

The Catholic Record

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

Mr. Thomas Coffey
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. It strenuously defends Catholic principles and rights, and stands firmly by the teaching and authority of the Church, at the same time following the best interests of the country. Following these lines it has done a great deal of good, and it will do more and more, as its wholesome influence reaches more Catholic homes. I therefore, earnestly recommend it to all Catholics. With my blessing on your work, and best wishes for its continued success.
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UNIVERSITY OF OTTAWA,
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these loans is paid at the rate of 5, 6, 7, even 8 per cent. In Western Canada, where the need is greatest, the rate is highest.

Now it is evident that if Catholic Banks, Trust Companies, and Insurance Companies controlled even a portion of the Catholic savings millions of dollars would be at the disposal of men in entire sympathy with the works of religion, piety, and charity undertaken by the Catholic Church.

The establishment of such institutions is, therefore, of supreme importance to the maintenance and extension of the Catholic Church in all its varied activities.

There is another important consideration. Amongst our bishops and priests there are able financiers. But there are others who need expert advice in financial matters, quite as much as they do on legal questions. A Trust Company is under expert financial control. To a Catholic Trust Company bishop, priest, religious order or layman can, on occasion, come with confidence for expert advice on matters financial.

As we think of the financial interests of Catholics many other considerations present themselves; but at present we shall content ourselves with calling the attention of thinking Catholics to the abnormal conditions now obtaining. There is only one remedy, and that is the obvious one.

If present conditions continue the fault is not in the stars but in ourselves.

A CHINESE CASE

A peculiar case has occurred in Kingston. It is a hopeful sign of the times and well worthy mention. Two Methodist ministers in the city named, Revs. T. W. Neal and John Webster, refused to marry K. F. Sam, a young Chinese laundryman, to a sixteen year old girl. The Chinaman had secured a marriage license, having been accompanied to the issuer by the father of the girl. Rev. Mr. Webster interviewed the girl's mother and she objected to her daughter marrying, one reason being that she was under age. We say this action is a hopeful sign of the times, because it indicates greater care on the part of Protestant ministers before uniting people in the marriage bond. Several questions come to mind in connection with this matter. Is the Chinaman a Christian? If not, what should be the action of a Protestant minister in the matter? One of the parties not being a Christian, would it not have been more becoming on his part to refer the matter to a Justice of the Peace? Then again, these young people having procured a marriage license the law of the land gives the minister power to perform the ceremony. In refusing does he not at least ignore the law? Has he a right to do this? This is where conscience comes in. How happens it then that ministers of the Gospel are so prone to criticize priests of the Catholic Church when they too at times refuse to carry out the civil when it clashes with the divine law? Altogether we may hope that the promulgation of the Ne Temere decree has been the means of giving our separated brethren a wholesome lesson in the matter of performing marriage contracts.

A QUEER CATHOLIC

In an editorial in the Winnipeg Free Press of November 7 reference is made to the statements of Mr. R. L. Calder in regard to education. The editor says: "Mr. Calder concluded that he considered himself a fairly good Catholic, but he saw the child behind the school where others saw the Church, and the child was more important than the Church." He forgets that were it not for the Church the child grown to manhood would play a sorry part in the community. Mr. R. L. Calder may be a very estimable gentleman; he may stand well in the community, but it gives us just a little shock to read his declaration that he is a fairly good Catholic. We may surmise that he is of the broad-minded kind who has opinions of his own in regard to the Church and its government. We will have such people always with us, but we may be thankful that their number is insignificant. One such may be found in every ten thousand Catholics. On the part of our separated brethren it is the custom to glorify the Public school or the Godless system of education. Mr. R. L. Calder, being a fairly good Catholic prefers to be with the multitude. "The system in Nova Scotia," he said, "rather than the Ontario system is the one that should be taken as a model for Quebec. In Nova Scotia there was no dogmatic religious teaching in the schools and outside the Acadian French schools there were only three separate schools in the whole province." Further on he declares that "It was because of the doctrine that the Church alone had the right to give or refuse education to the child that we have the backward educational condition of Quebec." We did not know before that the Church authorities in Quebec claimed the right to give or refuse education. This will also be news to the Education Department in the ancient city. The Church claims the right to impart to the child in its

every day school work a knowledge of God and His law and our future destiny. Mr. Calder would have God knock in vain at the schoolhouse door. Christ would make appeal to the hearts of His little ones to be good, to be honest, to be pure, to follow in His footsteps. But Mr. Calder would have none of it. Many of Mr. Calder's would have made a concession in our favour. They would permit Christ to visit the children for a brief period after school hours. Whilst many of the ministers of the sects are opening their eyes to the fact that our Godless system of education is a failure, that because of it in the time to come we will have a generation largely made up of "Young Turks," we are sorry to note that there is to be found even one Catholic—even a fairly good one—landed that system which pays court only to the dollar. We may say to Mr. Calder that true education must have Christ for its cornerstone. Even a fairly good Catholic ought to hold to this doctrine. It is unfortunate for his argument that he made it so soon after the Macdonald election. That event gave us an example of what men will do when not guided by divine ideals imbibed in the schoolroom. And the abominations of that election contest are not to be laid at the doors of the humble people who might be called unlettered, but the "Higher Ups," who may boast of long years of training, beginning with the Public school and ending with the University. We are sorry Mr. Calder is but a fairly good Catholic. It is a miserable thing to be neither fish, flesh, or good red herring. He ought to be with us or against us.

