

The Catholic Record

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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, and 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.

Yours very sincerely in Christ, DONATUS, Archbishop of Ephesus, Apostolic Delegate.

UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1906.

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.

Yours faithfully in Jesus Christ, D. FALCONIO, Arch. of Larissa, Apost. Deleg.

LONDON, SATURDAY, JULY 31, 1906.

THE CHURCH AND THE BIBLE.

Amongst the deposits of faith and grace few more precious than the Bible have been entrusted to the Church. Nor have any been preserved with deeper reverence or greater care. It is not now, only when printing makes the task comparatively easy, that the Church has devoted some of her profound scholars to the study of the holy books.

NEWSPAPER COMMENTS ON THE TWELFTH.

The first of these which we select for notice is an editorial from the Toronto Globe—which congratulates Toronto upon the mellowed observances and memories of the Twelfth of July. "One," says the Daily Globe, "does not need to have been long a dweller in Toronto to recall that both the 12th of July and the 17th of March were days when considerable disorder might be looked for."

nothing in the feast itself; nor is there any spirit of discord in the celebrants of St. Patrick's Day. The trouble originated with those whose hearts were ever bitter and whose lips are ever ready with curses for what the brave sons of Ireland hold dearest. There is no excuse for comparing the two days. Orangeism has nothing to do with William III. It was begotten of religious hatred and nursed by Protestant ascendency a hundred years after William's battle. We hope the Globe will revise its Irish history. The 12th of July has as much to do with St. Andrew's day as it has with the 17th of March.

The second extract is a passing word from Goldwin Smith. Nothing so haunts the old Professor as the thought of Papal usurpation and the Jesuits: these are the bane of Christendom, the one and only excuse for Orangeism. "Let the display of political force be pointed, not against the faith of Catholic fellow-Christians, but against those two banes of Christendom, Papal usurpation and the Jesuits."

ANGLICAN BOUNDARIES.

We return to this question. It consists in examining whether the Ecclesia Anglicana maintains the same limits since the so-called reformation as before. We saw that Henry usurped to himself the primacy of order and jurisdiction which before his time had been held by the Roman pontiff. In the former Church it was acknowledged that the bishops derived from Christ their spiritual power, which they were bound to exercise independently of any temporal authority.

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new church was swept away. The supremacy was transferred back again to the Pope. All the men of the new learning who had been made Bishops were removed and their places filled by others attached to the ancient worship. In the first year of Mary's reign a statute was passed repealing all the changes made under her brother. Religion was placed on exactly the same footing as it had stood before the quarrel of Henry with Rome. Are the various points in the same straight line? The Church of England before the quarrel, the Church of England at the death of Henry, at the death of Edward VI, and during the reign of Mary; are these all the same continuous Church? One and the same straight line? That question is not so easily answered.

After three years of tyrannical power Clemenceau, the Premier of France, has been defeated. What was the immediate cause of his fall is not easily discerned. Some say that it was political suicide. Clemenceau had upset many ministries. He then performed the extraordinary feat of upsetting his own government. Hardly likely. Politicians are not pessimists to that extent.

A PRESBYTERIAN SERMON ON THE CATHOLIC CHURCH.

We print elsewhere an interesting sermon upon the Catholic Church preached by a Rev. Dr. Rayson in the Presbyterian Church of Blind River, Ont., on June 13th. The interest we take in this discourse is its rare candour, and the correct sources from which it derives its information. Too frequently Protestant pulpits have sought their accounts of the Catholic Church from wells poisoned by absurd ghosts and mingled with the errors of antiquated imagination.

