The Catholic Record

Price of Subscription—\$1.50 per annum. United States & Europe—\$2.00 " Publisher and Proprietor, Thomas Coffey, LL.D.

Bditors { Rev. James T. Foley, B. A.
Thomas Coffey, LL.D. ociate Editors { Rev. D. A. Casey, H. F. Mackintosh.

John, N. B., single copies may be purchased h. M. A. McGuire, 249 Main Street. LETTERS OF RECOMMENDATION

LETTERS OF RECOMMENDATION

Apostolic Delegation,
Thomas Coffey: Ottawa, June 13th, 1905.

Iy Dear Sir—Since coming to Canada I have
a reader of your paper. I have noted with
saction that it is directed with intelligence and
ity, and, above all, that it is imbued with a
mg Catholic spirit. It strenuously defends Cathenrinciples and rights, and stands firmly by the
chings and authority of the Church, at the same
a promoting the best interests of the country
lowing these lines it has done a great deal of
do for the welfare of religion and country, and it
I do more and more as its wholesome influence
these more Catholic homes. I therefore earnestly
commend it to Catholic families. With my blesson your work, and best wishes for its continued
cess. Yours very sincerely in Christ,

DONATUS, Archbishop of Ephesus.

Apostolic Delegate

University of Ottawa, Ottawa, Canada, March 7th, 190 nas Coffey:

iit-For some time past I have read your
e paper The CATROLIC RECORD, and con
e you upon the manner in which it is pub
Its matter and form are both good, and
tholic spirit pervades the whole. Therefore
sasure, I can recommend it to the faithfu g you and wishing you success, believe me to Yours faithfully in Jesus Christ, † D. Falconio, Arch, of Lavissa, Apos. Deleg

LONDON, SATURDAY, JANUARY 31, 1914

"ROBBED OF THEIR RELIGION"

It has often been stated in extenu ation of England's defection from Catholic unity that the English did not apostatize, but were robbed of their religion. That there is a large measure of truth in the statement is substantiated by recent historical research.

Of course the traditional Protestant view is the very antithesis of this. Bishop Creighton calls the Reformation "a great national revolution which found expression in the resolute assertion on the part of England of its national independence." And he further adds, "there never was a time in England when papal authority was not resented, and really the final act of repudiation of that authority followed quite naturally as the result of a long series of similar acts which had taken place from the earliest times."

Here we have the traditional Protestant view of the Reformation stated without reservation or equivocation by avery recent historian whose scholarly attainments received official recognition. Mandell Creighton was elected to the professorship of ecclesiastical history at Cambridge in 1884; in 1891 he was made Bishop of Peterborough; and in 1897 was transtated to London. In 1903, two years after his death, Professor Creighton's Historical Lectures and Addresses, from which the above passage is cited, were published by his widow Mrs. Creighton. It is, therefore, not at all hard to understand how Anglicans, even Anglicans well read in history, hold tradition when they find it confirmed by what they may, without prejudice, regard as competent and recent historical authority. For Catholics who find it hard to believe in the good faith of Anglicans who proclaim themselves Catholic this is an important consideration that must be taken into account. For ourselves we find no difficulty in believing in the absolute sincerity and unquestionable good faith of the majority of " Catholic " Anglicans. The case of Cardinal Newman should suffice to show how good faith and sincerity are compatible with a position which seems untenable if not absurd to Catholics born within the unity of the Church. Newman has been called "the most purely intellectual man of any country or of any age.' That is to say that intellectual considerations alone predominantly, if not exclusively, influenced his life. He was, moreover, intensely spiritual-minded. His whole life and work were devoted to the study of religion and religious questions; and yet it was not till he had reached the mature age of forty that he began to doubt the tenability of Catholic doctrine within the Church of England. And four more years elapsed before he attained the fullness of truth and was received into the Catholic Church. Remembering this, it is easy to understand that minds less richly endowed, natures less-intensely spiritual may yet be intelligent and sincere while remaining in that position

