

The Catholic Record

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LETTERS OF RECOMMENDATION. Apostolic Delegation. Ottawa, June 13th, 1905.

Mr. Thomas Coffey. Dear Sir:—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and above all, that it is imbued with a strong Catholic spirit.

Yours very sincerely in Christ, DONATUS, Archbishop of Ephesus, Apostolic Delegate, UNIVERSITY OF OTTAWA, Ottawa, Canada, March 27th, 1900.

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, JULY 5, 1918

HIS LORDSHIP BISHOP FALLON LEAVES FOR EUROPE

The Catholic Tours of Chevalier John J. McGrane have grown into what might be called a regular educational institution for Catholics of this continent.

Mr. McGrane has afforded Catholics of all walks of life the opportunity of enjoying the broadening and educational influences of travel under the most favorable and pleasant conditions.

Although most places of historic interest in Europe have special interest for Catholics, the famous shrines receive particular consideration in mapping out the Catholic Tours.

So distinctively Catholic are their itinerary and atmosphere that they are frequently referred to as pilgrimages.

Mr. McGrane was made a Knight of St. Gregory by our Holy Father the Pope, who signified his wish that each tour or pilgrimage should be under the direct and personal supervision of a Bishop.

This year the Bishops in charge were Mgrs. Schrems of Toledo, Grimes of Syracuse, Fallon of London, and Tihen of Lincoln, Neb.

The first two left America in April and May; the last under Bishop Tihen will start on July 10th.

The one under the charge of our own revered Bishop Fallon left New York on the Carpathia on July 2nd.

It is, perhaps, unnecessary to point out that arrangements are made and the tours advertised a considerable time in advance.

Pamphlets describing the pilgrimages of 1918 were distributed six or seven months ago.

We mention the fact as, a short time ago, an item in La Presse stated that His Lordship Bishop Fallon was summoned to Rome on account of a recent abortive libel suit in which, according to the veracious informant of La Presse, a French-Canadian priest had secured damages in the civil courts against the Bishop.

Our readers will recall that the priest in question, who withdrew the case, was not a French-Canadian.

The other statements in the article were equally baseless and misleading. Investigation into rumors regarding the diocese of London does not usually precede their publication in certain papers.

Where the facts are known such rumors are received with a smile of amusement or pity.

The priests and people of London Diocese as well as his many warm friends throughout Canada and the United States will heartily wish His Lordship Bishop Fallon Godspeed on his well-earned holiday, and will pray for his safe return to prosecute with renewed vigor the many important works he has already initiated; and in still other ways serve the cause of God and country with the energy, enthusiasm and single-mindedness of purpose that have characterized his whole career.

As it is impossible to be saved without devotion to Mary, so likewise it is impossible to be lost when one loves, honors and confides in her as her child.

Secret kindnesses done to mankind are as beautiful as secret injuries are detestable; to be invisibly good is as Godlike as to be invisibly evil is diabolical.

IMPROVE THE PUBLIC SCHOOL COURSE

While there is nothing of more universal or vital interest than primary schools, and while under our system of government with a responsible Minister of Education the people through their representatives are supposed to control and direct the course of public instruction, there is perhaps no department of government where public opinion exerts so little effective influence.

One reason for this anomalous condition is that people generally consider the question so technical that only experts can discuss it intelligently; another is the effect of the stupid and conceited self-praise in which we have indulged for a generation or two with regard to our educational system and all that pertains thereto.

The general mental attitude thus leaves us more prone to indulge in useless and impertinent comments on the school system of Quebec than to intelligent or constructive criticism of our own.

