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LONDON, SATURDAY, MAY 22, 1920

NORMAL SCHOOLS AND THE PRACTICAL TRAINING OF TEACHERS

During the past week the Legisla- is this: How shall the number of ture of the Province was treated to a trained teachers be increased, while somewhat lively discussion on the question of Education. A member of the Assembly, who was the leading ing cannot be lengthened, at least educational critic of the late Govern- not for all teachers. The question the Catholic born and bred this may ment, opened up the question by a naturally presents itself : Can it be vigorous attack on our present sys- made more efficient in the same time tem, with some suggestions of a con- or in less time? It is a common structive character. The burden of saying among School Inspectors that the suggestions offered tended to. the Normal-trained teacher has wards a demand for better training altogether too little practical trainfor teachers, and greater assistance ing; that he goes into school in the form of grants from the Legis. absolutely innocent of how to go lature to the Schools in the Province. about his work, and most likely has

It is pretty generally conceded that to fall back on the old methods that our teachers have not been sufficient. | were employed in his own schoolboy

ly trained, or it would prob- days. This follows naturally from ably be nearer the mark to say that the slavishly overloaded Normal they have not been properly trained. School program, and from the The statement was made that doc- attempt to do academic work during tors require a numbers of years' the Normal Course. It has been a training to fit them for their pro- common thing during the past ten fession while teachers were given or twelve years to require the candipermanent cartificates on a single dat, to write on some twenty-five year's training. This can hardly be or thirty subjects at the end of a regarded as fair or reasonable argu- nine months' course. Would anyment. There is no analogy between body expect a trained teacher to the professional training of a teacher come out of such a milling as this and what may be called the profes- would require? sional training for a doctor. The course given in a medical college properly educated-should have recorresponds more nearly to the ceived all his academic training-baintended not so much to educate the and school organization and manageteacher, as to qualify him for de- ment. He should have some idea of successfully laid down some thought an end, and he should have some contact with Roman Catholicism. must be given to the remuneration ide , of discipline and how to mainof the teacher and to the present con- tain it. But it must be kept ever in their churches, except once on a dition of the schools of the Province mindthatthis fitting the young teacher vacation when no Episcopal Church as regards teachers with any kind of for the work of the school room was accessible."

those who hold teachers' certificates. until 1870 when it was taken over The thoughtless theorists who proby the Basilians by whom it has been pound schemes for improved educaconducted ever since. Thus next tional conditions have always the Wednesday will witness the compleever-ready and ever-popular suggestion of a half century of successful tion to increase the grants .- to give work for higher education carried on more legislative aid to schools. But continuously by the Fathers now in there must be some limit to the charge. Our readers will remember assistance that can be given by the that during the present year Sand-Legislature even for so important a wich College was affliated with matter as education. The most that | Western University so that it begins should be demanded in this respect its second half century with enlarged -the most that can be reasonably hoped for in the future-is such

powers of usefulness and under the happiest of auspices. legislative assistance as would equal-His Excellency Mgr. Di Maria ize educational conditions through Dalegate Apostolic to Canada, has very graciously consented to honor out the Province. It does not appear reasonable that the City of Toronto, the occasion with his presence, and say, should receive large sums to encourage the great work, so nobly annually from the timber and sustained through the difficulties of mineral resources of Northern the past, to greater achievement Ontario, while the children of those under the more auspicious conditions who live in these remote districts of a future full of promise.

BISHOP KINSMAN'S ROAD TO

receive their education from teachers ROME who have no training because The reception into the Catholic the school section is finan-Church of Bishop Kinsman of the Procially unable to secure the serv testant Episcopal Church of America. ices of a properly qualified an off shoot of the Church of Eng. teacher. The teacher problem then land, was an event of greater importance than might at first sight appear. There is in America, as in at the same time the training is made England, a party of Anglicans who more efficient. The period of trainbelieve that the Anglican Church is seem a preposterous contention. But we must recognize that such a condition exists. Bishop Kinsman was the leader of this party in the United States ; and he has written since his reception into the Catholic Church a book entitled "Salve Mater," which is a revelation of the processes by which he was led to see the full light of truth.

