

The Catholic Record

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THOMAS COFFEY, L.L.D., Editor and Publisher.

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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.

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The Chancellor induced Henry to accept his resignation upon the plea that his health could not support the burden of his office. Henry was secretly married to Anne Boleyn in Jan. 1533 and her coronation fixed for June the first. The King reckoned upon Sir Thomas being present at the ceremony. In answer to the messengers whom the king sent to bring him he answered that he could not accede to it as he preferred losing his life rather than his honor. In refusing the invitation More did not refuse to acknowledge the new queen. This matter he maintained to be outside his province. He refused to protest against the decision Cranmer had pronounced. The Pope's decision was not given till a year later. More was associated by the King with the Nun of Canterbury and arrested for treason. He was tried before a commission of four members of the Privy Council. Henry explained to them that he did not want a conviction, and that he merely wished them to make an assault on More's obstinacy. Acting upon this advice the judges dismissed the accused. Henry was furious at the result, but allowed himself to be convinced against his will. The act of succession guaranteeing the children of Anne Boleyn right of succession to the crown followed the same month, March 1534. Every subject in the kingdom was obliged by a clause of the Act to take the oath, or upon refusal to be tried for high treason. The act was not confined to the succession only; it taught that no power on earth could dispense within the degrees prohibited in the book of Leviticus and that Henry's marriage with Catharine had always been unlawful. More was willing to swear to the first part, but not to the other, which was a rejection of the Pope's authority. Here the Catholic conscience of Sir Thomas stood against the title-server who had preceded him. He refused and was charged with high treason, sent to the tower, whence after a year he was led to the scaffold. He suffered for his opposition to the King's supremacy and for this alone. When at the close of the trial sentence was passed Sir Thomas More, Blessed Martyr, confessed his faith. "For the seven years," he said, "that I have studied the matter, I have not read in any approved doctor of the Church that a temporal lord could or ought to be head of the spirituality. For one Bishop of your opinion I have a hundred saints of mine; and for one Parliament of yours, and God knows of what kind, I have all the general councils for one thousand years; and for one kingdom I have France and all the kingdoms of Christendom." Let Anglicans reflect upon that dying speech of a confessor of the true faith and see how their Catholicity tallies with it.

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. I have been struck by its intelligence and ability, and above all, that it is imbued with a strong Catholic spirit. It strenuously defends Catholic principles and rights, and stands firmly by the teaching and authority of the Church. At the same time it promotes the best interests of the country. Following the lines of "how does a good deal of good for the welfare of religion and country, and it will do more and more as its wholesome influence reaches more Catholic homes. I therefore, earnestly recommend it to Catholic families. With my blessing on your work, and best wishes for its continued success, I am, yours very sincerely in Christ, Donatus, Archbishop of Ephesus, Apostolic Delegate.

OUR NEW STORY. We are glad to be able to state that, having made arrangements with the publishing house of Longmans Green and Co., we will be enabled next week to commence the publication of another story entitled "Lisheen," the author of which is that brilliant Irish writer, Rev. Dr. Sheehan. This would be a good time for people to send orders to have names placed on the subscription list of the CATHOLIC RECORD, so that they may have the beginning of the new serial. It will be found of absorbing interest to all our readers, more particularly those of Irish birth or descent.