We were glad, therefore, to see the Globe comment editorially on the fact that only an insignificant proportion of the school population now takes up fifth class work, a condition which contrasts unfavorably with the time when "there were in the rural schools of this Province well attended fifth classes doing excellent work." And the Globe goes on to say:

"Anyone who examines the course of study for public school fifth-form pupils will see that it is not expecting too much of children of fifteen to have gone through it with very helpful thoroughness, and therefore it is of the utmost importance to get at the reason for the wholesale exodus of pupils from the public schools after they complete the fourth-form work. To those acquainted practically with the situation the most potent cause is the high school entrance examination. Instead of being, as originally intended, a 'high school entrance' test it has taken firm root in the public mind as a 'public school leaving test.' Only a small percentage of those who pass the entrance examination ever attend any high school, and a much smaller percentage ever attend more than one year. Add to those who pass the entrance the large number who try and fail, and the still larger number who never try the examination at all, and the conclusion is absolutely unavoidable that the high school entrance examination is responsible for the virtual disappearance of fifth classes from the public schools, and that it is vain to expect their restoration until some other method of testing the fitness of would-be high school pupils for a high school course is provided to take the place of the present blighting entrance examination. The amount of injury it has inflicted on the past generation of pupils is both incalculable and irremediable; all the more reason why its power for the infliction of further evil should be abolished. That can be accomplished now only by the abolition of the examination itself."

The fact that our boys generally leave the primary school before getting all that the school has to give them is notorious, and it requires no expert knowledge to recognize the fact or to discuss its significance. With the Globe's opinion that the High School Entrance examination is "the most potent cause" of this regrettable state of affairs we cannot agree. The case is much worse than the Globe seems to think. The exodus from the primary school after passing the Entrance Examination is not nearly so alarming as that which takes place before the Entrance standard is reached. The fact that statistics show the number of pupils in the second, third and fourth forms is practically the same by no means shows that most of the primary school pupils take the Entrance Examination or even the Entrance work. The fourth form consists of two grades, the junior fourth and the senior fourth. It is the senior fourth that is the Entrance class. To those acquainted practically with the situation it is no news that there is a great exodus from the schools before the Entrance class is reached. "The high school entrance test" is not by any means considered as a "public school leaving test" in any true sense. Nor is it true that "only a small percentage of those who pass the Entrance examination ever attend any high school." That of those who do enter the high school, a large proportion leave before completing any useful course, is unfortunately true, but this is quite another matter, one which raises the whole question of secondary education. How the abolition of the Entrance examination is going to help the situation is difficult to see. There is a tendency, however, to explain the unsatisfac-

tory conditions both of primary and secondary education by making a scape-goat of the high school entrance examination. Nevertheless it is an encouraging sign that practical discussion of educational problems tends to replace complacent self-laudation.

We have already pointed out, but for very different reasons from those given by the Globe, that the Entrance examination as such is hurtful to primary schools and accounts in some measure for the exodus of pupils before finishing the primary course. There should be a public school leaving examination obligatory for all primary school pupils; those who left school before passing it would then, by the very fact, proclaim to all whom it might concern that they had not completed their primary course. Now a great many who do not intend to enter the high school look upon the last and best year of the public school course as unnecessary if not useless for them. There is a good deal in a name. In so far as the High School Entrance is recognized as a certificate of having made the primary course with reasonable thoroughness, it is of course useful to those who have taken the examination. The Public School Leaving, whether or not of a higher standard than the present Entrance, would serve the same purpose, and would be free from the suggestion that it is of very little use unless one desires to enter a High School. Parents, teachers, inspectors, Education Department, the general public, prospective employers, trustees and all others concerned could and would co-operate to make it the general rule for pupils to remain at school until they had passed the leaving examination, which would be at once an evidence of their having completed the primary course, and of their fitness to enter upon the secondary if they so desire.

AN EXPLANATION. A correspondent enclosing the following clipping from a Catholic paper asks for an explanation:

"A Rome report says that Pius X. is now reckoned as the 259th successor of St. Peter, and that he directed the doubtful Popes Boniface VI., Boniface VII., John XVI. and Benedict X. to be suppressed in the list of Popes, so as to remove any historical doubt as to the Apostolic succession."

