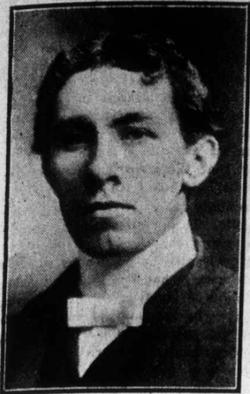


# OUR TORONTO LETTER.

(From Our Own Correspondent.)



JOHN G. O'DONOGHUE, B.C.L., L.L.B.

Mr. John G. O'Donoghue is the eldest of a large and talented family living in St. Patrick's parish, Toronto. Of Irish and French parentage he was born in Ottawa in 1871. He is the son of Mr. D. J. O'Donoghue, the well known "Fair Wages" officer in the Department of Labor in connection with the Dominion Government, who in 1874 had the distinction of being the first labor representative elected to any Canadian Parliament. Thus Mr. John G. O'Donoghue entered upon life with the advantage afforded by the example of an energetic and intelligent father; he had also the encouragement of a bright and sympathetic mother. The education begun in Ottawa was continued in the Catholic schools of Toronto, and in 1889 he graduated from De La Salle High School with the honor of carrying off the gold medal for general proficiency. The following year he entered the office of Sir Oliver Mowat, the then Premier of Ontario; two years later he was appointed secretary to the judges of the High Court of Justice. Having decided upon law as his profession, he applied himself with such assiduity to the work that when he graduated from Trinity University with first-class honors he took with him the gold medal in addition to his degree of bachelor of civil law. In 1901 he graduated from Toronto University with the degree of Bachelor of Laws, and was awarded the highest prize in the gift of the institution for obtaining the greatest aggregate standing at the examination. In the same year he resigned from the civil service to begin practice of law in Toronto. His thesis on "Copyright in its Constitutional and International Aspects" had already been widely and favorably commented upon; already too he was known to the ranks of the Trades and Labor party, so it is not surprising to hear that in 1902 he was invited to Berlin to address the Trades and Labor Congress upon "Laws and Legislation." He afterwards acted as legal adviser to the executive of this body before the Dominion Government, and in the same capacity for the Ontario Branch before the Ontario Government. He has since acted as counsel in almost all labor litigation in Ontario courts. In one case that of the Metallic Roofing Company of Canada, he succeeded in obtaining a most important decision, the result of which is that no union can be sued and its funds are therefore safe; remembering the Taff Vale case in which the Miners' Federation of England had to pay \$2,500,000 on a verdict against it, the importance of Mr. O'Donoghue's work in this connection can easily be recognized. Mr. O'Donoghue is an effective and pleasing speaker, and his services and talents as a debater and lecturer are often in demand in the societies of the city and elsewhere. He is also a willing and energetic worker in anything tending to the advancement of the parish in which he lives, and of the choir he is a regular and active member. Mr. O'Donoghue has not yet joined the ranks of the Benedictines, but if he chooses to do so we may presage his future, remembering the adage that "a good son and brother always makes a good husband."

**A SILVER JUBILEE.**—The people of Toronto have during the past

week been joined with the people of Oakville in celebrating the silver jubilee of their pastor, Rev. Father Frank O'Reilly. Oakville had a double event to solemnize on September 1st, on which date the renewal of the mission preached by Rev. Father Urban, C.S.S.R., of St. Patrick's Church, Toronto, came to a close, and at the same time the 25th anniversary of the elevation to the priesthood of their rev. pastor took place. Father O'Reilly is remembered by all interested in Irish affairs from the fact that when the Irish Race Convention, called at the suggestion of the late Archbishop Walsh of Toronto, was held in Dublin in 1896, and Canada sent her representatives, Father O'Reilly was amongst those chosen. Afterwards when these delegates returned and received a welcome from the Canadian people in Toronto, Father O'Reilly was with them and from that moment at least has had many friends in the Queen City.

