
Catholic Matters In The Correspondence Of Evelyn Waugh And

The English Correspondence of Saint Boniface

Life and Correspondence of Richard Whately, D.D., Late Archbishop of Dublin

The Works of Graham Greene

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Free Thoughts on Protestant Matters

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A Much-Abused Letter

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The Protestant Magazine

Diffulties

The Rambler, a Catholic journal of home and foreign literature [&c.]. Vol.5-new [3rd] [Vol.11 of the new [2nd] ser. is imperf. Continued as The Home and foreign review].

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SINGH ALYSON

The English Correspondence of Saint Boniface New York, Cooper Square Pub
This letter was written by Father Tyrrell to a Professor of Anthropology in the Continental University, who found it difficult, if not impossible, to square his science with his faith as a Catholic. Father Tyrrell, in an Introduction to the letter, gives an account of the whole matter, and vindicates the position which he took up in dealing with the doubts and fears of his correspondent. * * * * Those who were interested in a recent significant incident in ecclesiastical circles will find themselves fully informed here as to details. Father Tyrrell gives an explanation, at once lucid, charitable and strong, of the reasons for his dismissal from the Society of Jesus, together with the full text of the famous letter which led to the event, and extracts from his correspondence with the General of the Jesuits. Father Tyrrell, in an Introduction to the letter, gives an account of the whole matter, and vindicates the position which he took up in dealing with the doubts and fears of his correspondent. -
The Cambridge Review, Volume 28 [1907] In a private letter, the appearance of portions of which in an Italian journal led to his expulsion from the Society of Jesus, and which has since been published with an introduction and notes in a volume entitled A Much-Abused Letter, Tyrrell says: "It seems to me that a man might have great faith in the Church, in the people of God, in the unformulated ideas, sentiments, and tendencies at work in the great body of the faithful, and constituting the Christian and Catholic 'spirit'; and yet regard the Church's consciously formulated ideas and intentions about herself as more or less untrue to her deepest nature; that he might refuse to believe her own account of herself as against his instinctive conviction of her true character; that he might say to her: 'Nescitis cujus spiritus estis'-'You know not your own essential spirit'" (pp. 56f.). And in the volume on Medievalism already quoted he says, "I ask myself whether a consensus in purely theological matters could ever possibly be more than that of a mere handful of experts; whether the general acquiescence of the crowd can have the slightest confirmatory value, any more than that of a class of schoolboys can be said to confirm the teachings of their master" (pp. 81f.). In other words, in the last analysis the religious experience of those truly Christian, and of those alone, is the only competent and adequate authority. "A general consensus of the faithful," he says, "can only obtain in regard to those matters where all may be experts; matters within the potential experience of each; matters which interest and affect their daily spiritual life- the life of Faith in virtue of which they are called 'the faithful.'" "If Faith were theology its problems could never be settled by general consensus. But because it is not theology, but the Gospel, because its object is that life of which Christ is the Divine Revelation, and not the analysis of that life, every believer may, as an expert, speak of his own personal response to the Gospel. Each is a judge of faith; and the agreement of all is an infallible judgment, eliminating private errors and idiosyncrasies" (p. 82). -The Harvard

Theological Review [1910]

Life and Correspondence of Richard Whately, D.D., Late Archbishop of Dublin CreateSpace

This booklet contains personal letters addressed to a parish priest of the Church of Rome, whose acquaintance I made on a railway journey. It was a pleasure to converse with this cultured gentleman. When we parted, he accepted from me a small volume dealing with a portion of holy scripture. Afterward he wrote me a very appreciative letter about the topics with which the book was concerned. There began a correspondence, which is being published with the hope that they may prove helpful to the reader.

The Works of Graham Greene Legare Street Press

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Catholic Record Society Publications Good Press

At the close of the Spanish-American War the United States found itself in possession of a colonial empire. The role played by the American Catholic Church in influencing administrative policy for the new, and predominately Catholic, dependencies is the subject of this incisive study by Frank T. Reuter. Reuter discusses the centuries-old intricate involvement of the Spanish crown and the native Roman Catholic Church in the civil, social, and charitable institutions of Cuba, Puerto Rico, Guam, and the Philippines. He explores the attempts of United States officials to apply the traditional doctrine of separation of church and state in resolving the problems of a Church-run school system, the alleged desecration of native Catholic churches by American forces in the Philippines, the native antagonism toward the Spanish friars, and the disposition of Church property in dependencies with a deeply rooted correlation between the Catholic Church and the state. Recounting the development of the Catholic Church in America, which felt responsible for maintaining the islands' religious structure after Spanish control was removed, Reuter sees the reaction of the Church to the war with Spain and to colonial policy in the early postwar period as voiced not by a monolithic political force, but by diverse spokesmen—in particular the unofficial voice of the Catholic press. He traces the growth of the Church in the United States from a disparate group of dioceses clinging to European