> Another bishop, the Right Reverend Michael Francis Fallon, D. D., reviews the work of Bishop Kinsman. The pamphlet is published by the

Catholic Unity League of Canada, St. Peter's Seminary, London, Ontario. Catholics interested in the subject

may prosure this pamphlet from the address given above. How far Bishop Kinsman was from Catholic influences he himself tells

as quoted by Bishop Fallon : "The Roman Catholic Church." he The teacher-in training should be writes, " played no part in the world in which I was born and bred. . . No one whom we knew was a Roman Catholic. In our world the Roman whole education of the teacher- fore entering the Normal School, and Catholic Church did not exist, save academic and professional-than it his time in the Normal School should as a phenomenon in European travel, does to the Normal course, which is be confined to methods in teaching, a bogy in history, and an idlosyncrasy of Irish servants. . . I belon to a world in which the Roman Catholic Church seemed to be a negligible veloping the child mind and impart- how to organize hi: school and factor. . . I was sixteen or seventeen ing the knowledge that he has classify his pupils to his own satis. when I first saw the inside of a acquired before entering the Normal faction from the outsit, he Roman Catholic Church. My mother School. But before any plans for the should know that a lesson ought to and took me with her. . . For ten wished to go to Mass out of curiosity better training of teachers can be havia beginning and a middle and years after this (1895:1905) I had no

technical qualifications. During the cannot be acquired by reading books, discussion of the Towner bill in the attending lectures and writing exam convert in the fundamental doctrine The belief of the distinguished Catholic Church in South America. "As I had frankly expressed myself A Dr. Laird rehashes these calumnies merely confirmed my belief that the doctrine of the Real Presence, with Dr. Kinsman, Bishop Fallon remarks, resolved to apply this divine Eucharistic Adoration of Our Lord as a logically consequent duty, was text where its application was most " It occurred to me," writes Bishop members failed to understand it.' Kinsman, "that the practical thing was to know about the Roman As Bishop of Delaware this Catholic-minded Protestant found himself Church, not in South America or North Africa, but in North America especially close at home." describes : " Varieties in ritual never troubled. me; varieties in faith did. One of man directed his studies to the Caththe constant change of air and temperature in his administration of Bishop Fallon, by Dr. Laird's text : the present time the monetary re- In the proposed reorganization of sacraments. Of necessity he carries 'By their fruits ye shall know turn is perhaps the meanest paid in Normal Schools the same object can much of his atmosphere with him; them." The application of this divine but, as he finds himself now confirm ing a class prepared to look on the test of "Fruits" he thus describes : ceremony merely as ratification of vows which constitute the chief "I discovered a body of very pracsignificance of Baptism, and again on people. the same day confirming another class presented in expectation of receiving the seven-fold gifts of the standard of strict morality and affording practical training in the science of holiness, altogether admirable, and Holy Ghost; now celebrating the Eucharist in a church where priest SANDWICH COLLEGE Next week Sandwich College will Liberts its golden jubilee. Eucharistic Presence, again in one in Eucharistic Presence, again in one in eucharistic Presence, again in one in of which I had knowledge. How SANDWICH COLLEGE literature of my own religious body curious sign and suggestion of the I wished all Delaware boys and girls country, venerable for its age and death on Calvary; now in one in the famous for its long and faithful serv- which the Eucharist is the central could have the benefit of such in struction in morals, as I found propractical to suggest increasing the ices to the cause of Catholic educa- and customary act of worship, and vided for young Catholics. length of the Normal School course tion, was built by the Jssuits in 1855 again in another in which it is only salient feature of much of this teach as the only solution of the problem and opened by them as a college in an occasional, and rather tiresome, ing, as it is of Catholic pulpits, is its appendage to Morning Prayer-as he constant insistence on the sanctity of success in life that appeals to the that - the spirit of the world? ence to the Encyclical Letter of Pius of qualified teachers? There is no 1857. Upon the withdrawal of the undergoes these and similar changes denying the statement that we have Jesuits in 1859 it was conducted by of doctrinal and devotional temperabasis of personal and social moral-ity. . . I doubt whether any relisuch a problem,—a problem that the Basilians for a year, then by presents itself in two ways, in the Banedictines, and later by seculars. scarcity of teachers who have any Closed during the Fenian Raid and interview of teachers who have any closed during the Fenian Raid and interview of teachers who have any closed during the Fenian Raid and the contribution of the human heart to the perishable it ity. . . I doubt whether any reli-gious body teachers the sanctity of teachers who have any closed during the Fenian Raid and the perishable it is the human heart to the perishable it ity. . . I doubt whether any reli-gious body teachers the sanctity of teachers who have any closed during the Fenian Raid and the perishable it is the human heart to the perishable it is the human heart human heart to the perishable it is the human heart human heart to the perishable it is the human heart human he scarcity of teachers who have any qualifications, and in the inefficiency used as a barracks, it was reopened often, what does, and what doesn't rate Anglicans do not. . Against country as truly as it is ours.