Enclosed also was a comment from a Protestant paper, but as no comment could make the item quoted more grotesque, we shall attend only to the passage quoted. It is only fair to say that it was the scissors and paste-pot editor, or whoever, for the time being, may have replaced him, that is responsible for the appearance of the absurd item in the columns of a Catholic journal. The item, which, with various minor embellishments, appeared in different papers, arose from the statement given to the press by some unknown and irresponsible person that the *Annuario Pontificio* had this year omitted from the list of Popes the four names mentioned. Some newspapers volunteered the information that the popes who bore these names were so disreputable that Pius X. ordered their removal from the official list; others, who could not bring themselves to accept such a yarn, gravely stated that the elimination of the names was due to the researches of modern historians. And so on. But we confess that we had never before seen the statement that the list was expurgated "so as to remove any historical doubt as to the Apostolic succession!"

As a matter of fact the *Annuario* of 1913 simply reproduced the list of Popes as published by Benedict XIV. in 1715; and in that list the said four names did not appear. Nor are they found in what may be called the official series of Papal portraits in the Church of St. Paul's outside the walls. No competent Catholic historian ever included the four "missing" Popes, with the exception of Boniface VI., in the catalogue of the successors of St. Peter. Whether or not Boniface was really Pope or not during his brief pontificate in 896 is a question for historians to determine if research is ever able to throw additional light on the scanty and obscure details that are now known to us about him.

We should imagine that a well-instructed school-boy would laugh at the idea of the apostolic succession being involved in such a question. However, we have often found it useful to take a similar event in the civil order where religious bias is absent, for the purposes of illustration. In the history of England there have been times when rival claimants dis-

puted the title to the crown. Confusion and war often resulted; but whatever inconvenience and doubt may have existed at the time, we at the present day have no doubt as to who is king of England. It is claimed by some, whether with any good reason or not does not matter, that Samuel J. Tilden should have been the rightful president of the United States when Rutherford B. Hayes was fraudulently substituted for him. Does that alleged fact, and for the sake of argument we shall assume it was a fact, affect in the remotest degree the authority of President Wilson?

There have been troublesome times in the history of the Papacy; Popes and anti-Popes disputed the right to act as Head of the Church; there were cases when it was difficult to decide which was the rightful Pope. Such questions now have only an historic interest. We know that the successor of St. Peter at the present time is Pius X. May God preserve him, and earth and heaven be glad to see him, and deliver him not unto the will of his enemies.

"However much," says the Tablet, "historians of the future may be able to rectify the Catalogue of the Popes, one thing is certain, and that is that the *Annuario Pontificio* of 1913 did not even attempt such a task. Neither for scientific nor for any other reasons did it beg, borrow or steal any names to add to existing 'official' lists; nor, on any pretext whatever, did it expunge any names already appearing in them. Rightly or wrongly, it simply reproduced an official list that had been issued nearly two centuries ago. As far as the *Annuario* is concerned, St. Peter has not been robbed of any of his successors, whether they have been good, bad or indifferent; nor has any effort been made to render their godly company more respectable by the expulsion of any of its members."

"MONKS ON STRIKE TO GET TROUSERS". Under this fearsome headline the papers have told of a strike in St. Michael's Monastery at Maikop, in the Caucasus. "Father Ambrosio, the head of the monastery," we are told, "refuses to grant the demands of the strikers, and the services have consequently been suspended. The bells are silent and the cloisters forsaken." Many other interesting details are given with headlines, sub-headings, and other devices of the headliner, all occupying a generous allowance of space.

No hint, however, appears that the monks in question are Orthodox and not Catholic.

We read this item in a Toronto paper that gave no space at all to the conversion to Catholicity of the Anglican monks of Caldey Island, or of the Anglican Sisters of St. Bride's. Curious, is it not, how valuable space is at times, and how prodigal we can be with it at other times.