REV. DR. GRIFFITH THOMAS

We do not know whether this gentleman is a home grown article or an imported one. He lectured recently in Toronto, and the report of his talk appeared in the World. Almost anything will find admission into the columns of the World that will not bring it into conflict with the policeman. We have not seen a line about Rev. Dr. Griffith Thomas in any of the other Toronto papers. Such a lecture as the World reports would be promptly blue pencilled by their managing editors. Rev. Dr. Griffith Thomas appears to be a Dickensian character. His deliverance smacks strongly of the sayings of Sim Tappertit in "Barnaby Rudge." Abusing the Pope and "Popery" is always in fashion and begets large audiences of uninformed and prejudiced people. In connection with the Church of the Epiphany they have a Men's Club. That it was to increase the membership of this club, which, we are told, has now reached the two hundred mark, was doubtless the reason why Rev. Dr. Griffith Thomas was called and Rev. Dr. Griffith Thomas requested the Pope to come to his aid. We will quote a number of this gentleman's astounding statements. "The Roman Catholic Church in countries other than Canada," he said, "is now obtaining the release from Purgatory of departing souls by the payment of 15 cents, the cost of a Purgatory Ball." Just here we may remark that Rev. Dr. Griffith Thomas should have put the matter in different form. The balls should have been put down as 15 cents each, two for 25 cents or \$1 per dozen. This would look more business like in Anglo-Saxon countries. Note the remarkable cunning of Rev. Dr. Griffith Thomas: "In countries other than Canada." If he were speaking in Brazil he would say: "In countries other than Brazil." He went on: "This I know to be positively true and if necessary I can prove it to the hilt." We are not too severe when we characterize Rev. Dr. Griffith Thomas as a cowardly, shuffling individual. If he were a manly man he would "prove it to the hilt" there and then. Why does he not come out in the open and give us the whole story? Is he waiting for a challenge? Does he want some one to knock a chip off his shoulder and have a controversy with a "R. manist," in connection with which there would be Marquis of Queensbury rules and gate money. Rev. Dr. Griffith Thomas continued: "In Canada we see Romanism in its very best dress. You have to go to South America, France, Italy or Spain to appreciate just what the teachings of Rome really are. In these countries, for instance, the purchasing of a bull, which is retailed in the stores, is all sufficient to make sure passage for a soul in Purgatory."

He was kind enough to say that he did not believe the practice was followed in Canada, but it was nevertheless practicable for Roman Catholic in this country to enclose 15 cents in a letter to France or Spain and have the precious piece of paper sent to them. If it is such an easy matter to obtain one of these bulls surely Dr. Griffith Thomas would have become possessed of the precious document. It is trying to have patience with a preacher of this character. He is either a very simple person possessed of much bigotry, easily imposed upon, or he has deliberately entered the lists as an agent of the "Author of Lies." Not long since Rev. Dr. Speers, Superintendent of American Missions, published a papal encyclical being a condemnation of the priests of South America for immorality. A priest of the diocese of Columbus, Ohio, spent two years finding out the source of this document. It was simply a forgery. Dr. Speers grudgingly admitted that he was mistaken. He was not gentlemanly enough to apologize for the unsavory part he took in the transaction. About three years since a most ridiculous slander appeared in the Presbyterian Record of Montreal, having reference to religious practices amongst the French Canadians. It came to the Record editor from a correspondent. Week after week we demanded proof of the truth of the charges from the editor of the Record. Finally he consented to communicate with the writer. Then the editor gravely informed us that the correspondent admitted that the story was simply "fiction." If Rev. Dr. Griffith Thomas is a manly man he will produce the proof of the purgatory bull matter. Every day we have announcements that many of the most prominent and intelligent sectarians are wending their way towards Rome. To counteract this movement men like Rev. Dr. Griffith Thomas are endeavoring to stem the tide by advancing the most ridiculous canards in regard to Catholic faith and practice. Spread his ebboads bravely, openly, defiantly—stick to them through thick and thin. This appears to be the cry of the route march for Rev. Dr. Griffith Thomas and his co-workers who have entered upon a crusade against the Church of Christ. Let us give one example:—

"Dr. Thomas expressed the view that if the Roman Catholic Church permitted its members to have free access to the written word and make direct confessions to God it would fall to pieces as a house of cards."

