

The Catholic Record

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Advertisement for teachers, situations wanted, etc. go into this column. Remittance to accompany the order.

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

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LETTERS OF RECOMMENDATION

Apollitic Delegation. Donatus, Archbishop of Ephesus. University of Ottawa. Ottawa, Canada, March 27, 1909.

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 faithfully in Jesus Christ, T. D. Falgout, Arch. of Larissa, Apoc. Deleg.

LONDON, SATURDAY, JULY 20, 1912

ST. PETER'S SEMINARY

The Rt. Rev. M. F. Fallon, D.D., Bishop of London, has, after mature deliberation, decided that his diocese shall have its own ecclesiastical seminary for the training of the diocesan clergy.

History informs us that even in the very earliest ages of the Christian era, it was the custom for each Bishop to have attached to his Cathedral Church a school where pious youths were educated and trained for the sacred ministry.

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In so acting the lay Catholics of the diocese will be but following in the footsteps of the priests, who, with the greatest enthusiasm, made a spontaneous and generous offering of material assistance at the recent retreat, held in Sandwich College, which indicated their deep sympathy with the proposal.

Ever since the days of Trent its legislation on this point has formed the basis of all the laws of the Church regarding the training of ecclesiastics. But of all the Popes who have lived since that time, none have insisted more on the vital importance of the training of the clergy than our present Holy Father and his immediate predecessor Leo XIII.

A MAGNIFICENT GIFT We have already referred in another article in this issue to the new ecclesiastical Seminary for the diocese of London which will be opened in this city in September by His Lordship Bishop Fallon.

Coupled with the material development, already begun, will come great progress in educational matters. This is by divine right, the special province of the Church. The duty of teaching all nations has been imposed upon her by Christ Himself.

Another motive which urged His Lordship to inaugurate this great undertaking, is the hope that it will help to develop vocations to the Holy Priesthood. The diocese is always in need of more priests.

The new Seminary, it is hoped, will remedy this deficiency. And when the needs of the diocese have been supplied, then London may have the honor and privilege of providing missionary priests for less favored parts of this broad Dominion and even for foreign lands.

The Seminary is starting under very favorable circumstances. The initial expenses will be very small. The Bishop's Palace, which is a very spacious building, can be easily remodelled so as to accommodate the eighteen students with which the Seminary will open next September.

His Lordship, Bishop Fallon will exercise an active, personal, supervision over everything connected with the new seminary. Under him the following staff of seven men, the priests of the diocese will help in the training of the young ecclesiastics.

Rev. John Vincent Tobin, S. T. L., B. C. L., Director and Professor of Ecclesiastical History. Rev. Denis O'Connor, S. T. L., B. C. L., Professor of Dogmatic Theology.

Rev. James Gerald Labelle, S. T. L.; B. C. L., Professor of Holy Scripture and Canon Law. Rev. Francis Joseph Brennan, S. T. L., Professor of Moral Theology.

Rev. Edward Lawrence Tierney, Professor of Sacred Liturgy. This newest development in Catholic education in the diocese of London has the hearty approval and the best wishes of the CATHOLIC RECORD.

We have before us The Ontario High School History of England, and it is pleasing to note the absence of that violent misrepresentation of Catholics as blood-thirsty tyrants, and the exaltation of the Reformers as saintly champions of liberty of conscience that marked the text-books when we were boys.

worthy of all praise this gentleman has deeded over to the Roman Catholic Episcopal Corporation of the diocese of London in Ontario what is without doubt the finest site obtainable in or around the city of London.

The gift, which is the most important thus far made to the Church in the history of the diocese of London, was entirely unexpected. It will without doubt not only bring the blessing of God upon the generous donor and cause his memory to be held in benediction by succeeding generations, but also, let us hope, will inspire other Catholics to the doing of similar acts of beneficence.

The CATHOLIC RECORD congratulates His Lordship Bishop Fallon and the diocese of London on the acquisition of this splendid property and desires to be the mouthpiece of the priests, the religious and the laity of the diocese in expressing the deepest and sincerest gratitude to the magnanimous Catholic gentleman who has given this truly princely gift for the glory of God and the perpetuation, in these parts, of the Catholic priesthood instituted by Jesus Christ for the salvation of the world.