SIR THOMAS MORE. As supplementary to our historical review of Henry VIII's supremacy we pass a few remarks upon that great chancellor and martyr, Sir Thomas More. Our primary reason for this is a remark made by Mr. Phillips concerning the real reason of More's alleged "treason." According to this gentleman the reason was More's "disapproval of the gross immorality of his married and divorced king." We do not agree with that statement, which we venture to say is not borne out by historical facts or the character of Sir Thomas More himself. Disapproval of the king's conduct might involve loss of office and disgrace at court. It could hardly be counted treason even by a Tudor monarch. However corrupt the King and court might be a chancellor of the reputation of Sir Thomas could not be sent to the scaffold upon the hollow charge that he was opposed to, and disapproved of, the degraded immorality more especially of the sovereign. All Europe would have rung with horror at the just for the further indulgence of debasement. Henry was too shrewd to proclaim his low passions to the world or silence the rebuke of his faithful servant by putting that servant to death. Nor was Sir Thomas himself slow to see the danger in which he stood and to draw a careful distinction between the King as an individual and as sovereign of England. The conflict lasted a long time before the scaffold loomed into view. Every step of that march to martyrdom was carefully measured by the inflexible yet delicate conscience of him who was true to both duty and faith. He may not have seen the grim shadow of death in the first steps he took from the chancery office to retirement at Chelsea. But he soon became certain what the end was to be. He used as politician all influence to defer the issue; and as advocate he employed all his talent to defend himself. We read in the life of Sir Thomas More that having once clearly stated his opinion upon the divorce he thought that for the moment he need only protest by his silence. As Chancellor he brought the royal commissions to Parliament. In opening the session of March 15, 1531, he declared to the lords by command of the king that there were some who had said that the king was pursuing the divorce out of love for some lady, and not out of scruples of conscience, and that this was not true. Sir Thomas More was thereupon asked for his opinion. He simply replied that he had declared his opinion many times to the king and said no more. In May 1532, when the king wished to forbid the clergy prosecuting heretics or holding any meetings without his express permission, More and some of the bishops offered energetic resistance. A few days later

AN ANGLICAN PROTEST. However Catholic Anglicans would wish themselves to be considered they cannot get for the force of habit. They protest as instinctively as the dog that bays the moon. Let Rome do or say anything a protest is forthcoming from the Church which is more Catholic than the Pope. Let some of their ministers either don sacerdotal vestments or assume priestly jurisdiction by hearing confessions, the Low Church party is immediately filled with righteous Protestant indignation. A case of this kind occurred lately in Toronto. The despatch says: "It will be hopeless to look for peace or united and harmonious action among the members of the Church of England in this diocese and elsewhere in Canada so long as persistent efforts to undermine our church are carried on by its priestly fathers unchecked by those in authority." Missionaries are coming out from England for special Lenten services. Some of these belong to Anglican religious communities and have marked Catholic leanings. They have devotions to the Blessed Virgin. What their brethren dislike most, is that they hear confessions. Father Benson, formerly a member of one of these communities, now a convert and priest of God's Catholic Church, says that he heard at the conclusion of the missions he had to give amongst Anglicans far more confessions than he has since heard as a Catholic priest. Let us glance at the salient points of the situation. On the one hand Catholic imitation; on the other an outcry that is undermining the Church of England and a demand for the interference of authority. The latter keeps ominous silence. This is not the kind of Catholicity which commends itself to any single minded man. The idea of public devotions undermining a Church might originate in the deluded minds of a few, but could not become universal or permanent. The demand in this instance for their suppression is puritanical and Protestant. We have the picture of the house divided against itself: the would-be Anglican Catholic Church both Catholic and Protestant. Where is the authority? Is it in the bishops? Not at all. Whatever power they possess they have from a lay parliament and administration. It must also be noted that whenever the bishops do interfere, so far from effecting

THE OATH AGAINST MODERNISM. As is well known, the Holy Father, in order to stamp out Modernism, required from every priest an oath against this latest heresy. It was administered by the ordinaries or their delegates and subscribed to by the vast world of priests. Notwithstanding the rumors that if enforced this oath would cause many to secede from the Church, it was readily and cheerfully accepted. It hardly made a ripple on the waters. Russia forbade the clergy to take it. In many places the Russian government issued formal orders to the bishops to administer it and to the priests under threat of legal penalties. The fact is that Russia, tearing the secession of thousands from the Orthodox Church to Catholicity, has taken advantage of the Ecumenical to try and make trouble for the Catholic Church within its borders. A few years ago the Czar promulgated a law of worship and formally acknowledged the right which had hitherto been denied of Orthodox Russians to change their religion. Tens of thousands came over to Rome. The statistics of the last two years show that the movement has been suddenly arrested by an inauguration of petty persecutions against these seceders. Priests have been fined and imprisoned for receiving converts from the Russian Church, and converts themselves have been similarly punished. Without rescinding the law of choosing the government has surrounded it with so many conditions and formalities that it is almost a dead letter. This interference of the government in the anti-modernist oath is therefore only in keeping with the policy pursued by Russia against the Pope. Germany likewise manifests anti-papal spirit in this same matter.