whence Newman emerged only after

half of a very long life had, in all sin-

of traditional Protestant prejudice; and the history of Reformation and pre-Reformation times is deeply indebted to Dr. James Gairdner, who died about a year ago. Born in Edinburgh in 1828 he entered the Public Record Office in London in 1846, becoming assistant keeper of the public records in 1859. As Master of the Rolls he ranked with the Lord Chancellor and Lord Chief Justice. His long life was spent amongst the State Papers and Letters of that period of English history on which he is now recognized as the greatest authority. His first great contributions to English history relate to the reigns of Richard III. and Henry VII; editing letters and papers illustrative of these reigns so long ago as 1861. 1863. He succeeded J. S. Brewer in editing the letters and papers foreign and domestic of Henry VIII. (London 1862 · 1905). To enumerate his works would take up too much space; suffice it that we have indicated the preparation that gave him his unique qualification as author of the monumental work. "Lollardy and the Reformation in England," the first volume of which

In the first chapter of the first volume of "Lollardy and the Reformation in England" Dr. Gairdner takes direct issue with Bishop Creighton's statement quoted above. Because it states so clearly the Protestant traditional view which we must try to understand as well as refute, we shall include the passage again as quoted by Dr. Gairdner:

was published in 1908 and the fourth

since his death.

"One whom we might well take as guide considers the Reformation as great national revolution which found expression in the resolute ssertion on the part of England of its national independence.' These the words of the late Bishop Creighton who further tells us on the same page that 'there never was a time in England when papal authority was not resented, and really the final act of repudiation of that authority followed quite naturally as the result of a long series of similar acts which had taken place from the earliest times.' I am sorry to differ from so able, conscientious, and earned a historian, and my difficulty in contradicting him is increased by the consciousness that in these pas sages he expresses, not his own opinion merely, but one to which Protestant writers have been generally predisposed. But can such statements be justified? Was there anything like a general dislike of the Roman jurisdiction in Church mat-ters before Roman jurisdiction ters before Remarks abolished by Parlian Henry VIII? Or Parliament the nation before that day believe that it would be more the independent if the Pope's juriscopious correspondence of twenty years preceding. I fail

diction were replaced by that of the king? I fail, I must say, to see any evidence of such feeling in the the find it even in the prosecutions of heretics and the articles charged against them-from which though a certain number may contain denun ciation of the Pope as Antichrist, it would be difficult to infer anything like a general desire for the abolition of his authority in England. Moreover, if any such for my part, understand why there never was an attempt to throw off papal jurisdiction before the days of Henry VIII. But a spiritual power, as such, can only rule by the willing obedience of its subjects. That Rome exercised her spiritual power by the willing obedience of Englishmen in general, and that they regarded it as a really wholesome power, even for the control it exer cised over secular tyranny, is a fact which it requires no very intimate knowledge of early English literature to bring home to us. Who was 'the holy blissful martyr whom Chaucer's pilgrims went to seek at Canterbury? One who had resisted his sovereign in the attempt to interfere with the claims of the papal Church. For that cause, and for no other, he had died; and for that cause, and no other, pilgrims who went to visit his tomb, regarded him as a saint. It was only after an able and despotic king had proved himself stronger than the spiritual power of Rome that the people of

that struggle between papal and secular authority which Bishop Creighton would have us regard as struggle for national independence We shall see some other instances of it as we go on. But we may say it as we go on. simply, in a general way, that it was essentially the same as in the days of Becket. It was a contest, not of the English people, but of the King and his government against Rome and as regards national feeling

England were divorced from their

Roman allegiance; and there is

abundant evidence that they were

divorced from it at first against their

feeling the people evidently regarded the cause of the Church as the cause of Liberty. That their freedom suffered grievously by the abolition of papal jurisdiction under Henry VIII. there can be no manner

Dr. Gairdner lived and died as cerity and honesty, been lived therein. loyal to the Church as by Law Es-

History, however, is ridding itself tablished in England as Bishop Creighton himself. But as an historian he was compelled to reject the traditional Protestant view of the Reformation as unfounded in fact and untenable in the light which the letters and state papers of the period throw upon the history of the period.

