

The Catholic Record

Price of Subscription—\$1.50 per annum. United States & Europe—\$2.00

Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa and St. Boniface, the Bishops of London, Hamilton, Peterborough, and Oshawa, N. Y., and the clergy throughout the Dominion.

LETTERS OF RECOMMENDATION. Apostolic Delegation. Mr. Thomas Coffey: Ottawa, June 13th, 1905.

My Dear Sir—Since I have read your estimable paper The Catholic Record, and congratulate you upon the manner in which it is published. It matters little to me whether it is published in a Catholic or a non-Catholic paper.

Mr. Thomas Coffey: Ottawa, Canada, March 7th, 1909. 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.

LONDON, SATURDAY, JANUARY 17, 1914

OUR BOYS AND GIRLS

THE ENTRANCE EXAMINATION

That the Entrance examination in its day served a useful purpose will hardly be questioned by those who are familiar with the development of our school system. In a great measure it raised the schools of the province to a pretty uniform standard of work.

As we have more than once pointed out it labors under the radical defect of our whole system, primary and secondary. It is undemocratic. It is conceived in the interests of the few. Only 10 per cent. of our elementary school pupils enter secondary schools, private and public.

Correlative with this dominant position of the Entrance is the determination and limitation of the curriculum of elementary schools very largely with the interests of the 10 per cent. who enter the secondary schools paramount to the free and intelligent consideration of the best interests and requirements of the 90 per cent. whose education, so far as our school system is concerned, is completed in the elementary schools.

It is quite true that passing the Entrance examination, in addition to entitling the pupil to enter on the secondary course, is a convenient and useful proof that he has made the elementary course with a fair degree of thoroughness. With many intelligent people it is the only such proof that is accepted or acceptable. It is, so far as it goes, practically a leaving examination for the primary schools as well as an entrance examination to the secondary schools.

On one of the previous occasions when we pointed out the desirability if not necessity of substituting for the High School Entrance a Public School Leaving examination, we received a letter from a rural school teacher who heartily endorsed our position.

High school girls. A writer who views the innovation sympathetically and sensibly says: "A neat and tasteful uniform of some modest design and unobtrusive color would be much better than the outlandish costumes that are at present the prevailing 'fashion' for girls in High school."

Vulgarity and extravagance are bad enough and constitute a sufficient justification for compulsory uniform; but in these days of bad taste and downright immodesty in dress, as well as weak and silly indulgence on the part of mothers of the whims and fancies of immature girlhood, there is a stronger reason still.

But in the name of liberty some resent the proposed uniform as unwarrantable interference. Liberty is one of the many words found in everybody's vocabulary; but is there one in a hundred who has any definite notion of its limitations?

Superintendent Hyatt may or may not succeed in his commendable proposal in a community that boasts of democracy and liberty. If he does succeed the community will have learned something of the meaning of terms that are often worse than meaningless.

OUR SISTERS AT THE TRAINING SCHOOLS

When it was decided that the members of our religious teaching orders must conform in all respects to the requirements of the law regarding teachers' qualifications, the decision did not meet with the unanimous approval of Catholics.

One of the Sisters, an excellent teacher even before she attended the Normal, told us of her experience as a teacher-in-training. It is impossible to transcribe the story told with native Irish sense of humor and Irish sympathy as well; but the bare facts are illuminating.

This was in the beginning and only in the beginning. Soon the good wholesome womanhood of these young teachers-in-training recognized in the religious their sisters. A year's work and intercourse deepened their respect and sympathy and dispelled from minds and hearts the unholy heritage of suspicion and distrust of the Catholic Sisterhoods.

DEMOCRATIC AND SENSIBLE

The State of California has a Superintendent of Education who has a just conception of that much abused term, democracy; and he has the common sense to recognize that a multitude of the most objectionable forms of class distinctions may be covered by platitudes about a democratic school system.