A NATIONAL LIBRARY. In the February number of the University Magazine we notice a strong plea for a national library. It is from the pen of Mr. Lawrence J. Burpee, Librarian of the Carnegie Library at Ottawa. We are heartily in accord with the article. Our inexperience makes us hesitate concerning some of the details which involve no principle and which ought to present no insuperable difficulty. Upon the question itself we have no doubt whatever. The fact that Canada has no national library is, it seems to us, the reason why we should have one; for, as Mr. Burpee points out, all civilized countries have them. Neither parliamentary libraries nor college libraries fulfil the functions of such a library as we should wish to see Canada possess. The former are too legal and the latter too scientific. What a nation demands is far more in variety of subjects and mode of treatment than can be required of legislators or specializing students. Busy with the many departments of industrial expansion, our distinguished Premier has not had time to devote himself to this work, which, however opportune, requires more than a mere parliamentary grant to make it a success. Is public opinion ready for it? Certainly ought to be—for our educational facilities and with the increasing wealth of our country we have no excuse for apathy in so important a matter. That Canada is young is all the greater reason why we should make a start. From the new provinces we can, whilst the day is still bright, gather the early history and humble beginnings of zealous missionaries and stalwart pioneers. There are other reasons. Canada ought to foster profound learning. Investigations and criticism in literature and in most studies can be but partial without a good library. This in turn deserves national care to make it what it should be and to place it, with due restrictions, at the disposal of the whole country. Coming to detail, we agree with Mr. Burpee that the site of a national library ought to be the capital of the

country. As we have already remarked, we are slow to enter upon some of the details mentioned. Since we are Canadian and have not as yet a national library our experience is minimized. However that may be, we should not look upon the national library as a reason for curtailing other libraries. The British Museum has never exercised a prohibitive influence upon the library of Oxford. College libraries are not so numerous that they should be discouraged or overshadowed by the larger national library. Colleges are enough in number to collide if the right to borrow is used by many. Their demands are along the same lines. This point and others which we might select from the article are matters of detail which can easily be adjusted. We surely need a national library. Not that it is the only thing we need. There is one other we suggest—it is a national museum. We think the time is opportune to devote attention and money to these two important educational factors of the Dominion.

AN ANGLICAN COMMISSION. The Church of Continuity, the Branch Church, or in plain language the English Church, has betaken itself to quite a new field. It is no question of papal supremacy or priestly vestments or what there should be four candles or six. The Convocation of Canterbury has entered upon a task which surprises poor ordinary mortals and which ought to deter even the boldest. It has entrusted the Dean of Winchester to the work of abridging the ten commandments. Their proposal, according to the press despatch, is to modify and shorten the second, fourth and tenth commandments. We had better wait developments, since the revising committee is to report at the next sitting of Convocation in May. Men undertake to modify God's commandments. The violation of these sacred laws is frequent enough without widening the breach. The Dean is said to have announced that the form of abridgement he will probably suggest is that the ten commandments be abbreviated to read: "Thou shalt not covet." We like that. It is simple, yet obscure, brief in words yet vast in comprehension. It hits the socialists, who are always coveting something or somebody. We do not see how it fits all the commandments; but our early education was upon the old beaten path, not along the cultured walks of modernism. Our Lord Himself did not undertake to modify or abridge the law. He came to fulfil it. The old commandments have been the moral bulwark of many a generation. It is a dangerous thing to attempt a change. They affect seriously the first principles of morality and the sacred relations which bind men to God and to one another. Their authority, that of God Himself, and the confirmation of Our Blessed Lord, is too much to be respected that anyone or any institution should venture to touch them. Their sanction calls for reverence and their history for respect.

