

The Catholic Record

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Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa and St. Boniface...

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Obituary and marriage notices cannot be inserted except in the usual condensed form...

LETTERS OF RECOMMENDATION

Mr. Thomas Coffey

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

Dear Sir:—I have read your estimable paper, the CATHOLIC RECORD...

Mr. Thomas Coffey

LONDON, SATURDAY, DECEMBER 14, 1912

VERY REV. CANON KER AND CHURCH UNION

The London Free Press thinks the RECORD may not have grasped the full meaning of the Union movement...

Our article which called forth these comments indicated the radical and to our mind insuperable difficulty in the way...

While insisting on the Catholic principle of authority, we should be sorry to convey the impression that Catholics do not view with a great deal of sympathy...

At one time, a unity is here indicated that will be so visible, so striking, so convincing...

But, alas, there is only too much evidence that it is not a common belief in the fundamental truths of Christianity...

In another column will be found a remarkable letter from the prominent Anglican clergyman Canon Ker...

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amentals" of faith must be inflexible, and "non-essentials" a term of the widest comprehensiveness...

Again he tells us that "numberless pulpits all over the country may be said with truth to have everything in them but Christ."

In such conditions church union should be easy, but many will ask with Canon Ker:

"What is the use of talking and discussing the matter of Christian union, as it is termed, when the parties themselves appear to have lost the faith which can alone vitalize the dead bones of Christian profession?"

We reproduce the Canon's letter on page five of this issue of the RECORD.

THE MARRIAGE OF FOURTH COUSINS IN QUEBEC

A recent decision of the Quebec courts in a marriage case, though rendered at a time when the factious Ne Temere agitation had subsided, still attracted considerable attention...

In the first place, fourth cousins may marry without let or hindrance in Quebec or in any other part of the world.

In the present case, the parties, related in the fourth degree, were married without a dispensation.

The mental confusion of the average Protestant with regard to marriage laws, and the respective spheres of Church and State in the premises may be judged from the following editorial utterance of the Montreal Witness...

"If the marriage of fourth cousins is against nature, no church can make it right. If it is not against nature, no church can make it wrong."

"We have shown, as we consider, the unsatisfactory state of the law in England and its need of reform."

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Divorce and anti-clericalism go hand in hand at any rate; it may be they receive their inspiration from the same source.

However that may be, in spite of the awful object lesson of divorce in the United States, in spite of the fact that the infidel government already alarmed on national grounds at the inroads of divorce into the family life in France...

The Witness writer has the haziest possible notion of natural law, yet he boldly asserts that "if it is not against nature no church can make it wrong."

While all may agree as to the object of a statute making education compulsory opinions may differ as to its effectiveness.

It is not "against nature" for a man and a woman to marry, without coming before any competent civil officer, without witnesses, without any and every formality prescribed by the civil law.

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ances and fleets and armies until we are absolutely at their stupid mercy. Has not the time come to ask ourselves anxiously which is preferable: "International arbitration on all international questions, or the perpetual menace of war?"

On a consideration, one is inclined to sympathize with the discontented Liberals of England in their demand to know more of the obligations to which the diplomacy of their foreign minister commits them.

Mr. J. H. Burnham, M. P. for West Peterborough, has discovered a conspiracy to force French-Canadians to give up their mother tongue and to adopt English in order that the church may make full use of the French race in its proposed conquest of Canada to the true faith.

To your tents, O Israel! Some people might consider it rash to say that there are people in Peterborough with less sense than J. H. Burnham.

But Mr. Burnham is no fool; he probably knows his constituency, and particularly that portion of the electorate to which he especially appeals.

It is to be feared that the Minister of Militia who already speaks French, and the Speaker of the House of Commons who is learning the language?

It is the healthiest symptom about Toronto affairs—and one might say the same of Canadian affairs—that the young men of the country are waking up to the importance to themselves now and in the future of good, sensible, progressive government—Toronto World.

This is very pretty. We wish it were as true as it is pretty. Did the editor wink the other eye when he painted this roscate picture.

That it is correct as regards some young men we are willing to acknowledge, but there are others—young and old too—who will not claim to be in the truly patriotic class.

The fact that the little Balkan States were almost unknown a year ago, has left the impression that the present war is on a small scale.

It is a matter of some astonishment to notice with what a degree of vigor the Catholic Church and its chief pastor in Rome are from time to time denounced by certain clericals of the sects.

Whenever the Holy Father deems it prudent to make any pronouncement touching Christian doctrine it would seem as if it were determined to denounce it beforehand merely because it comes from the Vatican.

Commenting on the wholesale slaughter in the Balkan Rome thus indicates our present semi-barbarous position:

"A few months ago the whole world was horrified when some hundreds of lives were lost with the 'Titanic'—why are we not horrified by the infinitely greater disaster of the Balkans?"

"On the contrary, we are content to remain in the densest ignorance. Nay more, we are all ready, with our eyes shut, to go to war to-morrow because some unknown 'diplomat' in Austria disagrees with us as to the possession of an unknown town in Albania."

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called a marriage license from some government official duly authorized to ask a few questions, fill out the blank and receive his fee.

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vealed doctrine common to all the Protestant sects is that Christ was, in some sense or other, the Saviour of mankind; yet some of them do not admit that they are saved by His death, but only by the extraordinary wisdom of His teachings and the admirable example of His life.

Now where is the germ of union among such a multiplicity of opinions? What authority is to define what is right and what is wrong—what is essential and what is not? How can our friends fall to see that it is their principle of private judgment that has led to these differences, and that the only possible way to effect union is to renounce the system that gave rise to division?

The Catholic notion of divine faith is to accept all God's truth on His divine authority. To reject one doctrine the Son of God taught is to give Him the lie. He did not say to His Apostles: "Teach all nations what you deem essential and fundamental," but "Teach all things whatsoever I have commanded you."

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