

The Catholic Register

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P. F. CRONIN, EDITOR

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TORONTO, NOVEMBER 8, 1936.

THE DECISION OF THE PRIVY COUNCIL.

The hammer has fallen. The Privy Council has dismissed the appeal of the Christian Brothers against the Minister of Education of Ontario. As a consequence, all teachers of Separate Schools in the Province of Ontario, whether religious or not, must be legally qualified. It means that many who are now teaching, and who have been teaching for several years with credit to themselves and with success, can teach no longer. It means that if any religious community is not willing to accept the decision, then they cannot retain any of the schools hitherto in their charge. What further significance this reverse may have will depend largely upon the spirit with which it is carried into execution. Drastic measures at this critical juncture might do the gravest injustice to our people and our religious teachers. Patience and prudence may bring together and solidify more thoroughly what malice in the first place aimed to break to pieces. A man's enemies are those of his own household. It was no outsider who dealt this blow. It was a member of the faith. What are his feelings now, when the Separate School system reels under the crushing stroke, we know not, and we care less. He may have gained his point, and a few may exult with him. Beyond this narrow circle of secularists the great majority of our people are not unmindful of the faithful, zealous work done by the devoted members of the religious communities. Confidence in the religious, especially in the Sisters, never doubtful, has increased from year to year. With good reason, too, is this confidence extended to them, for not only in our city, but throughout the province generally, the work done in the Separate Schools, as shown by the results of the Entrance Examinations, was more satisfactory than that of the Public Schools. These very religious teachers whom the courts now forbid to teach, passed relatively more into the High Schools than did the teachers whom the Department of Education guaranteed and whom the courts would defend. What are we to say about legal qualifications? Are they of no value? Certainly they are of value, nor should they be altogether dismissed as something unworthy of teachers in a religious community. We are not quarrelling with this decision, though we regard it as a severe blow, and in all respect to authority, we look upon it as contrary to the spirit of the Separate School Act. But that is neither here nor there. Our view must not be towards the past; it must make provision for the future. Too much value may be laid upon legal qualifications. Educational success has all turned nowadays upon examinations. If therefore a candidate pass certain examinations he or she will be a fully-fledged teacher. If they fail by a few marks must start afresh. No allowance is made for the fact that being teachers, they will have plenty of opportunity of profiting by their failure and improving themselves in this or that subject. Then the examinations regard professional and non-professional subjects. Both classes are necessary for teachers. Of the two, however, professional subjects are more necessary than the others although we would regret putting an ill-educated person in charge of a class. The training in the professional subjects ought to be given, due regard being had to the fact that these candidates are members of one religious community or another. To require such persons to attend ordinary Normal schools and practise in ordinary Model schools, is too severe. It is unreasonable. These teachers study, and conscientiously keep up to, modern methods by all the best authors and most approved periodicals. Their purpose of life is single and devoted. They love teaching with the

highest affection the human soul is capable of exercising. If there is any real improvement upon old, well-tried ways they are most willing to adopt them. The approval they seek is a life spent faithfully and silently in the poor classroom for the great Teacher and Master. If any new ideas, professional or non-professional, are to be taught, these Sisters let it be done in the seclusion of their religious home, where they will have peace instead of being the objects of curiosity, and where being free from distractions, they will do themselves justice. We hope that no professed Sister will be asked or expected to attend an ordinary class of any of our Normal Schools. These Sisters are not in need of Normal School training. For years a great portion of their summer vacation has been spent in this work. Conferences upon school methods and other subjects have been held regularly, and much benefit derived from them. All this to our mind shows that as far as possible the communities actively engaged in teaching wish to advance and keep pace with their neighbors. They are confident that what seculars can do they can accomplish. Even in this dark hour their trust is that patience being accorded them, they will prove worthy of the great work of Catholic primary education which is so largely placed in their hands. Nor should the general condition of other schools be lost sight of. There are many schools in this province which are in charge of teachers who have only temporary certificates. These are schools not merely in outlying districts. They are here and there in populous counties. So far from the Separate Schools being at a disadvantage in the supply of good devoted teachers, they have the advantage. In the other schools temporary certificates are given frequently to any one who will take the school. Otherwise it would be closed up. Whilst therefore the decision of the Privy Council requires the legal qualification, this demand should make allowance for length of service, for the fact that religious devote their life to this important work, and also that their seclusion from the world and their life should save them the annoyance of attending ordinary institutions. In the confusion caused by this decree we must not lose sight of the main question. Legal qualifications are only secondary. The great and primary obligation is Catholic education. Education has become so utilitarian and materialistic; society is so fast becoming either liberal or irreligious, that mists gather round our ideals and our higher duties, so that we can barely see the light-house, or hear the signal horn of danger for the confusion of noise about our ears. Our young people must be allowed to be half equipped for the battle of life. On the other hand, they have that which is better than gold and precious stone, and which will for them overcome the world—their faith. When our English co-religionists are fighting so courageously the signal battle of religious education, the severest conflict since the time of Henry VIII., we cannot be remiss in demanding that simple consideration and patience shall be afforded all parties concerned to carry out in honor and equity the decision of the highest court in the kingdom.