VERY UNSEMLY. Although it is not our special business we will take the liberty of remarking with Rev. R. E. Knowles, who in Knox church, Galt, Ont., on the 23rd February, turned his pulpit into a political platform. The rev. gentleman said: "I think we as a nation have much more to lose than the Americans, but, of course, there are many things to be considered. The one thing we should demand is plenty of time and consideration, lest we should now kick over the national pail that it has taken us forty years of commercial conflict with the republic to make so full that it surprises them even more than it does ourselves." It may not be considered out of place for a clergyman to hold strong views on the political controversies in the Dominion—while he may at times in public places be at liberty to proclaim the political faith which is in him—it will be deemed by the man on the street a poor brand of Christianity which permits a clergyman, the matter of faith and morals not being at stake, to bring into his pulpit a discussion, oftentimes violent and ill-reasoned, of the questions which stir the body politic. We do not wish to pronounce upon the merits or demerits of Mr. Knowles' discourse so far as reciprocity or non-reciprocity is concerned, but we think all good Canadians will agree with us that the pulpit is no place for the discussion of such topics. Were Catholic priests ever guilty of such misconduct the welkin would ring with cries of "Popish Aggression," and Rome and Romanism would receive a lashing in every Protestant pulpit in the coun-

try. But in this connection we may say that the situation would be different. The dignitaries of the Catholic Church have real power, but it is always used with discretion, while the pronouncements of the average non-Catholic preacher are ignored, and frequently forgotten as soon as the service is over.

A WARM RECEPTION. To the new Archbishop of Ottawa the manner in which he was welcomed on the occasion of his enthronement must be a source of genuine gratification. Rome had decided what should be done when the vacancy was made by the death of the distinguished Prelate who had so long and so scrupulously performed the duties of that exalted station. Priests and people hailed the new incumbent of the Archiepiscopate with acclamation. He will have all their love and all their loyalty and obedience, and everything bids fair for a prosperous era for the Church to that extensive territory surrounding Canada's capital. Most Rev. Archbishop Gauthier brings to his onerous charge a nobility of character, a warm-heartedness, a love of justice, a manner of living characterized by saintliness, an abiding affection for all his flock, from the least to the greatest, which will be a benediction to his children as long as it is God's holy will to spare him. Long may he be spared to a people who will give him that generous measure of high regard which he enjoyed in the Archiepiscopate of Kingston. Such is the heartfelt wish of the CATHOLIC RECORD.

NOTES AND COMMENTS. GREAT BRITAIN and the United States are making heroic efforts these days to excommunicate from their respective boundaries. The instinct of self-preservation impels rejection of elements so big with menace to the peace and stability of the body politic. Yet the organs of public opinion of both nations applaud the work of these same elements in Italy, Portugal, France and Spain. The "undesirables" of England and America are "martyrs to Liberty and Free Speech" in the Latin lands. And the Church is the "oppressor" of them all! There is nothing like Consistency!

OUR CONTEMPORARY, America, makes some sage reflections upon the population question in New York. Ten years ago Italians in that city numbered about forty thousand; now they are more than half a million. It is estimated that during the past year twenty-one children were born to every thousand American wives, while to the same number of Italian wives were born one hundred and seventy-five. And a similar tale might be told of other nationalities domiciled in the great cities. In the face of so indubitable a reality what becomes of the boast of "Anglo-Saxon" pre-eminence in the Republic? Before the inexorable logic of the birth-rate it goes down like grain under the scythe of the reaper. Puritan New England has practically ceased to be, and the old mercantile community of New York is following fast into the same untimely tomb. The law of God and of nature are alike inexorable; so, moralize upon the decrepitude of the Latins and boost the Methodist mission in Rome!

WE HAVE been asked to express an opinion as to the merits of the new well-known volume of Canadian verse entitled "Songs of a Sourdough." As to its literary qualities opinions will differ according to the standards or ideals of the reader, or their diverse points of view. That the volume is as a whole a virile and striking piece of work, and depicts with great vividness certain phases of life in the Yukon country few will be disposed to deny. But that it is, in any real sense of the word, literature, may well be doubted. It seems to us the prostitution of a great gift, in either art or letters, to lend it to the delineation of scenes and objects that can only sicken and depress. If art has a mission (and who can doubt it?) it is to hold aloft an ideal for the emulation and edification of men, to lighten the dark places, and to beat down the obstacles that impede progress to the higher life. Where it fails, to do this it falls short of its own counter to its mission and forfeits its claim to the allegiance of mankind. Judged by this standard how shall we rate "Songs of a Sourdough?"