It seems that the Rev. Father had not intended giving any particular prominence to the event of his jubilee outside its religious aspect, but Father Urban in ending his mission referred to the event and the parishioners and friends of Father O'Reilly were only too ready to avail themselves of the information and hastened to congratulate the much loved priest. The congregation of Oakville with friends from Milton, London, Hamilton, Ottawa and Toronto waited upon the jubilarian; telegrams of congratulation were received from many outside places; the Mayor of the place, who is not a Catholic, presented a cane; presents in silver were given from the ladies of the congregation and Sodality and by Mr. and Mrs. Rose and Mr. John Heney; the C.M.B.A. also remembered him. The congregations of St. Andrew and Oakville and St. John of Milton, presented each a purse of gold and an address.

As Father O'Reilly is only now in his prime—he was born in 1854—there is every probability that the wish of the many friends will be answered, and that he will live to enjoy a happy golden jubilee.

**MORE EDUCATION FOR BOYS.**—The fact that our Catholic children, but more especially our boys, are being taken from school at too young an age, is imprinting itself more and more deeply upon the minds of those who have their interest at heart. A week ago we heard an entire sermon devoted to the subject, again on Sunday last Rev. Father Williams, of St. Mary's Church, of this city, made some pungent remarks on the subject. St. Mary's is the largest congregation in the city, and as a consequence, the words of the Rev. Father should have a widespread effect. He condemned most strongly the custom now so prevalent of taking the children from school the moment they had attained their 14th year. Parents, he said, seem to be waiting for the moment that the child is fourteen years of age, and the attaining of this seems the same as obtaining a diploma from a first-class university for at that moment all education ceases, this too for the sake of the paltry dollar or two that the children, especially the boys, may earn weekly. And then Catholics wonder why their sons are so often at the foot of the ladder. Father Williams reminded his hearers that parents had a great responsibility in this matter, and should one day have to give an account of their stewardship in this regard.

**ST. MARY'S MALE CHOIR.**—For some time past the music of the Mass and Vespers has been sung in this Church altogether by men and boys; this has been and still is something of an experiment. The re-introduction of Plain Chant has been tried in most of our churches, but it is only in St. Mary's that the sopranos and altos have been altogether dispensed with; opinion differs as to results. Plain Chant is perhaps not so suited to the higher voices as to bass and baritone, yet it would seem that even here great practise is required before the grand music can be given those qualities that make it pleasing to the ordinary ear. At St. Mary's the choir sings well; with the time and tune no complaint can be made yet the modulations, the beautiful roundings of the separate notes, the abandon heard in the male choirs of Lower Canada are altogether wanting. I have noticed other instances. How does it come? Is it that the tongue and other vocal organs of the habitual speaker of French add something to the enunciation and voice that the vocal organs of the English are incapable of? It would seem so.

**LABOR DAY PROCESSION.**—Never did Toronto seem so veritable a beehive as on Monday last when her 250,000 citizens augmented by thousands from other parts of the

Dominion and the States united in honoring the cause of labor. For hours the people lined her thoroughfares patiently awaiting the great procession; for miles along Yonge, Queen, Spadina and other streets of the route the banks of humanity made themselves a solid and very enthusiastic guard of honor, and when at length the procession appeared words of praise and looks of pride greeted it on every side; for about an hour and a half one could stand at a given point, and still see the serpentine lengths go by; each union as it passed was preceded by banner and band, and distinguished by uniform or other device; the many ornamented vans in which the different handicrafts were piled were admired and favorably commented upon; the bakers, printers and plumbers were particularly fine, but far and beyond all others in glory of color and richness of apparatus were our city firemen. These in their high helmet, smart coat of scarlet with light blue facings and altogether military appearance made a gallant show; away in the distance their column apparently a quarter of a mile in length appeared a perfect forest of waving flags and shining reels and ladders. The beautiful horses with feathered coronets for the occasion were objects of special remark. The morale of the procession, and indeed of the day in Toronto is that unionism is every day becoming stronger; the motto on the face of many of the beautiful banners is being acted in the daily life of our citizens "in union there is strength."