We consider this the first lesson of the history of pre-Reformation England that Catholics should learn and we commend it especially to our high school boys and girls.

OFFENSIVE LOCAL PAPERS

We are in receipt of a copy of a ocal newspaper from a subscriber in Chatham, N. B., who complains that it is often offensive to Catholics. One prominent feature is a sermon, one of a series, by a Methodist minister Following are extracts:

"Yet save for that one instance of his appearance in the Temple, at the age of twelve years, there did not seem anything remarkable about the child Jesus. It is true that tradition al accounts have great tales.

"It is evident that the people knew the family of Jesus well, his father, mother, sisters and brothers, yet knew of no traits of precociousness in the child Jesus.'

This rubbish is not likely to affect any well-instructed Catholic. Nor indeed anything else that may be said by an ignoramus posing as an exponent of modern religious points out that this paper, which frequently refers to religious topics in the spirit of shallow and irrever ent agnosticism, circulates locally amongst Catholics. And he asks the RECORD, which is "about the is in our own hands. only Catholic paper in circulation here," to take the matter up. We admit that to immature minds, and to others not well instructed, the scoffing allusions to religion as well as the irreverent absurdities of the sermon can not fail to be harmful. But we have just this to say once for all: the remedy lies with the Catholics interested themselves. Selfrespecting Catholics will not allow a paper that is offensive to them to continue to visit their families. If they do, then we cannot weary our readers all over the Dominion by refuting the statements of an obscure little local sheet.

THE MAKING OF NEWSPAPERS

Under this heading The Globe comments editorially on the sale of the Montreal Herald which will be merged with The Telegraph. Some months ago, in answer to a correspondent who compared the size and price of the RECORD with certain veekly reprints of great dailies, we pointed out certain facts in explanation of the apparent anomaly that prompted the complaint. One of these facts is so clearly emphasized by The Globe that we think it well to reproduce the passage .

"The public do not quite realize vet that the daily newspaper is ob tained by the reader for less than cost, and that the advertiser has to make up the subscription deficit and whatever profits are reaped from the enterprise. The battle for circu lation has been waged almost with out regard to cost. There are important papers published in Canada \$1.50 yearly, the white paper in which alone costs almost \$2 a year without any allowance for the great expense involved in obtaining news, setting type, printing, and operating the subscription department. Were it not for the advertiser no Canadian metropolitan daily could live if sold for less than two cents a copy."

When a paper does not pay as straight business proposition a condition obtains that makes it compar atively easy for political interests, money interests and others, the success of whose schemes depends in great measure on favorable public oninion to get temporary or nerman. ent control of such a newspaper. The Globe expresses the belief that the time will come when the news paper business will stand or fall like

any other on a business basis. "When that day comes there will be less danger than there is now of great franchise holding corporations or capitalists putting money into to be derived from the business, but to "load up" public opinion in regard to their own enterprises or those

of their friends and allies." Quite recently it has been charged that public opinion and political influence were favorably disposed toward certain railway projects by the simple expedient of the promoters and beneficiaries securing financial control of "the organs of public opinion." As a remedy a law is advocated compelling newspapers to publish the list of their shareholders. An effective remedy in such cases it must be admitted.

influenced in favor of projects if it were known that those directly and financially interested controlled the newspapers promoting the projects.

We read a great deal about the desirability of an independent press, but the press that depends on adventitious financial support is not and can not be independent; and the Catholic journal that is not financially independent is not free to fulfil its mission.

OUR BOYS AND GIRLS

Why have we not a larger number of boys studying for the priesthood? For the professions? In the scientific and engineering courses? In the Agricultural College? Or anywhere above the elementary school?

With, presumably, better schools and, certainly, greater school facilities will the next generation of Catholics be as well off as the present or the last in the matter of representation in the higher walks of life and positions in the front rank of all other

occupations? These and similar questions are often seriously discussed by serious Catholics. Fault-finding is not our forte. If we have nothing useful to say in the way of constructive criticism we prefer to remain silent. But we believe that we have already indicated the most important cause of the condition complained of. And thought. But our correspondent that is that our children are kept too long in the elementary schools. We are absolutely convinced of the justice of this criticism and of the serious consequences of the condition which justifies it. The remedy

To show that our conviction is shared by those who have given the most serious consideration to the tion. subject may be useful in convincing others of the injury inflicted on our whole population by the needlessly prolonged period which under present conditions our boys and girls are practically compelled to spend in the elementary school.