NEW LIGHT ON HISTORY

Reference has already been made to the great service rendered to the cause of historical accuracy by Dr. Gairdner in his great work "Lollardy and the Reformation in England."

Moreover, it must be remembered that heresy at this time undoubtedly meant disloyalty. Before young Edward's death was known to the public Bishop Ridley preached at St. Paul's Cross that Mary was a bastard.

This is how the text-book speaks of Mary Tudor: "A sacred task remained to Mary. She must purge England of heresy. . . . Occasionally, in earlier times a heretic had been burned; now thirteen persons, two of them women, were burned in a single day. Two hundred and seventy-seven persons are said to have been burned in the reign of Mary, more than in this way during the previous history of England."

This is an improvement in the declamations against "Bloody Mary" of earlier text books, but we shall examine this later. Elizabeth is presented, also, without the halo of our school days.

"Elizabeth herself used rack and torture as no earlier sovereign had ever used them. The Roman Catholics, to crush whom she used such terrible penalties, declared that they were persecuted for their faith. Elizabeth and her advisers said it was for their treason, and religion was, in truth, so mixed up with politics that it was not easy to define the precise limits of each."

Well that is an improvement on the saintly Virgin Queen of our school days. But note the difference between religious persecution under Elizabeth and religious persecution under Mary. Mary's conscience impelled her "to crush the enemies of her faith."

Here at least are some real martyrs at last! Now if "religion was so mixed up with politics that it was not easy to define the precise limits of each," why not treat the religious persecution under Mary in the light of this fact as well as that under Elizabeth? Why leave the impression that under Mary Protestants suffered for conscience sake while under Elizabeth Catholics suffered for treason?

Religion and politics evidently were somewhat mixed before Elizabeth's time. Again the awful number of two hundred and seventy-seven victims under Mary is clearly set forth; while under Elizabeth "a good many" priests were executed. Prof. Greene again says of Elizabeth's persecution of Catholic priests:

"If we adopt the Catholic estimate of the time, (and he does not question its accuracy) the twenty years which followed saw the execution of two hundred priests, while a yet greater number perished in the filthy and fever-stricken jails into which they were plunged."

"A good many," indeed! So many that the two hundred and seventy seven under Mary seem not altogether unparalleled. At the end of the reign of Edward VI. Greene thus depicts the state of religion in England:

"Ecclesiastical order was almost at an end. Patrons of livings presented their hunsmen and game keepers to the benefices in their gift, and pocketed the stipend. . . . All that men saw was religious and political chaos, in which ecclesiastical order had perished, and in which politics was dying down into the squabbles of a knot of nobles over the spoils of the Church and the Crown."

"Moreover, it must be remembered that heresy at this time undoubtedly meant disloyalty. Before young Edward's death was known to the public Bishop Ridley preached at St. Paul's Cross that Mary was a bastard. The vile plot against her succession had religion for its ground work and pretext, and a restoration of the Edwardine religion was the secret object of Wyatt's rebellion, though it professed to be merely in opposition to the Spanish marriage and the danger of England being over-run by Spaniards."

"The revival of the heresy laws was, therefore, a mere necessity of the situation—a necessity regretted even at the time they were reimposed."

In our age and country when ranting ministers debase their calling by slandering the Church in this matter of religious persecution and repression a high school pupil might be taught the truth that under Mary as under Elizabeth "religion was so mixed up with politics that it was not easy to define the precise limits of each."

BY WHAT AUTHORITY

By English law a man may legally marry his deceased wife's sister. By the law of the Church of England such a marriage is invalid. At all events the latest edition of the Book of Common Prayer takes no notice of civil legislation legalizing such marriages and still retains the old-time prohibition. There are, of course, many ministers of the English Church who are "broad" enough to ignore a trifling *collisio juris* such as this; but there are others again who feel bound to follow the law of the Church of which they are ministers. They refuse to recognize such marriages as valid in the eyes of the Church even though they be legalized by Parliament.

marriage nor grant permission to the disobedient Catholics to receive Holy Communion. But with us the course of action is clearly defined. The authority of the Church is not only supreme with regard to spiritual matters but her decision is unequivocal.

One would naturally imagine that a decision would be handed down by proper and competent authority that would settle the matter once for all. But one would be disappointed. Such a one falls to grasp the vital importance of having a State Church "comprehensive."