WANT OF DIGNITY IN THE PULPIT. Rev. W. C. Riddiford preached in the Egerton Street Baptist Church last Sunday. A report of his deliverance appeared in Monday's Advertiser and one of our subscribers sent it to us with a request to enter the lists of controversy with the reverend gentleman. We positively decline to do so. There are clergymen and clergymen in the sects. With discreet, well-meaning Protestant preachers who are trying to do good according to their lights, we are always ready to hold converse upon matters controversial, but with the class to which Rev. Mr. Riddiford belongs we desire to remain silent. He will be appraised at his proper value by those who read his worse than intemperate deliverances. We will quote a few of his sentences: "They (the Catholics) say there are certain sins which are not cleansed except by baptism and purgatory. Baptism never saved a soul." "There was no scriptural authority that he could see for the practice of proclaiming a fast on Friday." Just here we may say that neither is there any scriptural authority for the building of the Grand Trunk Pacific Railway. Rev. Mr. Riddiford continues: "I don't believe there is any more religion in codfish than in beef-steak; honestly I don't." "The Catholic Church says we will give the laity a little water and let the priest drink the wine." "As for addressing prayers to the Virgin Mary he would much rather offer prayer to his departed mother, as he knew her. I believe my mother was as good a saint as Mary ever

was." "Rome says to her priests, 'don't you dare marry.' And then they call them 'Father.' I can't understand it." Much more of a similar character did Mr. Riddiford preach to his congregation. Not blameless is the ill-trained reporter who would supply such copy to his paper. It may be, however, that the copy was supplied, as is often the case with a certain class of preachers who revel in printers' ink. When a man ascends what is called the Christian pulpit his auditors should expect from him the utterances of a scholar and a gentleman. Too often, alas! this is not the case. The language used by Rev. Mr. Riddiford is not that of a gentleman, and his arguments not those of a scholar. For the general good of Canada we hope the class of preachers represented by Rev. Mr. Riddiford will constantly grow smaller.

GOOD APPOINTMENTS. Official announcement has been received that Mr. John O. Dromgole, barrister, of this city, has been made County Judge of Essex, and Moses McFadden, K. C., County Judge of Sault Ste Marie. Canadians have reason to be gratified with the knowledge that all our governments, whether Liberal or Conservative, exercise the utmost care in the selection of legal gentlemen to occupy seats on the Bench. In the history of the country few mistakes have been made in this regard. We know Judge McFadden of Sault Ste Marie by reputation. We feel confident that his appointment will be a most popular one and that he will be an honor to the bench. We have been intimately associated with Judge Dromgole of London during many years. We have known him as a high-minded Catholic gentleman, respected and admired in every circle in which he moved. As a lawyer he ranked very high and he will bring to the bench a legal lore that will stand him in good stead. To both these gentlemen the CATHOLIC RECORD sends heartiest congratulations. That they will occupy a high place amongst the judiciary of Ontario no one has the least doubt.

CHURCH ADVANCEMENT. If we may make use of a commercial expression, we have no hesitation in saying that this is the "growing time" for the Church in the Diocese of London. Constant, earnest and prudent advancement in things pertaining to the spread of the Faith has been visible on every hand in this diocese during the past three years. Bishop Fallon's predecessors builded as well as they could in their day. But times have changed. This is Canada's century in matters of material advancement, and the Catholic Church in this portion of the vineyard as well as elsewhere marches onward to wit firm and steady step. The administration of Bishop Fallon stands out prominently in two regards, zeal guided by prudence. No action is taken for the erection of church buildings unless there is abundant evidence of the financial wherewithal to carry them to completion.

On the 22nd of June St. Anne's Church, Walkerville, was solemnly dedicated by His Lordship, who celebrated Pontifical High Mass. The sermon was preached by Rev. Father Griffin of Holy Rosary Church, Detroit. Bishop Fallon preached in the evening and a large class of children and adults were confirmed. This sacred edifice was built at a cost of \$85,000 and it has a seating capacity of five hundred. Rev. H. N. Robert, the parish priest, is recognized as a man of holy zeal in the service of God's Church and holds high place with his Bishop and with the priesthood of the diocese.

In the cathedral city, last week was also one of particular interest to Catholics. At 8 o'clock on Sunday morning His Lordship dedicated the new church of St. Patrick. He was also celebrant of the Mass. This parish will be in the care of the Redemptorist Order with Rev. Father McPhail as pastor. The Provincial of the Order was present on the occasion. This is a temporary structure designed to accommodate the Catholics of the east end until such time as the contemplated new church, which will be begun immediately, will be constructed. It will be one of the finest edifices in the city. The advent of the Redemptorist Order to London is looked upon by Catholics as a matter of very great importance. Their splendid work for the faith in other sections of the Dominion gives assurance that the progress of the Church in East London, where reside for the most part the industrial class, will be rapid and permanent.