Though in the neighboring republic each state manages its own educational affairs much as each province does in Canada, there is a Commissioner of Education at Washington, D. C., whose Report is a survey of educational conditions throughout the whole of the United States. We give the following extract touching the question under consideration :

"Among modern thinkers on organization there is almost unanimous agreement that the present arrangement involves the waste of precious time and energy.'

And he enumerates four chief criticisms the first of which is :

"That the period of elementary education is too long."

The Commissioner also notes : "The American system post pones secondary education past the proper period of boyhood and girl-hood, with the result, on the one hand, that it accustoms children to an educational attitude they other hand, that it shuts off manu of secondary quality. This is a criticism repeatedly made by foreign observers of American

The italics are ours. The extracts are made from Report of Commissioner of Education, Washington' D. C., 1912. They apply with equal force to Canada.

At the tenth Annual Convention of the Catholic Educational Association, New Orleans, July, 1913, the College Department passed the following resolution :

"As there seems to be a genera agreement among educators that pupils entering the secondary schools from the eighth grade are too far advanced in age, and that secondary education should begin at or about the age of twelve, we favor an arrangement whereby pupils may be able to begin their High School course after the completion of six years of elementary work."

One or two criticisms of the posi tion taken by us on this vitally important question deserve consideration. The first is based on the misunderstanding that we advocated the undue pressing forward of pupils regardless of their ability or industry. holding back of intelligent and capable pupils to keep the graded goosestep pace with the dullest, slowest and laziest. Allow those who are capable results were eminently satisfactory. All did well. One stood first at the Christmas examinations. This boy

some mental and moral discipline in the grade to which he was promoted : while he would have suffered positive injury if left in the lower grade.

The second objection is based on the desirability of keeping the children as long as possible at school under religious teachers. Whatever may be the value of the considers. tion one thing is evident, namely, that the attenuated grading, so far from attaining the desired object, is actually responsible for a large proportion of the children leaving school before having completed the elementary course; without even reaching the fourth book. And in this respect Separate schools are very much worse than Public schools.

The Report of the Minister of Education for 1912 gives us the following percentages:

In Public schools the number of pupils in the fourth book is 19.39 per cent. of the whole attendance : in the Separate schools 13.94 per cent. That is to say that the Pub lic schools show 39 per cent. better results in this respect. In other words the number of our Separate school pupils who reach the fourth book will have to be increased 39 per cent. before reaching the average not be forgotten that there are two grades, junior and senior, in the fourth form. The Minister's Report affords no means of knowing how many drop out the first year. This is a serious condition and emphasizes the importance of our contention in the premises. There are other consequences not less serious which go farito answer the questions with which we opened this article. Later we shall give them some considera-

LAY CO-OPERATION

It was our privilege recently to assist at the initiation ceremonies of the Orillia Council, Knights of Columbus, and to listen to a very impressive sermon on the above subject delivered by the Rev. M. F. Fitzpatrick. the able and respected parish priest of Ennismore, Ont. Incidentally we may remark that the beautiful church wherein the preacher delivered his message, and the magnificent hall that was the theatre of the subsequent ceremonies, are in themselves the very best illustration of the success that inevitably crowns the united efforts of priest and people, and we congratulate the Rev. Father Trayling and the people of Orillia on these splendid monuments of their hearty co operation.