AN IMPRESSION IS ABROAD THAT BECAUSE

some disgraceful exhibitions of grafting have been brought before the courts in Montreal, and that some of those accused bear French names, it follows that the delinquents are of the Catholic faith. Such, however, is not the case. It will be remembered that one witness, a Frenchman, swore he could not give certain evidence because it would injure a brother Mason. We do not deny that some Catholics may be mixed up in the execrable business. They have brought disgrace upon their Church, upon their country and upon their families.

hehld nothing but evil than the continued poison administered by selfish bigotry. It may, though it should not, cost something to give expression in a Presbyterian pulpit, to such sentiments. They are a slight reparation for the many things which have for generations been said about us. But there are some things which we cannot let go without a word. We could not expect Dr. Rayson to understand thoroughly the doctrine and discipline of the Church, or fairly to estimate the relations between Church and State. We take two examples. He gives us credit for "sharing liberally in the growing light of this century."

STILL THEY COME. Ever at Revelstoke, B. C., Rev. W. C. Calder, claiming to be a Christian minister, and preaching in a Christian Church, to a body of Orangemen, who also claim to be Christians, spoke words which besmirched his cloth. We have the old, old story. The preacher claimed he had no enmity to that powerful organization (meaning the Catholic Church) but it was plain that it was aiming at the supreme control of the whole continent of North America. Well indeed would it be for the whole continent of North America were this the case.

A NON-CATHOLIC EDITOR IN ONE OF

the London papers says that he has never been able to understand what value there can be in religious exercises which can only be hammered into the public by adventitious and inappropriate means. He has no sympathy with the select choirs or the organ recitals, and he has but contempt for the dissolving views and cinematograph shows in this connection. It is a sad reflection, he continues, on a Christian country when what should be the impulse and desire of a man's soul can be forced upon him only through the medium of clap trap advertisements.

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he wants their votes, and the boys who go up to drink are, as a rule, very indifferent who they vote for at election time. This unprincipled conduct is what gives us such a bulky undesirable class occupying public positions. The man who on election day is guided solely by good fellowship of the kind we have mentioned does not deserve to have a vote.

BISHOP GARRIGAN, of Sioux City, Iowa, is no friend of the grog shops. "It is quite evident," he says, "that the saloon is a great menace to society and does not intend to be governed by State laws, city ordinances or police control. It boldly defies law and constitutional authority, and, regardless of God and man, leads on its procession of unfortunate victims to temporal and eternal destruction."

IT IS THE FASHION NOW-DAYS IN THE

large cities to abandon churches situated in the poorer districts or slums. At the meeting of the Pan Presbyterian alliance held in New York recently Rev. Mr. Conrad of Baltimore created a sensation by stating that the Protestants were selling out down town and abandoning the poor quarters of cities, seeking rich congregations. The Catholics, he said, on the contrary, kept up their parishes. Large audiences, he added, are not always a sign of vigorous church life, and the efforts to attract them by various means very often leads away from the real aim of the gospel. Even the Salvation Army, he claims, has lost its power of saving souls through its expansion into economic fields.

THE WORLD OVER WILL BE RE-ECHOED

the splendid tribute which the Archbishop of Boston recently paid the Sisterhood of the Catholic Church. It was delivered at one of the sessions of the Educational Convention held a few weeks ago in that city. His Grace said: "One has not a vocabulary to express the sentiments one feels in the presence of these noble women. Each one of those varied habits tells a story. But the mild story of all is devotion to this great free of Catholic education. We see the patient faces, the wearied bodies, but there is a spirit of faith in the eye which says, 'I will work until I die in this glorious calling in which I have been placed to help the Church.' We ask the world to come here and look at this spectacle. There are no such spectacles outside of the Catholic Church. There are other glorious things. I do not wish to retract. There are millions of men and women outside of the Catholic Church doing wonderful things for God, too, since every good thing is for Him. But when I look at this united body of women, ever patient, never self-seeking, content with everything, self-sacrificing, along under the most difficult circumstances without a word of complaint, living in houses almost unfit for habitation, sometimes eating food that is scarcely the nourishment one would pick out for hard-working women. I tell you I haven't the words to express my admiration, yes, far more than that, my veneration, for these noble women of God."

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