and imperfect training of many of by Theodule Girardot who carried on the Church teach? I have never all the evils that threaten America been a "Ritualist" in the sense of by insidious undermining of the being dependent on, or attaching foundations of the home, there much importance to, externals. I is no stronger or more effective have always been able to use or dis-pense with them. But I have never Church. . . From all this it is been able to dispense with faith in the Sacraments as Divine Mysteries. attracted to the Roman Church. Given this, it makes no difference how plain a service is; without it, no mount of music and ceremony count for anything. The one thing as Bishop I wished most to do was to celebrate the Holy Eucharist for my people. . . I disliked to celebrate in an atmosphere of unbelief, and during my last two years avoided doing so.

THE CATHOLIC RECORD

That characteristic of the Church of England - comprehensiveness which many Anglicans glory in, that the only alternative. I remember toleration of all sorts of conflicting opinions and beliefs, was naturally a difficulty to the straightforward difficulty to the straightforward difficulty to the straightforward. honest mind of Kinsman. On the occasion of the Panama Conference. when the Anglican-or Protestant

Epiecopal-Church seemed to be con. fronted with the question of whether she was Catholic or Protestant, he wrote

" It is strange that a great religious body should frequently be perplexed as to its identity, and seem to be the ecclesiastical aphasia. victim of The root of the trouble lies in the constitutional ambiguity of Anglicanism; and until this be treated by some drastic remedies, we must expect frequent attacks of the same malady. The necessity of clearer definition of principles seems to be a branch of the Church Catholic. To forced upon us; and clearer definition of any sort ought in some way to add to the effectiveness of the . It is much to be Church desired that we get away from the old policy of trying to assent to everything, of trying to agree with everybody, even in cases of views directly opposed. The double wit-ness does not stand searching tests. Considered merely as policy, straightforwardness and sincerity are better than non-commital evasiveness and amiable duplicity. . have stated that a more definite declaration of principles either way would be a good thing for the Anglican Communion. . Many think the old easy going, non committal policy a good one. I don't. Many think it not desirable that there should be a clearer avowal of principles. I do. There is some ground for the charge that Applicanism is nondescript Christianity, neither fish, flesh, nor fowl, but a sort of bat in the ecclesiastical firmament, with a bat's proverbial limitations of vision." With regard to Anglican orders

Bishop Kinsman had come to the conclusion that at best they were schismatical, and that he was not justified in helping to "perpetuate an unnecessary schism." From this he proceeded to the position that Anglican orders are dubious, and he illustrates this curious doctrinal position :

"The official attitude of an Anglican Bishop conferring Holy Orders is therefore, " I perform this solemn ity whereby you may be admitted to minister in our churches : but as to what it is in itself or as to what you and others are to think of it, I have offlicially nothing to say. Though personally and privately I-and so knowing few Catholics and them very may you-hold Orders to be a Sacrament, officially I must treat them as doubtfully Sacramental, and marely urge them as non committally harm.

inculcating the highest

Church. . . From all this it is evident how strongly I was being Nevertheless I fought doubts by exposing myself to every influence that would steady me, cultivated people representing the best aspects of our Church work and avoided those who depressed me. . . I was fighting hard to keep my faith in Anglican Catholicity. In the Anglican Church I had been born and reared ; it had done everything for me:

should not give it up if I could Ultimately I came to see help. that for myself Romanism was Rome.'