To an audience that, representing the very flower of lay Catholicity, marked and hearkened to his every word, the preacher expounded the gospel of personal responsibility in simple, yet impressive, words. This is the age of the laity. The present is the layman's opportunity. Without their whole-hearted support the Church is severely handicapped. It is no doubt true that the promise of her Founder assures her of ultimate victory, but the laity can do much to hasten its advent. Deprived of their aid, humanly speaking, she must fight an unequal battle against the forces that militate against her. A vivid realization of this truth it is that explains such organizations as the Knights of Columbus, and it is to help impress it upon all our people that we give greater publicity to Father Fitzpatrick's message. What can the laity do? Rather

would we put it, what cannot the laity do? Only God can set a limit to their usefulness. There is room and ing as "childish fables" many of the to spare for all in the battle for truth and justice. To adapt the famous saying of a distinguished Irish politician, "the Church cannot afford to lose the service of any of her sons." True it is, as the preacher reminded his audience, that the laity are not privileged to ascend the pulpit and very authority. But they can, and should, preach by their lives. They are the light of the world. The world of to day is sorely in need of light, but alas! how many of us are as lamps that are extinguished? They are the salt of the earth. What We simply deprecated the absurd a sublime vocation is theirs to season the salt of good example? In our of doing so to shorten the course. An munity of the State, are we measur-Inspector informs us that last Sep- ing up to our responsibility? We tember he requested teachers in cannot evade it. For us, Catholics, several schools to allow this boy or in a very special manner, is life a that girl to take the next grade. The trust and time a talent of which account must be given. We did not receive the gift of Faith for ourselves alone. We must trade with Public opinion would not be so easily not only saves a year; he is getting our talent. Here about us is the time to time to her children. One of the Jewish novelist, of the many

that here in the minute opportunities of every day lie the germs of new worlds that may be born to God, or crushed in embryo by our carelessness? It is the little things that count. It is in the minute opportunities of every day that we must show forth the excellence of the true gospel of Christ which alone prepared to do anything for our in the way of forgetting that if our every thought, word, and act do not breathe loyalty to our creed we are little better than traitors within the gates. The world takes little stock in the piety of priests and religious. That is their business it says, but its business is to make money, to get on. It rests with the laity to show forth by their lives that there is no contradiction, no impossibility between success as the world understands it and genuine Christianity. The Catholic who asks in deed, if of the Public schools. And it must not in word, "am I my brother's keeper?" is very far from a proper understanding of the meaning of the gift of Faith. We cannot be friends of Christ if we repudiate responsibility towards our neighbor. The talent must be traded with. The light must not be hidden. The world never forgets that we are Catholics, and although it may speak of us as evil doers, yet, by some strange contradiction, it expects to see goodness and purity and truth exemplified in our lives. If it is disappointed Christ is put to shame and the devil triumphs. All the world hates a humbug, and what better is the Catholic who professes to believe so much and yet lives from day to day as if he believed nothing? Let us show by the example of our lives that our religion is not for the bed chamber, or even for the church on Sabbath days, nor yet a thing of cowls and cassocks but that it goes deep down into our lives, and makes us kind and charit able and honest and just and pure. Then by deeds, not words, we will have answered that question which

world to which we must transmit the

treasures of truth and grace com-

mitted to us. If we did but realize

how enormous is the value of every

ance it. Catholic laity, will you not rise to our opportunity? Make a beginning n your own home, your community, your parish. Hold up the hands of your priests. They can do little without you. And remember financial aid is not everything. Few can give lavishly of coin of the realm. but all can give freely of their sym pathy and encouragement. The fer vent handclasp, the kind word, may mean more to many a poor priest ing odds than all the gold in the Bank of England. Be men of practical Catholicity, be loyal to your priests, and all the powers of hell can do but little to retard the coming of Christ's Kingdom upon earth.

the world, Pilate-like, is ever asking,

what is Truth?" And the com-

pelling force of truth will cause the

world, weary from its pursuit of

phantoms, to bow down and rever-

COLUMBA

NOTES AND COMMENTS

THERE IS A certain type of scienceworshipper (we will not say scientist, for the term is too big for him) who is fond of pointing the finger of scorn at the Holy Bible, and brandincidents related in its sacred pages The story of Jonah and the whale is one of them, and that passage in the Book of Genesis referring to the race of giants which existed upon the earth before the Deluge is another.

