church of the Franciscan Fathers, there stands a modest little structure, built on a foundation of faith, hope and charity.

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pleasure to seeing its first English convent, second to none in Canada and worthy of the race that is "Irish yet."

THE DUEL. We have received from a very esteemed correspondent a severe criticism upon a French play, the Duel, an English translation of which is being rendered by Mr. Otis Skinner as leading actor.

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A CONSPIRACY. The Evening Post correspondent found a plain, unvarnished fact as regards the Evening Mail's first instalment which are intended rights of Catholics, which are constantly violated.

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