But, as Dr. Kinsman himself writes, "the conceit of an Anglican dies hard, and the belief in a special divine mission of high Anglicanism harder still." Finally he had reached the goal.

He writes : "My opinions in regard to Roman

Catholicism passed through four good works which is revealed by the stages: it is not so had after all; it Annual Report of the Catholic quite good ; it is the best really thing I know; it is the Church Only when the last stage was reached was there genuine conversion. None

of the others, not even the third. compelled change of allegiance but at the last stage one's duty is obvious. If the Roman Communion is to be identified with the Catholic Church, one who believes in the Catholic Church must seek admission with no regard to terms. To believe in the Church is to trust it to know what is right. Unconditional sur render alone is possible. My attitude for a long time was that of an approv ing critic : I knew that, if conversion came, it must become that of a ponitant sinner-I have not been seeking personal happiness, or peace or usefulness. I have wished to be identified with the Catholic Church to which my life has been pledged. In having found what I to be the true Ark of Salvation. every personal wish is satisfied by reception into it. Presumably my active lifs ends ; but that makes no difference. It is certainly a great relief to exchange the task of trying to reform the Church-the necessary effort for all who hold my former point of view-for the simpler one of letting the Church try to reform me ! That seems a more reasonable way to view things."

Dr. Fallon closes his Review by complain. quoting Kegan Paul's words in the Had our forefathers growled and End of Wandering and expresses the grumbled in the same proportion plous wish that they apply with then, considering how much more ever-increasing force to Dr. Kins- they had to endure than we have, man :

"Day by day the mystery of the altar seems greater, the unseen world anything to grumble about, then it nearer, God more a Father, our Lady more tender, the great company of saints more friendly, if I dare use the word, my guardian angel closer to my side. All human relation. ships become holier, all human friends dearer, because they are explained and sanctified by lationships and the friendships of another life. Sorrows have come to grace to enter His Church, but I can were happier than we are, without bear them better than of old, and the blessing He has given outweighs unto the fair land wherein He has have.

half the money we make, and with THE K. B. S., or Knights of the them all. May He lead those I love not one tenth of the pleasures we Blessed Sacrament to be more explicit, has, we are given to under-Why were they? Largely because stand, got off to a good start in they knew nothing of the weakness Canada, if we may be permitted a of self-pity. They were not all the sporting phrase in such connection. time sorry for themselves. They It is some gratification to us to know did not whimper or whine. They that the publicity given to the move-Elsewhere in this is us of the considered it unmanly to complain of ment in these columns has contribu-CATHOLIC RECORD we publish the one's day's work; they were not ted in some degree to that happy Annual Report of the Catholic always looking for a chance to get circumstance. The more it is known Church Extension Society. It is or rid of some part of the day's work. and the more clearly its purpose is should be of great interest to every They were not envious of those who discerned the more it will draw Canadian Catholic ; for it shows just had higher pay or more possessions voluntary recruits to itself. Those who may have an idea that it is but In a word, they had the root of adding to the number of societies in

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And there are many non-Catholics the opposite; but to keep us excited who have come to realize that anxious, disturbed, and so to make it merely to pervert Ruthenian Catho. difficult for us to consider and reflect on the things which are God's. lics is not to make them good

Canadian citizens. Indeed it would If we were content, even for a be surprising if the religious zeal month, we might begin to give God which could sanction the devilish thanks and to bless Him for all we deception of bogus Masses held any have. Therefore it is the purpose of thing higher than the monetary Satan to keep us dissatisfied; to appeal for men of any origin with excite our self-pity ; to suggest to us enough Christian or even pagen that we are as worthy of being rich, virtue in them to serve as the or of having diamonds and autos, groundwork of good citizenship.