"As regards the question whether a man who, under the existing law, weds his deceased wife's sister ought or not to be admitted to holy communion, no universal or sweeping decision has been or, I think, can be rightly laid down."

"No universal or sweeping decision has been or can be rightly laid down!" Why? It is a straightforward simple question. Does the Church of England recognize as valid such marriages or does she not? Yes or No? But such a straightforward pronouncement would sacrifice the essential "comprehensiveness" of a Church whose "authoritative" decisions must always keep in view the conflicting opinions and beliefs of her members.

A PROBLEM OF ELEMENTARY EDUCATION

In one of the Normal Schools of Ontario out of a total of one hundred and fifty student-teachers enrolled, four were men, the rest girls. We have not taken the trouble to ascertain the exact figures for the whole province as the fact is well known that the teaching profession, in so far at least as elementary education is concerned, is passing entirely into the hands of women.

"The power of constant involuntary suggestion and association is something no thoughtful person will feel inclined to deny. Those of us who were fortunate enough to have a teacher whom they could admire as a man, will recall how often they were inspired with the desire of many achievement, with contempt for what was unmanly by the teacher's words and example. The suggestion, the impulse, the influence, the atmosphere is different for boys when the teacher is a man—a manly man."

Emerson says: "You send your boy to the schoolmaster but it is his schoolmates that educate him." If that be true, (and if there be any difference of opinion it will be only as to the degree of influence exerted by the schoolmates,) this education takes place outside the classroom or the playgrounds. Not physical exercise alone, but standards and ideals are here learned. Obviously the female teacher's influence in this important department of school-life is very small, while a man may render here as effective service to real education as in the classroom.

The problem, for various reasons into which we need not enter, seems well nigh insoluble. But for Catholics there is a solution. The teaching orders of women have proved themselves superior to the lay teachers. May we not hope that the teaching brotherhoods may so develop that our Separate Schools may be saved from the all-pervading feminizing influence that is causing so much anxious concern to thoughtful observers of the present condition of elementary education?

CRITICS OF THE PRIEST

A reader of the RECORD in far of Louisiana makes complaint to us about the conduct of his parish priest. The sum and substance of his charge is that his spiritual guide too frequently mentions money matters in the pulpit. On looking over our mailing list we cannot find this person's name. We take it therefore that he is a reader, and not a subscriber to the RECORD. We greatly fear our correspondent is a croaker or a critic, or both. He is one of the unfortunate attachments of almost every congregation. The man who complains continuously and bitterly about his parish priest laying it down as a duty that the members of his congregation should contribute in no niggardly manner to the support of the pastor and the carrying on of church work, is usually the man who is at the bottom of the list with the twenty-five cents at Christmas and Easter, who has a free seat in a pew at the rear of the church and who experiences a nervous shock when he puts a 5 cent bit on the plate. Such a man, too, is oftentimes generous in the bar-room, generous in the cigar store and generous to his own pampered self in the genteel furnishing establishment. He hesitates not, too, to take in places of amusement, from the nickel picture show to the grand opera, and regularly every day absorbs all the nastiness in the yellow evening paper. We will say this young man receives a salary of \$20 per week. He gives to the world \$19.95 and 5 cents to the Church and then this 5 cent Catholic claims that he has a right to a voice in the management of church affairs and a right to have an opinion of his own and express it in regard to the conduct of his pastor. The indifferent, penurious, small-hearted Catholic is no acquisition to the Church. He has not the real Catholic spirit. Seldom or never does he go to see his pastor except once a year when he feels he must make his Easter duty. Altogether he is a poor specimen of a Catholic. Usually he is a past master on the intricacies of sport, more especially the baser sort, but could not answer the simplest question in the Catechism. If he ever knew he had forgotten the answer. We may be grateful we have only a few Catholics of this character, but a few are too many. But after all the croaker may have some little ground for his fault-finding. It would be strange indeed if one priest in a thousand could not be found who is too fond of a big bank account for his personal use—worldly-minded to a degree entirely unbefitting his sacred calling. There have been such priests from the beginning and there will be such priests until the end. Each case must be judged on its merits. Too often there is no foundation for such charges against priests. In any case the duty of an exemplary Catholic layman is very plain. He should take an active, constant and warm interest in his Church. He should be a support and an encouragement to his pastor instead of a stumbling block. True, the pastor may have his faults. It is our custom to expect that every priest should be a saint. If in his administration he goes beyond the bounds of prudence and gives scandal, his Bishop will deal with him. Taken all in all the priests of the Catholic Church are men who lead blameless and holy lives—whose purpose in forsaking the world has been the noblest and the highest—whose ambition is but to do the will of God and lead souls to heaven. In the accomplishment of his work there is a sad lack of helplessness on the part of some of the laity. To the careless, grumbling fraternity, loud of voice and parsimonious in their dealings with the Church, who imagine that because they call themselves Catholics their salvation is ensured, we would say: "Do not be too prone to criticize your priest. Help him. Be kind to him. Consider what he has sacrificed for your sake. How much do you sacrifice for him? In balancing the scale your side would perhaps make a sorry showing." These few thoughts are not penned by a priest but are the simple words of a layman to laymen, depicting conditions as he sees them.