backgrounds, disunited by a divided hierarchy, and attacked by the wave of the anti-Catholic, nativistic sentiments of the last two decades of the nineteenth century, to a church body unified by the problems in the colonies. Catholic opinion, although not utilized to its full political potential, achieved a common focus through the formation of the Federation of American Catholic Societies and the debate in Congress over the Philippine Government Bill. This study of American and native Catholic attitudes toward the formulation of United States policy in the insular dependencies and the attitude of the United States government toward the Catholic interests in the dependencies details the interplay of personalities and organizations: Presidents William McKinley and Theodore Roosevelt; William Howard Taft, civil governor of the Philippines; James Cardinal Gibbons, moderator between Catholic factions and official spokesman of the hierarchy to the Papacy and the United States government; Archbishop Placide L. Chapelle, apostolic delegate of the Vatican to the Philippines; Archbishop John Ireland, friend of President McKinley; the Philippine Commissions; and the Taft Mission to the Vatican in 1902.

Publications of the Catholic Record Society Koteliansky Press

Vol. 5-7, 9, 11-12, 15, 17-24, 26-41, 48-52 include Report of the Society 1907-1925, 1927-1957/58.

Selection of Reports and Papers of the House of Commons Orbis Books

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The Life and Correspondence of George Calixtus OUP USA

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Free Thoughts on Protestant Matters A&C Black

Collection of letters from the Catholic Bishop Goss vividly depict contemporary ecclesiastical life. These letters, covering the years between 1850 and 1872, illustrate the complex issues facing the newly-established Catholic hierarchy in England and Wales. Bishop Alexander Goss was closely involved in the struggles to assert diocesan independence from Westminster and undue interference by Rome and was a determined upholder of his episcopal rights, "strong and resolute almost to vehemence - the crozier, hook and point" as Cardinal Manning claimed. At the same time, as leader of the diocese with the largest number of Catholics in England and Wales, he faced the problems of serving the needs of a rapidly expanding population and of integrating a huge number of Irish migrants, without damaging the flourishing recusant traditions that had made Lancashire so

important in the survival and growth of English Roman Catholicism. Whether he was writing on ecclesiastical politics, or his reasons for opposing the definition of infallibility, or the spiritual needs of his people, he wrote "without restraint or reticence" and his letters show us both his energy and administrative ability, and something of his complex personality. They are presented here with introduction and elucidatory notes. Peter Doyle, a retired history lecturer, has written extensively on the history of the Catholic Church in England after 1850. His published work includes a history of Westminster Cathedral, a ground-breaking history of the Catholic diocese of Liverpool from 1850-2000, and three volumes in the new Butler's Lives of the Saints, as well as a range of contributions to academic journals.

Interesting official correspondence, which took place in the year 1808, between the Papal and French governments Peter Lang GmbH, Internationaler Verlag Der Wissenschaften

Graham Greene's early books are described as 'Catholic Novels' with his later work falling into political and detective genres. This title argues that this is a false dichotomy created by a narrowly prescriptive understanding of the Catholic genre and obscures the impact of Greene's religious imagination on his literary art.

A Correspondence Between a Roman Catholic Priest, and a Protestant Layman, in which the Former Declined Continuing the Controversy London : Longmans, Green, and Company

A complete and up-to-date reference guide to the published writings of Graham Greene, from his literary writings to published letters and interviews.

Catholic Influence on American Colonial Policies, 1898-1904 Boydell & Brewer Ltd

The symposium -Graham Greene in Perspective- held on 22-23 November 1990 at the University of Mainz has brought together scholars from Britain, France and Germany whose special interest is Graham Greene's literary achievement. Their lectures and analyses are assembled in this volume of -Anglo-American Studies-. They are concerned with major themes in the novels of the 40s and the 50s (Peter Erlebach), -Knowing- in "Brighton Rock" (Jean-Yves Monnier), the two worlds of "Travels with my Aunt" (Volker Schulz), the image of the novelist (Nigel Wood), the adaptation for the cinema (Ann Piroelle), Greene as Catholic novelist (Heinz Antor), "The Comedians" (Dorothea Barrett), dimensions of political experience (Uwe Boker), escape and liberation (Paul O'Prey), "Monsignor Quixote" (Wolfgang G. Muller), "The Human Factor" (Thomas M. Stein) and postmodern features in Graham Greene's novels (Grahame Smith)."

Records of the American Catholic Historical Society of Philadelphia Sword of the Lord Publishers

Many of the earliest books, particularly those dating back to the 1900s and before, are now extremely scarce and increasingly expensive. We are republishing these classic works in affordable, high quality, modern editions, using the original text and artwork.

A Much-Abused Letter Palala Press

This letter was written by Father Tyrrell to a Professor of Anthropology in the Continental University, who found it difficult, if not impossible, to square his science with his faith as a Catholic. Father Tyrrell, in an Introduction to the letter, gives an account of the whole matter, and vindicates the position which he took up in dealing with the doubts and fears of his correspondent. * * * * * Those who were interested in a recent significant incident in ecclesiastical circles will find themselves fully informed here as to details. Father Tyrrell gives an explanation, at once lucid, charitable and strong,

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