For considerations suggested by else; and that we are badly used the foregoing we feel that one of the when we have only ten or twelvemost valuable services to Church times as much as our fathers had.

and country rendered through the If we have to work hard, we fret instrumentality of the Catholic about it; and think enviously of Church Extension Society of Canada someone whom we suppose, someduring the past year was the foundatimes mistakenly, to have no need to tion of a school at Yorkton by the work at all. We regard it as a real English-spaaking Christian Brothers misfortune to miss some trifling of Toronto. No work that we know pleasure, a theatre, a trip, a dress, a. of should hold a higher appeal to suit, a danca. We feel like challengthe intelligence, religion and patrioting fate if we lose money ; and Cathism of Canadian Catholics ; no work, olics have even been known to if properly supported, is capable of wonder whether there is not somesuch fruitful development. thing weak in a religion which does And this is but one of the many not inspire them to feats of financial good works which is revealed by the success.

Nothing weakens the morale of a people like the love of pleasure. We are beginning to believe, we Canadians, that we have an unquestionable right to a continuous good time ; and that laws, customs, or prece-The condition of public society at dents, if they stand in the way of the present day presents some very that which we propose to ourselves striking contradictions. That the as the main aim in life, stand by that spirit of self-sacrifice is not by any fact condemned.

And when a people learn to be sel. proven by the deeds of the Canadian fish, they learn it well. Our forearmy in the War, supplemented by fathers of Spotland and Ireland, for the bravery and devotion of the instance, were poor; but all our ancestors were not poor. Go back far enough and you will find them But in daily life, in civil affairs, in well-to-do.

> History is like the tides on an ocean shore; and as the tides it shows ebb and flow. Humanity has never moved continuously in one direction. The people of Canada are today, on the whole, the most prosperous people on the earth. But shall we be always so? Or shall we suffer a reaction ?

Who knows? Our self love and self pity have brought us now to the: point where the necessity of working at all seems, to many of us, an intolerable burden. We talk of a six hour day, and we may soon talk of a thirty minute hour.

We pity ourselves too much.

they would never have spoken with. NOTES AND COMMENTS

out a complaint. For if we have REPLYING TO a feminine corresmust be that they never knew a pondent the editor of Stella Maria save : "You can always pray for a happy day.

Church Extension Society of Canada.

SELF.PITY

BY THE OBSERVER

means dead amongst us is amply

women who gave their dear ones

the pursuits of peace, there is an

evident weakening of the manliness

and sturdiness of our forefathers.

Emotion, of course, rules society

today; but that is not the worst of it,

the emotion is selfish in a very large

It is necessary for us to face the

truth that we are too much given to

whimpering. We complain too

readily; and the better off we come to

be, and the easier we find life to be,

the oftener and the more loudly we

proportion of cases.

cheerfully to the cause of freedom.

But is that so? On the contrary good thing. If you have your eye on they were happier than we are; your young friend don't forget that this is Leap Year." And to a young without telephones or taxis ; without Romeo similarly concerned he says ; hot water heat; without farm machinery; without fresh meats in "The age for courting is between fifwinter time ; without fashionably cut teen and eighty five." Who after me in abundance since God gave me clothes; without daily papers. They this need despair !

and money in the bank as anyone

House of Congress at Washington inations; he must have practical of the Real Presence in the Blessed instructive passages in the book tells over a year ago the statement was training throughout his whole Normal Eucharist is shown in this reference of the effect on Bishop Kinsman of made that there were some six hun- course, instead of being confined to to a difficulty he felt while still a the old, out worn calumnies on the dred and fifty thousand teachers in a set of model lessons. If it is student for the Anglican ministry : the Elementary Schools of the United thought necessary to lengthen the States and that two hundred thou-sand of these had never attended any certificates it ought to be done scruple was removed. The incident their fruits ye shall know them." training school. We are not so badly gradually, but the Second Class off as this in Ontario, but it need not Certificates, such as those issued at be denied that we have a large num- the present time, which qualify ber of schools in the hands of teachers teachers for the greater part of the the true doctrine of the Anglian sensible and most convenient. who have had no professional train- work in Elementary Schools, should churches, no matter how many of its ing. If the Normal School course is be obtained in the time required at lengthened to two years, as has been present.