When I travelled over South America fifteen years ago the biggest town on the continent was not larger than the Baltimore of to-day. Since then many of the cities have been increasing more rapidly than any United States municipality and now there are two cities of over a million. The largest Latin city of the world is Buenos Aires, and there are few places in the world which compare with it in richness and beauty.

Superintendent Hyatt seriously recommends a uniform dress for

difficult to indulge such tastes under the cloak of religion. Moreover, though we naturally take it quite as a matter of course, the fact that religious teachers are more capable than others is impressed on the surprised consciousness of their fellow student-teachers.

The religious habit, in time, losing all traditional sinister significance, is no barrier to respect, esteem, even friendship between kindred souls. Earnest Protestant student-teachers are seen seeking advice and suggestions from the erstwhile distrusted Sister on the subject, all-important in Normal schools, of the lesson assigned for practical teaching.

These reflections are suggested by a clipping from the Renfrew Mercury which tells of Sister St. Irma, who was awarded the medal for highest standing in the Ottawa Normal School, presented by His Royal Highness the Duke of Connaught.

In sending Sister St. Irma the pleasant news that she stood highest in a class of 160, Principal White closed his personal congratulations with these words: "Let me say, too, that we are under obligations to you because your excellent work was an inspiration to all the students and of great encouragement to all the staff."

The Renfrew Mercury thus concludes its notice: "The more efficient every teacher is, so much more chance is there for efficient citizenship on the part of those who come under the teaching. Hence all Renfrew can well join with those more closely concerned in congratulating Sister St. Irma on her marked success and on the distinction she has thus conferred on what has been for some years her home town."

SOUTH AMERICA

We may not always like the views of the Montreal Star, but its financial resources puts it almost in a class by itself as a great newspaper. It has just begun a series of articles that promises to be exceptionally interesting and informing.

I am just starting out on a tour of 25,000 miles through our great sister continent, to write a series of letters for this paper. I expect to visit the principal countries of South America, going down the west coast from Panama to Patagonia, travelling for months in the Andes, investigating the possibilities of the South American desert, and writing of all the countries which face the Pacific.

When it is remembered that the first shipment of Argentine cattle was sent to England in 1889 and that the results were not encouraging; and then try to realize the enormous meat trade of Argentina to-day, we may be prepared to accept in sober earnest Mr. Carpenter's apparently incredible prediction that in the very near future South America may to a great extent solve the civilized world's pressing and omnipresent problem of the high cost of living.

When I travelled over South America fifteen years ago the biggest town on the continent was not larger than the Baltimore of to-day. Since then many of the cities have been increasing more rapidly than any United States municipality and now there are two cities of over a million. The largest Latin city of the world is Buenos Aires, and there are few places in the world which compare with it in richness and beauty.

It is estimated to contain more than 1,800,000. At its present rate of growth it will soon surpass Chicago, and it promises to be one of the most beautiful cities of this hemisphere. Within the past few years tens of millions of dollars have been spent upon city improvements. The congested business sections have been cut through to make wide avenues, and magnificent public buildings have been erected.

wonder that an up-to-date divine should shut his eyes to the verdict of history. Cranmer was a very prince of time-servers. He carried his subservency so far as to divorce Henry VIII. from no less than three wives—in one case deliberately trying to deceive the world with a feigned course of honor and decency; in another solemnly confirming and soon afterwards as solemnly annulling his own decision; and in the third exhibiting the basest obsequiousness to his master who "never spared woman in his lust nor man in his anger."

Our readers will remember that Cranmer, after dissolving the marriage of Henry with Catherine, officially declared that Henry and Anne Boleyn were and had been joined in lawful matrimony. Two days after the condemnation of Anne Boleyn Cranmer pronounced definitely that the "marriage contracted and consummated between Henry and Anne Boleyn was and always had been null and void."