WE LOOKED over the book when it first came out and were conscious of a feeling somewhat akin to disgust and amazement when told that it had had instant success. It has now gone through several editions and has, we believe, been heralded abroad as "typical Canadian poetry." Its author has, in some quarters, been elevated to a pedestal by the side of Kipling—an honor questionable enough at the best. For while it has been claimed for the author of "Barack-Room Ballads" and "Soldiers Three" that as the apostle of force and brute strength and the laureate of jingoism he is entitled to the topmost rung on the ladder of fame, there are those who can see in him only the personification of that materialism which threatens in these latter days to engulf the things of the spirit and to make of man a mere cog in the wheel of "progress." But, this aside, Mr. Service may at least make some claim to having hit upon a Kiplingesque note in his rhymes of the Yukon, and, like his master, to have uncovered to the popular gaze some of the reeking sores of the underworld.

THE GREAT mistake of career was his imputation of the Catholic priest, though particular Father (afterwards Newman. Truth for its

SINCE HAVING had our attention drawn to the book again, we have found it through from cover to cover of its first impressions deeper and intensified. It is conceivable that matter of the book might, in quarters, or to students of such serve some useful purpose. But, shrine in popular verse an apothecary of the unclean—and this we call "Songs of a Sourdough"—to be a questionable title to either immortality or the passing blare of the multitude. The book, in our opinion, reeks from beginning to end of the abnormal and the depraved, heroes and heroines are the victims of scourings of civilization—the blare down debauchee and the bed-curtain—and its burden the blare lies and obscenities of the miniature dance hall. That such a book should be admitted knowingly to the inner sanctum of the home or put within the reach of the young and innocent is, we have said, unthinkable. Yet, it is, it may be found upon the living-room table of many a home. If this is surprising to more so to find that the editor's name bears the imprint of the Book Room Rev. William Briggs, fact alone has, we presume, been the book's passport to many family elements of commercial success considerations are, in that quarter, overlaid, seems a reasonable one.

A CORRESPONDENT calls our attention to a dispatch which appeared daily papers a few weeks ago, effect that when on a recent visit the State Chaplain of Kansas, the Senators to join with his recitation of the Lord's Prayer might were told to respond. Later, we were told, (the Chaplain) internal having distributed a legislators copies of the Book of Prayer, fully half of the were able to respond to the renewed invitation to pray. Inference, we are asked, is to from this incident? One, at obvious. It is that though the of these pious lawmakers are attached to one or other of the flourish like the corn in the Western States, and, in that contribute of their wealth to pagation of Protestant liberty, lightenment among the heathen as add—in Catholic lands, a spiritual condition is a horse color, into which, as we are reminded, it would be imper equire. Their religion, so may be said to have any, summed up in hatred of the the chase after the almighty And it would not be at all if the Kansas incident duplicated in some deliberate in Canada—school boards for The story told of a former member of the Toronto Public Board, though somewhat rather pointedly indicates there not dissimilar to the assembly. The proposal to use in the schools the scriptural readings, known as the "Ross Bible," was met zealous educator with the exclamation: "We don't want extracts; we want the whole Bible." He and the Kansas have much in common.

ANOTHER CORRESPONDENT reading "Westward Ho!" which had been recommended to his niece English lady," puts a queries to us in regard to it. He would to answer them as possible. Charles Kingsley's clergyman of the Church of pronounced evangelical, or proclivities, and with a pronounced antipathy to the Church. He wrote a number novels, which were made the spleen in this latter best known are "Hovershaw" "Westward Ho!" and "H latter being a violent upon the memory of a servant of God, St. C of Alexandria, a name rever Christians of all shades of the most eminent of the of the Church. In "Hy Cyril is interpreted as a of that "ecclesiasticism" did not understand and lat ly. As to "Westward Ho!" is apparent to the most and it is unnecessary, there large upon it here. It Kingsley was not "a broad (a term often misused) the vate life he is said to have kindly and benevolent dispa tain it to that, according he sought to befriended the troduced.