## THE "DARK AGES."

(By a Regular Contributor.)

It was Protestantism that first applied to that period known as the Middle Ages, the term "dark." It did so through a spirit of prejudice against the Catholic institutions that flourished so grandly in those remote times, and it had equally in view the misrepresentation of the grand institution for the destruction of which it had come into existence. Catholic writers, times out of mind, have proven how wrongfully this term "dark" has been used in this connection; but these Catholic representations, no matter how abundantly established by facts, have had little or no weight in checking the calumny. Either they were never read by the fanatical men who continued to reiterate the same words, decade after decade, or else, they were read and purposely ignored as being antagonistic to the purposes of the enemies of Catholicity. It has so long been a recognized fact that no matter how much, how strongly, or how often Catholics disprove calumnies against their faith, their opponents continue on repeating perfectly regardless of facts, of history, of truth. So much so has this become accepted that the Catholic Church has long since ceased to take any pains to repeat her strong arguments and proofs.

It is well, then, that from that very Protestantism, which originated the term "dark ages," the recognition of the injustice thereof should come. Hence it is that we feel a pleasure in reproducing some very pertinent remarks from a correspondence in the "Holy Cross Magazine," an Anglican organ, touching upon this very subject.

After describing a visit to Dorchester, in England, where a beautiful abbey church was founded by St. Birinus, and which edifice is now being restored at great personal sacrifice by the Anglican vicar of the place, the correspondent says:—

"This (Dark Ages) is one of the most vicious and misleading terms that has ever been applied to any period of history. I use the words advisedly. Our whole conception of the Middle Ages is distorted on account of this word 'dark.' We think that the people were sunk in superstition and idolatry, whereas the missionary spirit never shone so brightly since the days of the Apostles as it did then. These same 'Dark Ages' produced some of the greatest thinkers, whose writings are still read with profit and pleasure; produced buildings which are still the wonder and delight of the beholder. And, what is more significant, they produced saints—men who, like the blessed Apostle, were in journeyings often, who gave up everything to carry the Gospel to the heathen. There were no missionary societies behind their backs to guarantee their living. We are told that the old monkish missionaries were mistaken, but they did the work for the Kingdom in a manner which we can but feebly imitate."

Even this tardy but sincere disavowal of the appropriateness of the term "dark ages" is welcome.

## HYGIENIC EDUCATION

(By An Old Subscriber.)

The many articles that I have read in the "True Witness" on matters concerning education, all of which were from a strict Catholic point of view, have encouraged me to attempt the criticism of a very elaborate contribution to the New York "Evening Post," which I had occasion to read last week. The title of the article is "The Hygiene of the Schools," and its sub-headings leave us to understand that the writer thereof has to do with the bearing of hygiene upon child life; and that the attention now given to this subject is desultory and spasmodic, while the State is the proper agent through which the home must be stimulated to do all that it can for the training of child life.

The name and occupation of the author of that article equally point to the fact that it has to do with the physical and material aspects of education alone, and in no way considers the moral, religious, or other higher phases of the subject. The author is Thomas D. Wood, M. D., Professor of Physical Education, at Columbia University. I may as well preface my few comments with the statement that this medical gentleman is given to the use of what Goldsmith called "Words of learned length and thundering sound," and to what Dr. Whately styled, "a superabundance of intricate sentences." The result is that I had some difficulty in mastering his effusion. I had to read and re-read several times many passages before I could exactly grasp the meaning and the purpose of them. In fine, I believe, although I have not the slightest pretension to be a writer, that I could express in half a column all that is contained in the four closely printed columns of that article. I have been careful to select from it just the absolutely necessary passages—the rest is of no utility, adding nothing to the sense, but rather serving to confound and confuse the reader. I will, then, repeat, in order to be better understood later on, that this Dr. Wood has no intention of dealing with any aspect of the subject beyond the purely material one. What his ideas might be concerning moral and religious training we cannot say, unless we try to discover them by process of inference. For example, he claims that the State alone can and should influence the home (that is the parents) in the manner they should train their children physically. Probably he would extend this same principle to the moral and religious education of children in the home. If so, and it looks that way, he advocates the invasion of the home by the State, the usurpation of the parents' sacred rights by the civil authority, and the consequent frustration of the grand plan of the Almighty in regard to humanity. I need not insist on the fact that God instilled into the parents' hearts a love for the child that no State can possibly possess. The State is a body politic, with no soul to be held responsible before His tribunal for the punishment. It cannot conceive for a child the sentiments with which God has inspired the parents of that young being. Nor can it be held responsible before His tribunal for the care that it gave that little growing creature. It has neither the affections nor the interest of parents; therefore, it is criminal for it to intrude upon the sanctuary of the home, to wrench therefrom the children that cling, according to the instincts of nature, and the pulsations of the heart, to the authors of their being. Therefore, on a general principle, I am against all interference on the part of the State in the education of children in the home. I am not now going to deal with the State and more advanced education, for the good reason that the subject is so vast that it would lead me into an essay that would assume the formidable proportions of a book.