Then when Anne of Cleves did not suit Henry's taste the obliging Cranmer pronounced this marriage null and void. He thought it right and lawful to execute Catholics and burn Protestants under one master, and Protestants of another shade under a second for not trimming their religious opinions by his. When he was brought to trial and to condemnation as a traitor and a heretic he professed himself ready to recant. He signed six different forms of recantation, each more ample than the former.

When he found that his accustomed duplicity availed him nothing he recanted his recantation in melodramatic fashion and so went to his place. And this man, insatiable in cruelty when his star was in the ascendant, cowering ever under Henry VIII, ready to carry out any design however unjust, was perhaps "one of the greatest men England has ever produced." Of him Cobbett says that "of the sixty-five years that he lived and of the thirty-five years of his manhood twenty-nine years were spent in the commission of a series of acts which for wickedness in their nature and for mischief in their consequences are absolutely without anything approaching to a parallel in the annals of human infamy."

Latimer and Ridley were perjurers and plunderers. Archdeacon Armitage might read history to some advantage and so spare us the trouble of trying to understand the mentality of a man who makes such statements as he is credited with.

MAD MEN

A paper called the Canadian Commonwealth is published in Baddeck, N. S. The editor is Rev. Edwin H. Burgess and the contributing editors Rev. John Pringle, D.D., Rev. D. M. Gillies, D.D., and Rev. J. F. Tupper. In its last issue one of the editors appeared to have become very much exercised in regard to the Knights of Columbus Oath. The article he prints is evidently from the pen of a coward. He publishes the oath but wants it distinctly understood that he will not vouch for its authenticity.

THE REFORMATION MYTHS

Much of this Reformation rubbish is borrowed from John Foxe, "a rampant bigot," according to Dr. Arnold, and "like all of his class, utterly unscrupulous in assertion; the falsehoods, misrepresentations and exaggerations to which he gave circulation are endless." Froude is also responsible for misrepresentation due to the fact that argument and criticism and evidence and documentary proof convincing to all cultured intellects except his own were wasted upon him.

This fact is commended to the enlightened consideration of the Toronto City Council when next such a question as a municipal labor bureau comes up for discussion.

"The excess of births over deaths is unusually large (about fourteen per thousand in 1905)."

This as a subject of meditation for pious evangelicals whose self-righteous perturbation over the hopelessly corrupt Catholic Church of South America, blinds them to the sordid sensuality of Puritan race suicide.

And lest our Evangelical friends should consider the subject unscriptural we furnish a text for the meditation:

AN OLD TALE

Lecturing on Great Preachers Archdeacon Armitage of Halifax, N. S., said among other things that Cranmer, Ridley and Latimer were perhaps the greatest men England had ever seen. Dr. Littledale, on the other hand, styles the worthies of the Reformation utterly unredeemed villains. He maintained that Danton, Marat and Robespierre stood on a higher moral level than Cranmer, Ridley and Latimer.

The Reformation which they effected Macaulay has described as a "political job," done, we may add, by apostate and perjured clerics at the behest of Henry, the murderer of his wives, of Somerset the murderer of his brother, and of Elizabeth the murderer of her guest. Sorry material indeed to reform the Church of God. But it is an old story, and we

IRONIC PLEASANTRY. In beginning his lecture Archdeacon Armitage referred to Archbishop Benson's phrase, "The bright and blissful Reformation," as one of the best descriptions of a period which had possibly been more pregnant to England than any other. This Archbishop's statement is an ironic pleasantry. It was bright indeed with the flames which burned those who refused to surrender their faith at the command of despotic monarchs, and blissful to a rapacious aristocracy who filled their hands with the wealth of the monasteries and churches, and thus robbed the poor and introduced the workhouse. It was blissful to unprincipled ministers and to venal and slavish parliaments.