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SINCE HAVING had our attention drawn to the book again, we have found it through from cover to cover of its first impressions deeper and intensified. It is conceivable that matter of the book might, in quarters, or to students of such serve some useful purpose. But, shrine in popular verse an apothecary of the unclean—and this we call "Songs of a Sourdough"—to be a questionable title to either immortality or the passing blare of the multitude. The book, in our opinion, reeks from beginning to end of the abnormal and the depraved, heroes and heroines are the victims of scourings of civilization—the blare down debauchee and the bed-curtain—and its burden the blare lies and obscenities of the miniature dance hall. That such a book should be admitted knowingly to the inner sanctum of the home or put within the reach of the young and innocent is, we have said, unthinkable. Yet, it is, it may be found upon the living-room table of many a home. If this is surprising to more so to find that the editor's name bears the imprint of the Book Room Rev. William Briggs, fact alone has, we presume, been the book's passport to many family elements of commercial success considerations are, in that quarter, overlaid, seems a reasonable one.

OUR CONTEMPORARY, America, makes some sage reflections upon the population question in New York. Ten years ago Italians in that city numbered about forty thousand; now they are more than half a million. It is estimated that during the past year twenty-one children were born to every thousand American wives, while to the same number of Italian wives were born one hundred and seventy-five. And a similar tale might be told of other nationalities domiciled in the great cities. In the face of so indubitable a reality what becomes of the boast of "Anglo-Saxon" pre-eminence in the Republic? Before the inexorable logic of the birth-rate it goes down like grain under the scythe of the reaper. Puritan New England has practically ceased to be, and the old mercantile community of New York is following fast into the same untimely tomb. The law of God and of nature are alike inexorable; so, moralize upon the decrepitude of the Latins and boost the Methodist mission in Rome!

WE HAVE been asked to express an opinion as to the merits of the new well-known volume of Canadian verse entitled "Songs of a Sourdough." As to its literary qualities opinions will differ according to the standards or ideals of the reader, or their diverse points of view. That the volume is as a whole a virile and striking piece of work, and depicts with great vividness certain phases of life in the Yukon country few will be disposed to deny. But that it is, in any real sense of the word, literature, may well be doubted. It seems to us the prostitution of a great gift, in either art or letters, to lend it to the delineation of scenes and objects that can only sicken and depress. If art has a mission (and who can doubt it?) it is to hold aloft an ideal for the emulation and edification of men, to lighten the dark places, and to beat down the obstacles that impede progress to the higher life. Where it fails, to do this it falls short of its own counter to its mission and forfeits its claim to the allegiance of mankind. Judged by this standard how shall we rate "Songs of a Sourdough?"

WE LOOKED over the book when it first came out and were conscious of a feeling somewhat akin to disgust and amazement when told that it had had instant success. It has now gone through several editions and has, we believe, been heralded abroad as "typical Canadian poetry." Its author has, in some quarters, been elevated to a pedestal by the side of Kipling—an honor questionable enough at the best. For while it has been claimed for the author of "Barack-Room Ballads" and "Soldiers Three" that as the apostle of force and brute strength and the laureate of jingoism he is entitled to the topmost rung on the ladder of fame, there are those who can see in him only the personification of that materialism which threatens in these latter days to engulf the things of the spirit and to make of man a mere cog in the wheel of "progress." But, this aside, Mr. Service may at least make some claim to having hit upon a Kiplingesque note in his rhymes of the Yukon, and, like his master, to have uncovered to the popular gaze some of the reeking sores of the underworld.

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A CORRESPONDENT calls our attention to a dispatch which appeared daily papers a few weeks ago, effect that when on a recent visit the State Chaplain of Kansas, the Senators to join with his recitation of the Lord's Prayer might were told to respond. Later, we were told, (the Chaplain) internal having distributed a legislators copies of the Book of Prayer, fully half of the were able to respond to the renewed invitation to pray. Inference, we are asked, is to from this incident? One, at obvious. It is that though the of these pious lawmakers are attached to one or other of the flourish like the corn in the Western States, and, in that contribute of their wealth to pagation of Protestant liberty, lightenment among the heathen as add—in Catholic lands, a spiritual condition is a horse color, into which, as we are reminded, it would be imper equire. Their religion, so may be said to have any, summed up in hatred of the the chase after the almighty And it would not be at all if the Kansas incident duplicated in some deliberate in Canada—school boards for The story told of a former member of the Toronto Public Board, though somewhat rather pointedly indicates there not dissimilar to the assembly. The proposal to use in the schools the scriptural readings, known as the "Ross Bible," was met zealous educator with the exclamation: "We don't want extracts; we want the whole Bible." He and the Kansas have much in common.

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