suggested, how will that affect us ? One need be neither an educational We may get a number of batter expert or a prophet to predict that in a peculiar position which he thus trained teachers, but the number of lengthening the period and increasschools without trained teachers will ing the cost of preparatory training necessarily be immeasurably in- will defeat its own object by lessencreased. ing still further the number who are

For the time and money spent in willing to spend the time and money educating and training a teacher at to secure teachers' certificates. the country for any service in which be attained by eliminating largely or the least suggestion of culture is entirely academic study and devotrequired. Everything within reason ing the whole Normal period to the has been done by the Dapartment of practical training of teachers for Education during the past seven or their work in the schools. eight years to increase the salaries of teachers, so that no very great improvement in this respect can be

.

looked for in the immediate future. Salaries are not advancing now in a celebrate its golden jubilee. measure that is at all commensurate This institution, in our young with the increased cost of living.

Under these conditions is it at all famous for its long and faithful serv-

brought me to dwell !

THE CATHOLIC CHURCH EXTENSION SOCIETY

what is being done to aid, establish than they had.

or develop missionary work in Canada where the need is the human philosophy in them so far as the Church, and that there are greatest.

Sectarian proselvizing zeal sides that they were in far closer should disabuse their minds at once. amongst our fellow Catholic Ruthen. touch with things spiritual than we For, as already stated, the K. B. S.

For four years thereafter Dr. Kins- all bounds and outraged decency and ation of worldly advantages; and of the word at all. It is merely a truth. It will be remembered that they tried to place them in the way personal and quite individual adopthe most striking phases in the olic Church in the United States, in their efforts to seduce Ruthenian of their children. What a great tion of a certain style of life, and, as experience of an Anglican Bishop is and his mind was dominated, says Catholics from their religion par. Catholics from their religion per- thing it would have been for us if we are assured by the Knight verted Ruthenians were actually in. they had been able to hand down to Director, it would be a mistake to duced to put on a blasphemous us intact that sturdy, manly phil- attempt organization on corporate travesty of the Mass according to osophy which restrained them from lines. Therefore, one cannot be

the Ruthenian rite. Taough this self pity and gave them the strength deprived of his Knighthood because diabolical deception has, we believe, to endure with fortitude the ills they he will not take part in general Combeen abandoned, it serves to show had! For till the end of the world munions or devotions. These are tical teaching for all classes of the length to which these people are men will have ills to endure. Ours good things in themselves and not to disposed to go to accomplish their are not so great as theirs were; and be neglected or despised. But it is unholy designs.

There are many others who care selves; spend half our time in envy- he is free, an individual, and as such little for religion, but who are ing someone else; and are distinctly in no way connected or linked up intensely interested in the patriotic ungrateful for a lot in life which with others. In becoming a Knight work of Canadianizing the various would have seemed bliss to our he but pledges his word of honor to foreign elements that enter into the fathers and mothers.

composition of our citizenship. And What is the matter with us? more. in this the younger generation at We are touched with the spirit

least of these elements meet them of the world : that is what is The foreign extraction to learn the things of this world; and the pur- toral had this to say :

it concerns worldly things; and be- already enough of these and to spare,

1

ians, a few years ago, passed are. They had a reasonable appreci- is not a society in the ordinary sense

yet we are profoundly sorry for our. the essence of the K. B. S. idea that

live up to a certain ideal-nothing

ON THE general subject of frequent half way. Every consideration of wrong with us. And what is Communion, and with special refermarriage and of the home as the reasonably ambitious and energetic It is the undue, excessive attachment X. on the age for First Communion. impels these young Canadians of of the human heart to the perishable the Bishop of Leeds in a recent pas-

> "Many were startled by an innovathe institutions of Canada-their to promote that spirit is not to tion which seemed to be too daring satisfy us; for he wishes to do just to be prudent, and they wondere