To quote Cobbett, "the Reformation in England was engendered in bestial lust; brought forth in hypocrisy and perfidy and cherished and fed by plunder, devastation and rivers of English and Irish blood; and that to its more remote causes they are, some of them now before us, in that misery, that beggary, that everlasting wrangling and spite, which the Reformation has given us in exchange for the ease and harmony and Christian charity enjoyed so abundantly and for so many ages by our Catholic forefathers." And today English Protestantism is in ruins. It is worn out, with never a consistent answer to the questions of the soul. With its dismantled precincts, echoing the cries of warring divines, the sounds of incompatible and mutually irreconcilable opinions, Englishmen are beginning to study the doctrines of the Church of St. Hugh and St. Richard and St. Thomas and many of them are finding peace within her borders. While Anglicanism is moribund the Church which nurtured and taught generations of Englishmen is throbbing with vitality and demonstrating that she alone is dowered with the crown of doctrinal unity. And earnest men who have cast aside the fetters of prejudice pray daily that England may come once more under the sure and paternal sway of Peter. That is the prayer of the converts who, after being buffeted by the waves of doubt, have found shelter within the fold of the Church Catholic and Roman.

South America give points to us in modern civic improvements and municipal government! We shall have to take the first opportunity of attending a lecture of a South American "missionary" on a collecting tour in order to recover our self-satisfied northern sense of superiority and retain our self-respecting contempt for Latin America.

There are two great facts about South America that we should bear in mind. First, that instead of exterminating the aborigines the Latins civilized and Christianized them. That South American Indians have not yet surpassed the whites of the North, who have a thousand years more of civilization behind them, is not really so great a reproach to the Catholic Church as our pharisaical "missionaries" would have it appear.

Secondly, the United States of America during the last hundred years absorbed the great bulk of European emigration. To this fact is due the enormous development of the United States. Immigration and immigration alone made it possible. Now that the States have little land left for the newcomers, Canada and South America are both getting their share of immigration. And the development of South America is no less marvellous than that of Canada. It might do us Canadians no harm to remember that a short while ago Americans looked on us with contempt as stagnant and incapable of American progress.

American restriction of Latin immigration will deflect the tide largely to South America. Already Buenos Aires has a larger Italian population than any city in Italy. A quotation or two from the Encyclopaedia Britannica may be not inappropriate:

(In Buenos Aires) "every rate payer, whether foreigner or native, has the right to vote in municipal elections and to serve in the municipal council."

This fact is commended to the enlightened consideration of the Toronto City Council when next such a question as a municipal labor bureau comes up for discussion.

"The excess of births over deaths is unusually large (about fourteen per thousand in 1905)."

This as a subject of meditation for pious evangelicals whose self-righteous perturbation over the hopelessly corrupt Catholic Church of South America, blinds them to the sordid sensuality of Puritan race suicide.

And lest our Evangelical friends should consider the subject unscriptural we furnish a text for the meditation:

"I will bless thee, and I will multiply thy seed as the stars of heaven, and as the sand that is by the seashore: thy seed shall possess the gates of their enemies."

DEPARTMENT OF CIVIL SERVICE

In "The Reformation," in the Cambridge Modern History, Mr. Pollard, one of his collaborators, writes: "The Reformation in England was mainly a domestic affair, a national protest against national grievances, rather than part of a cosmopolitan movement towards doctrinal change. . . Its effect was to make the Church in England the Church of England, a national Church recognizing as its head the English King. From the time of the submission of the clergy to Henry VIII, there has been no instance of the English Church successfully challenging the supreme authority of the State." It became a mere department of the Civil Government—a ready and submissive dependent on the State. To a Catholic it seems a mystery that the same judicial body that decides such questions as the construction of railways should, with the King at its head, decide whether Baptism is or is not necessary for salvation.

Our readers will remember that Cranmer, after dissolving the marriage of Henry with Catherine, officially declared that Henry and Anne Boleyn were and had been joined in lawful matrimony. Two days after the condemnation of Anne Boleyn Cranmer pronounced definitely that the "marriage contracted and consummated between Henry and Anne Boleyn was and always had been null and void."