In every Catholic Family Bible is printed the following:—
POPE PIUS VI.
Beloved Son: Health and Apostolic Benediction.—As it is time that a vast number of bad books, which most grossly attack the Catholic religion, are circulated even among the unlearned, to the great destruction of souls, you judge exceedingly well, that the faithful should be excited to the reading of the Holy Scriptures; for these are the most abundant sources which ought to be left open to everyone, to draw from them purity of morals and of doctrine, to eradicate the errors which are widely disseminated in these corrupt times; this you have seasonably effected, as you declare, by publishing the sacred writings in the language of your country, suitable to everyone's capacity; especially when you show and set forth, that you have added explanatory notes, which being extracted from the holy fathers, preclude every possible danger of abuse: thus you have not swerved either from the laws of the congregation of the Index, or from the constitution published on this subject by Benedict XIV., that immortal Pope, our predecessor in the Pontificate, and formerly, when we held a place near his person, our excellent master in ecclesiastical learning, circumstances which we mention as honorable to us.

We therefore applaud your eminent learning, joined with your extraordinary piety, and we assure you our due acknowledgments for the books which you have transmitted to us, and which, when convenient, we will read over. In the mean time as a token of pontifical benevolence, receive our Apostolic Benediction, which to you, beloved son, we very affectionately impart. Given at Rome, on the calendar of April, 1778, the fourth year of our pontificate.

PHILIP BONAMICI, Latin Sec.

To our beloved son, Anthony Marini, Turin.

Having so grossly misrepresented the Catholic Church in this respect may we not conclude that Rev. Dr. Griffith Thomas is guilty of similar misrepresentation in regard to the purgatory bull. But, speaking of purgatory, does he forget that his church would to-day hold fast to that doctrine had it not been defeated by a majority of one in the English House of Commons? Does he forget that at one time, only a generation ago, a Jew was the administrative head of the Parliamentary Church to which he belongs and that the same Jew had also the appointing power in the establishment? Does he forget that his church is a thing of shreds and patches and that his clerical brethren are forever darning this parliamentary church to keep it from passing out of sight—to keep it from being placed on the shelves of the old curiosity shop which contain the remnants of so many heretical beliefs in the past.

The Vicar of the Church of the Epiphany, Rev. Dyon Hague, also played a role on this occasion. He supplied the humor. In moving a vote of thanks he commented favorably upon the lack of bitterness and personal antagonism evident in Dr. Thomas' address. "Roman Catholics," he said, "must not be condemned as individuals, but as a body." Or in other words, he would go into St. Michael's cathedral and look with the utmost contempt upon the congregation, but he would embrace each one on coming out. Further: "He knew many exceptionally fine characters who were Catholics and he only hoped the example of purity and true Christianity shown by Catholic women was more widely followed."

Rev. Dr. Hague and some of his fellow clergymen would then have us believe that "Romanism" is a most unlovely thing, a degraded, superstitious sect the patron of ignorance and idolatry, and in the same breath he tells his own people to follow the example of purity and true Christianity shown by many Catholic women. In commending the intemperate and untruthful utterances of Rev. Dr. Griffith Thomas he grievously wounds us and straightway contributes of his means to purchase a bottle of opium liniment for our use in radiating the pain. These disturbers of the peace will, we suppose, continue to be active in the community so long as the spirit of bigotry and intolerance, fostered by mislead clergymen and designing politicians, is abroad in the land.

There is in England a clergyman named John Frederick Leaworthy. In a time of brain storm he made a charge somewhat similar to that of Dr. Griffith Thomas. He was not as wise in his generation, however, as the Toronto preacher. He made a definite charge, and here is the result:—

"To the Very Rev. Monsignor Henry J. Grosch, Rector of St. John's, Duncan Terrace, Islington:—

"On Sunday, the 23rd of September, 1912, in Finsbury Park, in the hearing of a number of persons who were gathered together, I made the statement that you had undertaken to obtain the release of the husband of a Mrs. Davis from Purgatory if she paid you the sum of £5 5s."

"Such statement was absolutely false, and without any foundation whatsoever. 'The statement was made by me in the heat of the moment, but on consideration I realize that it is not only untrue, but one calculated to affect all members of the Catholic Faith, and you in particular as a priest.'

"Under these circumstances, I unreservedly withdraw the statement, admitting that it is untrue, and express my sorrow and humbly apologize for having made such a statement."

"You may publish this apology if you think fit to do so."

"Dated this 5th day of October, 1912."

(S. signed)

"JOHN FREDERICK LEAWORTHY,"

"34 London Street, Caledonian Road, N."

"Witness to the signature of John F. Leaworthy."

"(Signed) H. H. TURNER,"

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