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 schools, holding first or  
 second class certificates. Must furnish  
 references. Salary from \$100 to \$150  
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 100 St. George Street, Fort William, Ont.  
 1910.

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# The Catholic Record

"Christianus mihi nomen est Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname)—St. Faclan, 4th Century.

VOLUME XXXII.

LONDON, ONTARIO, SATURDAY, FEBRUARY 12, 1910

1634

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LONDON, SATURDAY, FEBRUARY 12, 1910

WELL SERVED

The rulers of France are well served by a certain section of the press. When they formulated their scheme of spoliation they beguiled, by devices best known to themselves, some scribes to land them as lovers of democratic ideas. And these scribes, in order to please their masters and to ensure their further employment, gave free rein to an exuberant imagination with a result that they formulated their scheme of spoliation they beguiled, by devices best known to themselves, some scribes to land them as lovers of democratic ideas.

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### MAKE IT INTERESTING

That there is need of enrichment and more pedagogical methods in Sunday School instruction is generally admitted. To quote the words of a Director:

"While in the ordinary branches of secular education there has been notable improvement in methods for imparting as well as in plans for simplifying the acquisition of knowledge—there has been up to the present, or at least very lately, comparatively little change in the old-time method of teaching Christian Doctrine mainly by question and answer."

We are also exhorted by Bishop Belord to gather hints from the children of the world to make Sunday School attractive and of enduring influence. To this end we have but to bring into the teaching of catechism the adjunct we employ in the secular branches.

What teacher to-day would dream of giving history or geography lessons from the text-book alone. Preparing for class he gathers spoils from poet, painter and illustrator: to stamp events upon the memory and to make clear ideas, maps and objects of various kinds are called into requisition. Even the pupils themselves at times enact an historical scene or travel in imagination over the lands they are studying.

Why should we not employ similar means in teaching catechism. We are not conservative enough to wish the dry-as-dust methods that obtain in some places to be held sacrosanct for all time, and we are not blessed with vision keen enough to see any result that we can be proud of in the teaching of catechism by the immature and untrained who have to use as text-book such a concise, comprehensive and profound book as the little catechism. Should we not try to press into the service of religion every appliance that has simplified and increased the efficiency of secular teaching?

If the test of the master's success is the child's willing co-operation have we had reason to be satisfied with the result obtained by the catechetical method alone?

### TOO VAGUE

A correspondent has sent us a clipping from some newspaper depicting the crimes of clerics whose names and residences are not given. He asked us to read it carefully. We have given it due attention, but we have failed to get from it the satisfaction that our correspondent has received. But the quill-drivers who send out these vague reports depend upon individuals like our correspondent, who is gullible enough to please the most exacting, and who has a fine taste for petteiteuse. His comment upon the newspaper clipping indicates that he is endeavoring to add to the foolishness of the cess-pool, in which he is immersed, by his own personal contributions.

### A WISE MAN

A short time ago we saw a public man achieve a great triumph. We suppose that many of his admirers had a temptation to envy the man who seemed so supreme, so confident of his power, and yet who took little heed of the gifts of fortune. They did not see the heart, that though scarred time and again by contempt, misrepresentation and ingratitude, was gentle and at peace. And they did not know that he had learned the true values of life—that for him the world beyond the stars was more real than the pulsing life of which he was a part. And they never saw him before the altar praying for light and wisdom.

### EVERYTHING COUNTS

The outcome of some soul-struggle, wherein we scarcely realize that we have conquered, may be development which shall in turn influence some heart, life and immortal destiny. The deliberate looking into some momentous question and answering it in the right, resolutely and irrevocably, may so strengthen us as to make us a source of help and inspiration to others. It behooves us, then, to work upon ourselves, for our words take their meaning from what we are and not from what we say: in ourselves there must be the sincerity, kindness, fortitude, faith and hope with which we would inspire others.

### TO PARENTS

Now and then during these long evenings at home let a talk be given on the little courtesies of life, taking up in detail good behaviour at church, at school, in the street, at the table, at home. Show the boys how to be gentlemanly, and the girls how to be ladylike. For instance, the Elizabethan Bishop of Salisbury, Jewel, boasted that Anglicans were then, under Elizabeth, in 1550, ordained under the Elizabethan Ordinal, for otherwise the

all those who take your place. Teach them the Golden Rule in a way that it cannot be forgotten. Remind them of their shortcomings and you will be surprised how much can be accomplished in this direction.

### CAPTIOUSNESS

While reading a criticism of one of our Catholic poets we sighed at the thought that even in our days of enlightenment prejudice influences the judgment of some men. But critics are sometimes the poorest judges, and literary men are the most unjust toward their fellow-craftsmen. The songs and ballads that have come down to us, and are popular now, were condemned by the captious of their day. But the authors refused to burn their manuscripts at the behest of the critic.

### ANGLICANS NO PART OF CHURCH REGARDLESS OF THEIR ORDERS

AN INSTRUCTIVE SERMON PREACHED AT EXETER, ENGLAND, BY THE REV. CHARLES COUPE, S. J.

I lately lectured to you, my brethren, on the origin of Protestantism in England and proved to you that not only was the "Reformation" engineered by Henry VIII, but that it was brought in dead against the will of the English people. My authority for that statement was the Protestant Dr. James Gardner, writer on the Tudor period, who with whom no living historian can pretend even distantly to compare, and the particular work from which I quoted was his "Liturgy." In the lecture referred to I made but a passing reference to Anglican orders, but as my obiter dictum occasioned controversy in the local press, I now take up that subject in more detail. Of course, Anglicans are no part of the Church, whether their orders are valid or invalid.

With the "Nag's Head Story" I have nothing to do, and I believe it to be groundless. With Barlow's own consecration as Bishop I have no time to deal, though he was most probably never consecrated a Bishop and therefore could never have validly consecrated Parker an Archbishop, with the consequence that the Anglican clergy are laymen. Secondly, it is the dogmatic teaching of the Catholic Church (Council of Trent, sess. 8, can. 9) that any one who administers the Sacrament of Orders can be repeated is a heretic; and therefore made any orders which he valid, no Catholic could without grave sin deny them. Thirdly, the "Reformers" themselves, who framed the Elizabethan Ordinal and Protestantized England, not only did not believe in orders, but ostentatiously flaunted their disbelief in them and changed the ordinal in order to express that disbelief. Of course it is of no use to discuss here what past "Reformation" Anglican divines have taught, or do now teach, concerning orders; for the golden chain was broken under Elizabeth, and can never be reunited.

The Anglican, or Edwardine, Ordinal of 1550 was, at the beginning of Mary's reign, adjudged a defective rite, consequently, it is the dogmatic teaching of the Catholic Church (Council of Trent, sess. 8, can. 9) that any one who administers the Sacrament of Orders can be repeated is a heretic; and therefore made any orders which he valid, no Catholic could without grave sin deny them. Thirdly, the "Reformers" themselves, who framed the Elizabethan Ordinal and Protestantized England, not only did not believe in orders, but ostentatiously flaunted their disbelief in them and changed the ordinal in order to express that disbelief. Of course it is of no use to discuss here what past "Reformation" Anglican divines have taught, or do now teach, concerning orders; for the golden chain was broken under Elizabeth, and can never be reunited.

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