Then when Anne of Cleves did not suit Henry's taste the obliging Cranmer pronounced this marriage null and void. He thought it right and lawful to execute Catholics and burn Protestants under one master, and Protestants of another shade under a second for not trimming their religious opinions by his. When he was brought to trial and to condemnation as a traitor and a heretic he professed himself ready to recant. He signed six different forms of recantation, each more ample than the former.

When he found that his accustomed duplicity availed him nothing he recanted his recantation in melodramatic fashion and so went to his place. And this man, insatiable in cruelty when his star was in the ascendant, cowering ever under Henry VIII, ready to carry out any design however unjust, was perhaps "one of the greatest men England has ever produced." Of him Cobbett says that "of the sixty-five years that he lived and of the thirty-five years of his manhood twenty-nine years were spent in the commission of a series of acts which for wickedness in their nature and for mischief in their consequences are absolutely without anything approaching to a parallel in the annals of human infamy."

Latimer and Ridley were perjurers and plunderers. Archdeacon Armitage might read history to some advantage and so spare us the trouble of trying to understand the mentality of a man who makes such statements as he is credited with.

MAD MEN

A paper called the Canadian Commonwealth is published in Baddeck, N. S. The editor is Rev. Edwin H. Burgess and the contributing editors Rev. John Pringle, D.D., Rev. D. M. Gillies, D.D., and Rev. J. F. Tupper. In its last issue one of the editors appeared to have become very much exercised in regard to the Knights of Columbus Oath. The article he prints is evidently from the pen of a coward. He publishes the oath but wants it distinctly understood that he will not vouch for its authenticity.

THE REFORMATION MYTHS

Much of this Reformation rubbish is borrowed from John Foxe, "a rampant bigot," according to Dr. Arnold, and "like all of his class, utterly unscrupulous in assertion; the falsehoods, misrepresentations and exaggerations to which he gave circulation are endless." Froude is also responsible for misrepresentation due to the fact that argument and criticism and evidence and documentary proof convincing to all cultured intellects except his own were wasted upon him.

This fact is commended to the enlightened consideration of the Toronto City Council when next such a question as a municipal labor bureau comes up for discussion.

"The excess of births over deaths is unusually large (about fourteen per thousand in 1905)."

This as a subject of meditation for pious evangelicals whose self-righteous perturbation over the hopelessly corrupt Catholic Church of South America, blinds them to the sordid sensuality of Puritan race suicide.

And lest our Evangelical friends should consider the subject unscriptural we furnish a text for the meditation:

"I will bless thee, and I will multiply thy seed as the stars of heaven, and as the sand that is by the seashore: thy seed shall possess the gates of their enemies."

DEPARTMENT OF CIVIL SERVICE

In "The Reformation," in the Cambridge Modern History, Mr. Pollard, one of his collaborators, writes: "The Reformation in England was mainly a domestic affair, a national protest against national grievances, rather than part of a cosmopolitan movement towards doctrinal change. . . Its effect was to make the Church in England the Church of England, a national Church recognizing as its head the English King. From the time of the submission of the clergy to Henry VIII, there has been no instance of the English Church successfully challenging the supreme authority of the State." It became a mere department of the Civil Government—a ready and submissive dependent on the State. To a Catholic it seems a mystery that the same judicial body that decides such questions as the construction of railways should, with the King at its head, decide whether Baptism is or is not necessary for salvation.

IRONIC PLEASANTRY. In beginning his lecture Archdeacon Armitage referred to Archbishop Benson's phrase, "The bright and blissful Reformation," as one of the best descriptions of a period which had possibly been more pregnant to England than any other. This Archbishop's statement is an ironic pleasantry. It was bright indeed with the flames which burned those who refused to surrender their faith at the command of despotic monarchs, and blissful to a rapacious aristocracy who filled their hands with the wealth of the monasteries and churches, and thus robbed the poor and introduced the workhouse. It was blissful to unprincipled ministers and to venal and slavish parliaments.