With this much to lay down the Catholic principles whereon I base my criticism, and to obviate the necessity of any return to the same, I purpose taking the beads of that chain work, leaving aside the long connecting links that serve very well to show the author's command of big words, but that are an impediment for the reader. Dr. Wood thus opens:—

"The attention given to school hygiene at the present time is desultory and spasmodic. This department of school work has no well-defined and established place as yet in educational theory and practice. The best developed phase of this field is the medical inspection of schools for

the control and prevention of infectious and contagious diseases. This is important for school and community, and is conducted measurably well in a number of our cities. It is primarily, however, a public health measure and represents only an external phase of school hygiene."

I have nothing to say to this; the author is a professor of physical culture, and very natural has his own branch in mind when he writes—and has it to the exclusion of all other branches. That medical examinations in schools, and even certain treatments (such as vaccination in times of epidemic) constitute a measure of public utility, we all admit; but that is not part of the system our author would have enforced. What he would like the State to attend to is that which is set forth in the following:—

"This subject, particularly in some of its more vital aspects, will not have the recognition in practical education which it deserves so long as the schooling process is so abstractly cultural on the one side and so concretely utilitarian on the other; so long, again, as the conscious end of education is so partial and temporary, as compared with its responsibility for the entire life of the individual and the welfare of human society."

It may be that I am very obtuse; it is quite possible that my mental culture is as lacking as the physical culture in the system of which Dr. Wood complains; but I confess I do not quite grasp his meaning. Yet I would like to very much, for this is the key to his whole article. A schooling process that is abstractly cultural and concretely utilitarian, with its conscious end partial and temporary as compared with its responsibility for the entire life of the individual, is a process that I fail to understand. Possibly the succeeding passages may cast some light on the subject. I would be exceedingly glad to assist in correcting that "school process"—not a system of education, you see—if it is proven to be injurious, but before expressing myself upon it, I would like to understand what it is. As I said, what follows may explain, for it is evident the writer wishes to uphold public, or State education, as contrasted with home and paternal education. He says:—

"Public education is the process by which the State prepares the individual for his immediate and larger life in society. The State, as the responsible agent of society, should, through public education, instruct and stimulate the home, as the most fundamental and important human institution, to do all that it can and will for the training of child life."

I would understand by this that it is the duty of the home (the parents) "as the most fundamental and important institution" to train the child, while the State should instruct the parents, and stimulate them in their duties, while leaving to them the performance of such duties. If so I am in accord with him. But he comes at once with the conflicting idea of the State usurping the parents' duties and privileges, rights and obligations, when he says:—

"But, after all, it is the function and duty of public education to do all for the preparation of the child for society and complete citizenship which cannot be, or is not, done in the home or elsewhere, even if this involves provision for physical and health needs."

No amount of twisted phrases and peculiar theories can make me believe otherwise than that Dr. Wood wants to make the State supreme in matters that are primarily of conscience.