WE ARE NOT concerned here to preach Christ's message with His enter upon any justification of the And, he went on to say, "what with sacred narrative or refutation of its shallow-minded traducers. There | Host, there is no day nor moment of can be no real contradiction between revealed truth, and science properly so-called, for the same God that has revealed Himself to men through His prophets and apostles is also the Creator of the physical universe and the decaying mass of humanity with all that to it pertains. There are many passages in the Bible, it is own homes, in the community in true, that pass the comprehension of which we live, in the larger com- the natural man, but these are no stumbling blocks to him who recognizes his own limitations, and, even as in the affairs of everyday life, is willing to learn.

> BUT EVEN as it is Scripture finds striking corroboration in the secrets which mother earth uncovers from

such instance has recently occurred in France in the discovery of a prehistoric cemetery, wherein upwards of a thousand skeletons were unsoul, of every act, thought, and word covered which bear upon the passage that help to shape the destinies of in Genesis we have referred to. such a soul? If we did but know These bones belonged to a race of heroic stature which, according to local archæologists, date from at least 2000 B. C., and which may very reasonably be held to go back even to the antedeluvian period embraced in the narrative of the sacred historian. The discovery is at least an evidence that earth holds many more secrets than she has yet recan save a world rushing headlong vealed to man, and a reminder that to destruction. Some of us who are in presence of the Infinite, modesty and teachableness are the only qualireligion except live it are very much ties which become the learned as well as the ignorant.

> THE DISCOVERY referred to is related in detail in a late number of the French newspaper, L'Humanité. The world will doubtless hear more of it after science has had its say. Meantime a few details may not be uninteresting to our readers. It appears that an agriculturist, Ernest Andre by name, living at Nant, in the Cevennes, was rabbiting in the hills, and put a ferret into a hole into which his dogs had chased a rabbit. He waited for some hours, and as neither ferret or rabbit reappeared, he stopped the hole and went home for the night. Returning next day with a comrade, he started to dig out the ferret and the two soon worked their way to an extensive cave filled with skeletons. Several professional men of the district, including an anatomist, were summoned, who, after a full examination, pronounced upon the nature of the find as already related. The skulls and many of the bones are in an excellent state of preservation and by reason of their identity with modern man, except in the matter of stature. go far to disprove certain theories as to man's origin which have found currency in recent years. May it not be also that as regards the stature of man before the Deluge, the Mosaic narrative here finds a measure of corroboration ?

IN THE realm of biology it is the name of Mendel that has come to have the greatest force and influence in recent years. It is no exaggeration to say that Mendel's Law has transplanted Darwin's in the estimation of the most thoughtful investigators in the science. The Austrian monk, working year after year quietly and unobtrusively in his garden, hit upon a more workable key to the mystery of existence than any man of his time, and his name is likely to be the more lasting since he wrought so transparently for truth.

MENDEL'S EXPERIMENTS lay for the most part in the hybridization of plants, especially garden peas. Choosing two forms, A and B, which are known to be constant from generation to generation, he crossed them, and so produced a hybrid off. spring, which displayed the character A to the entire exclusion of the character B. To this character (A) he gave the name of "dominant," while the apparently suppressed character (B) he called "recessive." Proceeding along this line he produced results which, entirely unsought, gave him the first place among the biologists of his time, and made his name immortal. With him. truth for its own sake entirely dominated zeal for fame or applause. He is the true type of the Catholic scientist.

ONE WOULD scarcely look to Israe Zangwill, the Jewish novelist, for a tribute to the power and beauty of Catholic worship. It was he, however, who likened prayer in the church to the torrent of Niagarathe outpouring of reverent prayers falling perpetually " as he termed it. Masses and the Exposition of the the day in which the praises of God are not being sung somewhere-in noble churches, in dim crypts and underground chapels, in cells and oratories. Niagara is indifferent to spectators, and so the ever falling stream of prayer. As steadfastly and unremittingly as God sustains the universe, so steadfastly and unremittingly is He acknowledged the human antiphony answering the divine strophe " (" Italian Fantasies.") Marvellous it is that men can see the beauty and consistency of God's work and yet withhold their allegiance. But faith is a gift of God.

WE ARE reminded by this testimony