THE LATEST FAD

Our contemporary the Globe, while strongly Liberal in politics has often-times given token of Conservatism in other fields. Once in a while, however, it falls from grace, more especially when dealing with the Church Universal. More than once it has mapped out a line of action directed against Catholic Church edicts which betrays the narrow type of Presbyterian training. Many a time the editor has penned an article which ran contra to the divine precept, "Do unto others as you would have others do unto you."

Let us have the case of a civil government trying to proclaim an open Sunday, and watch the persons and the Protestant journals put civil government in its proper place. Let us have any one of a dozen anti-religious laws which Socialists and Freemasons have passed in more than one country (and which they may one day pass in Canada if the loose ideas of Church and State authority expressed by the Free Press be carried by their logical conclusion), and for that time is not yet—you will see

particularly in the chief city of Ontario, for editors once in a while to say something not only unjust but unkindly of the Catholic Church and its policy. It would seem indeed as if an effort to promote the highest Christian ideals were not to be tolerated, if such effort pressed uncomfortably on the human side of our existence. To keep in good standing with their constituencies, the papers of Toronto are expected, once in a while, to proclaim their orthodoxy by publishing in the editorial or the news columns something which would leave the impression in the Protestant mind that the Pope and "Romanism" is not a good asset in the community. We are sorry to see the Globe writers veering in the same direction as the little Sim Tappertit who sits behind the fountain pen in the Telegram office. An article in the Globe of the 6th inst. astonished us not a little. "Romanism" aside, the editor has now but words of praise for the latest, sad in church work. In Mt. Claire, New Jersey, is Unity Church. What sect we know not. The Globe applauds its purpose to make it a "seven-day" instead of a "one day" church. Does our contemporary not know that from the beginning the Catholic Church has been a seven day church. But let that pass. What we wish to draw attention to is the new bill of fare in Unity Church.

"Before the sermon, Mr. Wiers read the church notices, and they were as much out of the commonplace as his theme. Listen to them: 'The Ten-hour Bill, limiting the labor of women to ten hours a day for six days a week, was lost last year. It has been reintroduced as the Edge Bill. It is Senate Bill No. 61. The opposition to it is great. More than twenty States have equal or greater protection for their women. This bill should be supported by all those who believe in the conservation of womanhood and human resources. Write to Senators Edge, Nichols, and Gerhardt of the Committee on Corporations, to whom it has been referred. Do it at once, for the committee is to make its report Tuesday.' Here is another notice: 'The Ways and Means Committee of Congress held a hearing, January 10 on the Edge Bill to prohibit the use of white phosphorus in the manufacture of matches. The hearing showed that the committee members were ignorant of the menace and nature of the disease caused by white phosphorus. They did not believe it a matter of much consequence. Write to Congressman Townsend all to prohibit the use of white phosphorus in the manufacture of matches. The hearing showed that the committee members were ignorant of the menace and nature of the disease caused by white phosphorus. They did not believe it a matter of much consequence. Write to Congressman Townsend all to prohibit the use of white phosphorus in the manufacture of matches. The hearing showed that the committee members were ignorant of the menace and nature of the disease caused by white phosphorus. They did not believe it a matter of much consequence. Write to Congressman Townsend all to prohibit the use of white phosphorus in the manufacture of matches. The hearing showed that the committee members were ignorant of the menace and nature of the disease caused by white phosphorus. 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