Let us then turn to this hygienic or physical education, abstraction made of all other training—moral or otherwise. Dr. Wood says:—

"The first care of education should be the preservation and improvement of health."

Suppose, then, such is the case, although he means the first care of those who are the educators. What then does he propose to have done in order to secure this preservation and improvement of health? Anything that is not being done, at least in our Catholic institutions, to-day? Let us see. He says:—

"With reference to the scope of this subject, the first factor is one directly related to the field of child study. This is the biologic examination of the child. The investigation of the physical and organic condition and tendencies of the child should be repeated at intervals varying according to age and individual necessity. It is not simply to determine the physical state; to measure and test the body. It is not solely for the purpose of improving health, though all of these are important enough."

consists, for it is an apparently novel process. He says:—

"The examination should be conducted from the standpoint of education, in a uniform manner and with a common purpose so far as any school or locality is concerned. This examination will not, in fact, for many reasons cannot, be made by the family physician."

For pity sake, let us know what kind of an examination this can be. A family physician cannot perform it, and it must be conducted from a standpoint of education in a universal manner—and yet it must be physical since it has to do with hygiene and physical health. You have no idea of how anxiously I read on in the hope of learning something about this great, mysterious process. It would be so useful if we only could put it into practice.

Now we have it. After a full column and a half of introductory matter, we came to the mighty revelation of this great mystery. He says:—

"These examinations should include the information about the child's health, habits, and tendencies furnished to the school by the home; the observation of the keen-eyed teacher, trained to note important signs, and the result of the study of the special examiner. More specifically, the examination should include some measurements, not too many, but those which are worth while. There should be tests of sight, hearing, and of the nervous and muscular systems. Further, there should be examinations of general form and symmetry of the body; of posture and mechanical adjustment; of spine and feet, of heart and lungs, of teeth, of throat and nasal passages, where, in younger children more particularly, the presence of enlarged tonsils and adenoid growths often injures health and interferes, perhaps seriously, with mental and bodily development. The information gained should be furnished to the home and through the home the attention of the family physician."

This is all highly interesting. But it is merely physical examination, with details given. Why could not the family physician perform it? And if he is incapable of ascertaining the facts what is the use of drawing his attention to them, through the family, who gets them from the biologic examination?

The only sane remark in the entire composition is the following:—

"Health is not everything. It is not to be considered in itself as an exclusive end of living. It should not be the main or final goal of education."

This is true. There is a much higher end of living and a much more important final goal of education than mere considerations of the body's health. But, speaking of education, he adds:—

"Its first care and effort, as has been stated earlier, should be preservation and improvement of health and organic power and efficiency, as the fundamental condition of individual and social well-being."

Somewhat contradictory I would say. Still we are as far as ever from the solution of this problem. We are told that:—

"Finally, school hygiene should provide for the instruction of the pupil in matters relating to health and hygiene. No knowledge is of more worth than that which bears upon the immediate problems of living. Human life must always rest upon a biologic basis."

And then:—

"All school instruction of a vital interest, more particularly in science and nature study, should be related directly or indirectly to the problem of practical living, and the application to health and life should be made throughout school work wherever there is a rational and reasonable opportunity."

Having gleaned this much information, with great difficulty, from this long, elaborate, and exhaustive article, from the pen of one who has the reputation of an authority, I regret deeply to say that I am not, personally, one whit advanced in knowledge regarding his educational process. The truth is that I have come to the conclusion that this is a kind of hobby with this particular doctor and professor, and that he wants very badly to pose as a deep thinker, an original inspirer of principles, a wise guide in the physical branch of education. He may be all these things, but why on earth does he not confine his labors to his class at the University, instead of filling columns of a paper with a heap of matter that has no meaning either in theory or in practice? I have taken the liberty of drawing attention to this article, not so much on account of any importance I attach to it, as on account of the splendid illustration it affords of the amount of nonsense and confused and confusing humbug that is written, published, pawed off on the public and swallowed by the world, as if it were so much logic, philosophy and sane wisdom combined.