In the north end of the city on the same day the Bishop of London dedicated St. Michael's Church, a large and splendidly constructed brick edifice capable of holding nearly a thousand people. In the formation of this parish Rev. James Hanlon, the parish priest, has given

evidence of rare constructive ability. A few years ago it would be considered imprudent to think of establishing a parish in that section of London, but to-day Father Hanlon has gathered about him one of the best and most zealous congregations in the diocese. Its growth is rapid and in a very few years the spacious edifice will be taxed to its utmost capacity.

In connection with this church there is being erected a school which will cost \$20,000, and it will be ready for occupation in September.

THE CATHOLIC RECORD congratulates His Lordship Bishop Fallon upon the wonderful success of all his undertakings. It cannot well be otherwise because he has earned and enjoys the esteem and confidence and love of a loyal priesthood and a faithful and generous flock.

CATHOLIC REVIVAL IN ENGLAND. Lecturing recently in New York the Rev. Vincent McNabb, the famous English Dominican, declared that the return of England to Catholicity was becoming more evident daily, and that the number of men of intelligence, influence and position who are coming into the Church was never so great as it is at present. Almost immediately, from Protestant pulpit and metropolitan press, went forth indignant denial. In the face of all this our readers may be interested in an article on the subject from the pen of Mr. L. G. Redmond-Howard, nephew of the Irish Leader, in the Dublin "Independent." To the average man and woman, says the writer, the words Whitefriars, Blackfriars, Canonbury, Bishopsgate, Abbey Mill, Monkswell, Abbot's Inn, and a thousand other names derived from monastic days, are merely a memory recalling perhaps a dim page of ecclesiastical history. They would be surprised if they were told that there was a new St. Edmond's, a new Whitefriars, in a word, that all these conventional and religious institutions they thought suppressed and exterminated have returned more powerful in some ways than ever, and that all over England to-day are monks living exactly the life of the monks in the middle ages.

Roughly speaking, about 370 houses were suppressed by Henry the Eighth in 1536, scattering about 20,000 members. To-day of convents for women alone, there are close upon 450, including religious institutions kept by nuns, and orphanages, in England.

The English Jesuits are, perhaps, the strongest of the orders. Their colleges, like Stonyhurst and Beaumont, in addition to being leading Catholic colleges, in point of architecture compare well with such historic institutions as Eton and Harrow, while at Oxford University they have their own private hall. The old Friars preachers are back again at Haverstock Hill in London, famous for its retreats every year while at Woodchester, in Gloucestershire, the largest of their six houses, can be seen exactly the same life as was lived in the old Monastery of Blackfriars, which lay between St. Paul's and the Strand, and which was used by Cardinal Campeggio for the great trial of Queen Catharine of Aragon, which survived in name when Shakespeare used its back yard for a theatre, and to this day in the bridge which spans the Thames there.

The White Friars, who gave their name to that locality just off Fleet street, have also survived, and the Carmelites are back again in Kensington. The Charterhouse, too, which is a corruption of the name of the chief monastery of the Carthusians—La Grande Chartreuse—is also a living reality. The old Austin Friars are back in Fulham, and the Canons of St. Augustine, whose chief house was St. Bartholomew's the Great, now number six houses.

So completely did Henry "reform" the monastic orders that, in 1556, when Mary tried to restore Westminster Abbey to the Order of Black Monks, she could only find a little community of fifteen monks to place under the last Abbot of Westminster, Dom John Feckenham. To-day, in England, they are once more teaching, praying, and building, as of old. Then there are the Cistercians, whose beautiful Abbey of Tintern, on the Wye, is the best preserved of three hundred houses they formerly counted, and the Oratorians, Newman's Order, who boast the finest modern Church in London.

It is thus that the hand of time has undone the work of that zealot for pure religion, Henry the much married. COLUMBA.