

Price of Subscription—\$2.00 per annum. THOMAS COFFEY, Editor and Publisher.

Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa and St. Boniface, the Bishops of London, Hamilton, Peterborough, and Ogdensburg.

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

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

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.

UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1900.

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looks no higher than the earth, or has no range for its purpose, no other strength to offer the soul than earthly food, is to our mind vanity and vexation.

THE CHURCH AND CARE OF MUTES.

We publish elsewhere a letter from "Inquirer" calling our attention to an extract from the last Report on Education.

As a dummy therefore our deaf man was treated . . . and banned by the great apostle of Catholicism, Augustine, on the ground that as faith comes by hearing, it was impossible for the deaf man, not hearing the word of God, to have faith, and therefore, according to the Pauline Theory, he must be eternally damned.

The premise may be St. Augustine's, but the conclusion is not. The conclusion is gratuitous impertinence of the superintendent of the Deaf and Dumb Institute, Belleville.

St. Augustine's writings. We fall to see what relevancy the holy Doctor's hypothetical case has to do with the deaf and dumb of Ontario.

We call for the full extract from St. Augustine's writings. Certainly either the superintendent in Belleville ought to give this extract, or his master, the Hon. Dr. Pyne, who is undoubtedly skilled in medical lore and versed in patristic learning.

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CATHOLIC FAITH.

It does not do to live in a fool's paradise. Notwithstanding the charm of present surroundings a far-off voice is heard with such distinctness that it cannot be mistaken, and with such seriousness that it cannot be despised.

Thought may progress, but [whether] does it tend? What pilot guides it, what seas does it traverse, what burden does it carry, what harbor does it seek?

Let us growl as we may in the heat of the summer and search for pleasure where in our heart of hearts we know it cannot be found; as the eye is not satisfied with seeing so neither is the soul fed with sensible pleasure or filled with earthly thought.

Where thought limits its gaze to earth and things material, faith raises our vision to heaven and the world beyond the grave. Where thought holds court over its own deeds and all the world beside, faith bows to authority and submits to the guidance of supreme Truth.

Now, it is well known that it is an article of Catholic faith that the Pope is infallible when, as pastor and doctor, he defines a doctrine regarding faith and morals to be held by the Universal Church.

As is evident, these may be greatly increased, and they go to show how extensive in its application is the simple formula of faith and morals by which the object of infallibility is generally expressed.

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But the gravest responsibility would be to reject its offer or fall in corresponding to its demands. Bright is thought within us, but brighter far with the light of faith upon our soul and the hope it inspires within our heart.

THE DOCTRINE OF SEPARATION OF CHURCH AND STATE HERETICAL.

REV. P. J. HENDRICK. The religious crisis in France has, as might have been expected, brought out a great amount of politico-theological literature in that country, and even the theologians and journalists in the United States and Canada have considered it a policy if not a duty to contribute their mite in the matter.

Since the great end of the Church then is to teach all truth necessary to salvation and to guard whole and entire the sacred deposit, it follows that when she approves any doctrine as being conformable to it, or condemns any doctrine that detracts from it, she is infallible, for this is a part of her doctrinal authority.

Surely if there is one who ought to know what the Church should believe and practice, he is the Roman Pontiff, and if there are people in the world who should listen to him and obey his mandates, they ought to be the clergy.

Pius X. in one of his encyclicals to the Catholics of France, says that "The Roman Pontiffs never neglected to condemn the doctrine of separation whenever circumstances and the times demanded it. This is especially true, he says, of Leo XIII., who maintained that the same union which exists between body and soul should exist between State and Church, and that those nations which live apart from the Church and treat her as unworthy their consideration are altogether criminal."

Speaking of the separation of Church and State in his encyclical to the French Church, Feb. 11th, 1906, Pius X. says that "the doctrine of separation of Church and State is a thesis which is absolutely false, a most pernicious error, injurious to God, for it subverts the order which he so wisely established in the world, besides being the cause of many woes to civil society itself."

Now if we apply the foregoing teaching of theologians and of the Roman Pontiffs to the doctrine of separation of Church and State, the heretical nature of the latter may be seen at a glance.

The Pontifical condemnation of the doctrine of separation is universal, and it could not be otherwise, for, as Pius X. says, it subverts the whole supernatural order. To say, as the editor of separation is not absolutely condemned in America, is to say that

the Pope allows a doctrine to be preached in the American Church which is destructive of all religion. This is simply absurd. Such a doctrine cannot even be tolerated.

matters of revelation, but that it extends to positive truths which are not revealed, whenever these are necessary to the defence and custody of the Depositum. In other words, since the divine mission of the Church is to protect and make known God's revelation, she has a divine right to all the means necessary to do so: and her judgment of the necessity and utility of such means is infallible, otherwise Saint Paul would not have been able to call her "the pillar and ground of truth."

The infallibility of the Church in censures less than for heresy is maintained by all sound Catholic theologians. They differ in this, that some hold this to be of faith and the denial of it to be heresy; others maintain that it is of faith as regards the condemnation of heretical propositions, but in all others to be of theological certainty so that the denial of it would not be heresy but error.

It passes all understanding why our friends of the Orange Order still persist in carrying on the farfetched of the 12th of July. That it is senseless goes without saying. At least such will be the verdict of all who, with an intelligent mind, wish well to our country.

What a power has superstition born of prejudice! The Orangemen are endowed, in all its fulness and unloveliness, with this superstition. The Rev. Canon Dixon preached lately to the Orangemen of Toronto, and the press informs us that he is County Chaplain of the Loyal Orange Association.

"The principles of Orangism," he said, "were the same to-day as when laid down in 1795. To maintain the open bible and to put down anything and everything that is contrary to the word of God."

Just here we may say to the reverend gentleman that the Bible teaches us to love our neighbors, and we ask him does the average Orangeman, particularly on the 12th of July, bear a friendly feeling towards his Catholic fellow-citizen.

"The aim of the Association," he continued, "was not to put down or destroy those who are opposed to them, but to bring the world to Christ." It will be hard to convince those who watch the proceedings of a large number of Orangemen on the evening of July 12th, that the object of the association was to bring these men "are connected to bring the world to Christ."

THE CHIL Ontario " The "Ch Ontario" books of the 1863, and some local edge as to sometimes legislation, ternal legi go farther Children and are g bring up a that pare property is flooded, a recognize the right tion until selves; i good influ forced to at least a better; a share of ity also itself ag criminal and enfor the Chil have b authority Act. The associati which a practical children they are causes t selves guilty of ing is child) without educatio ing such "life." such w with di their w the con ately f acknow is good Ther the clo binding careful It is asessed be who at the A. The a Protes any R home, child family specter become Societ memb intere ants. term be in possi up to comin which more vent in the Prov child far adm crim they natu brie diti chil Gr hav late

strongly urged Bible on the portion of day, and r they wish of July, to r usual and res time. This t one knows i gentleman, fo devoted to pr Down" on th and refurbis The average speaker woul Catholics hav the Orangem hasten to res Catholics do with Orange have as littl has the Ora assure Rev. case, and, to we write, w our book d copy of the to the Cou Lodge to w ceive intim accept it.

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