To quote Cobbett, "the Reformation in England was engendered in bestial lust; brought forth in hypocrisy and perfidy and cherished and fed by plunder, devastation and rivers of English and Irish blood; and that to its more remote causes they are, some of them now before us, in that misery, that beggary, that everlasting wrangling and spite, which the Reformation has given us in exchange for the ease and harmony and Christian charity enjoyed so abundantly and for so many ages by our Catholic forefathers." And today English Protestantism is in ruins. It is worn out, with never a consistent answer to the questions of the soul. With its dismantled precincts, echoing the cries of warring divines, the sounds of incompatible and mutually irreconcilable opinions, Englishmen are beginning to study the doctrines of the Church of St. Hugh and St. Richard and St. Thomas and many of them are finding peace within her borders. While Anglicanism is moribund the Church which nurtured and taught generations of Englishmen is throbbing with vitality and demonstrating that she alone is dowered with the crown of doctrinal unity. And earnest men who have cast aside the fetters of prejudice pray daily that England may come once more under the sure and paternal sway of Peter. That is the prayer of the converts who, after being buffeted by the waves of doubt, have found shelter within the fold of the Church Catholic and Roman.

MAD MEN

A paper called the Canadian Commonwealth is published in Baddeck, N. S. The editor is Rev. Edwin H. Burgess and the contributing editors Rev. John Pringle, D.D., Rev. D. M. Gillies, D.D., and Rev. J. F. Tupper. In its last issue one of the editors appeared to have become very much exercised in regard to the Knights of Columbus Oath. The article he prints is evidently from the pen of a coward. He publishes the oath but wants it distinctly understood that he will not vouch for its authenticity.

THE REFORMATION MYTHS

Much of this Reformation rubbish is borrowed from John Foxe, "a rampant bigot," according to Dr. Arnold, and "like all of his class, utterly unscrupulous in assertion; the falsehoods, misrepresentations and exaggerations to which he gave circulation are endless." Froude is also responsible for misrepresentation due to the fact that argument and criticism and evidence and documentary proof convincing to all cultured intellects except his own were wasted upon him.

"The excess of births over deaths is unusually large (about fourteen per thousand in 1905)."

This as a subject of meditation for pious evangelicals whose self-righteous perturbation over the hopelessly corrupt Catholic Church of South America, blinds them to the sordid sensuality of Puritan race suicide.

And lest our Evangelical friends should consider the subject unscriptural we furnish a text for the meditation:

"I will bless thee, and I will multiply thy seed as the stars of heaven, and as the sand that is by the seashore: thy seed shall possess the gates of their enemies."

DEPARTMENT OF CIVIL SERVICE

In "The Reformation," in the Cambridge Modern History, Mr. Pollard, one of his collaborators, writes: "The Reformation in England was mainly a domestic affair, a national protest against national grievances, rather than part of a cosmopolitan movement towards doctrinal change. . . Its effect was to make the Church in England the Church of England, a national Church recognizing as its head the English King. From the time of the submission of the clergy to Henry VIII, there has been no instance of the English Church successfully challenging the supreme authority of the State." It became a mere department of the Civil Government—a ready and submissive dependent on the State. To a Catholic it seems a mystery that the same judicial body that decides such questions as the construction of railways should, with the King at its head, decide whether Baptism is or is not necessary for salvation.

FATHER RALPH AND PULPIT POLITICIANS

We ask our reader's indulgence whilst we again refer to some of the grotesque charges the author of the above book makes against the Church in Ireland. We do so, not because we think that Gerald O'Donovan's masterpiece deserves further notice, but because the abuses of which he would convict the Irish Church are mainly identical with the crimes of which critics in every land pronounce her guilty.

With "Father Ralph" it is not a question of there being "something rotten in the state of Denmark," but rather a case where everything is rotten, and this because the Irish Church is simply "a monstrous organization, self-seeking, material,