POLITICS OR BUSINESS.

Principal Gordon of Queen's College, Kingston, writing in his College Quarterly and expressing his humiliation at the grave abuses which the London election trial elicits, calls upon good men and true to enter politics, and rid them of these disgraceful abuses. Thereupon the Globe takes issue with the Principal and claims that politics are not any worse than business. The methods of the latter have just been as scandalous as were those of the former. Bribery was common to them. In fact considering the number of the parties entering the various contracts, the amount paid was greater in many of the business transactions. Ten dollars might buy a man's vote, but it takes thousands to buy a rival plumber off. Perjury is so common nowadays that whether in politics or commerce an oath adds no force to a man's word. It is all very well to call upon good men to enter certain walks and weed them. That will afford no remedy. We are all the more surprised that an educationist should suggest that cure. The evil is far deeper and too widespread to be thus eradicated. It comes of irreligion. It comes of the sensual, selfish end of society. Society is no higher than its morals, and its morals are no better than its religion. It comes of the materialism which has degraded the intelligence of man and enslaved him by binding him down to earth. It comes of the godless schools and the irreligious education which Protestantism has brought forth, fostered and championed. We have not yet seen the end. It takes more than one

generation for an idea to fructify or a system to develop results. If things are so bad at this early date what will they be towards the end of the next generation? Things must go farther before they begin to turn. Even admitting that corruption was not more than honesty, things are not so corrupt that honesty is a lost art or an altogether unpractised virtue. It is only when all society is branded with dishonor, and selfishness, bold and shameless, is seated in high places that disobedience of every law is winked at and perjury and similar crimes go unpunished. It is only when money is the purpose of life and poverty a disgrace that scandals shake the very pillars of society. Politics or commerce—it is hard to choose between them.

FRENCH EVOLUTION.

At first the government thought that the bishops would accept the associations of worship. And in case the Pope forbade these associations they fully expected a division in the episcopate. How at every turn from the reply of Cardinal Lector to the papal encyclical down to the pastoral of all the bishops the government was utterly baffled. They looked elsewhere. The priests would not follow the Pope. To the priests, therefore, they looked, with a frown and a threat. They were going to suppress the salaries and allowances, do away with the army chaplaincies, spy on them and entrap them. During the revolution priests had proved untrue. History would repeat itself. Some would accept, others would reject the associations. Accordingly a division would take place. So thought the government. In vain, for with very few exceptions the priests present an undivided front. In turning to the laity one would think the government were turning to their friends, for these people had put them into power. They had voted for them. But it is one thing to vote for a man and another to quietly let him take your Church from you. At last the sluggish are rousing themselves and the Catholics of France showing indignation. Thus are Clemenceau and his ilk balked at every turn. Thereupon they evolve the idea of separating the Church from the State by absorbing the Church in the State. An edict goes forth establishing municipal associations of worship. It is just as if the Catholic churches of Toronto were under a committee of the city council. But these are of no avail, for they can have no power over Church goods. All this brings out into relief how necessary it was for the Pope to condemn a law which provides that ecclesiastical goods shall be entrusted to the sworn enemies of religion.

As an example of the situation of a poor priest in France we quote the case of a country parish priest in the department of Medoc. He was unable to pay his road tax in money, the Council having suppressed his entire salary. He had no allowance of any kind from the municipality. Thereupon he was commanded to pay the road tax in work. For three days this good priest could be seen on the roadside breaking stones in conformity with the order of the road-master. During this triduum a parishioner happened to die suddenly, and the services of a neighboring priest had to be secured in order to give the man religious burial. This is Christian France!

"WHY MEN DO NOT GO TO CHURCH."

Under the above heading a lengthy correspondence has been going on in one of our city papers. The caption as written contains the seemingly certain implication that in the churches there is a tangible and recognized dearth of men. The implied proposition has been granted by many contributors and columns of matter have been written, giving reasons many and varied, for the condition of things as applied to the temples of worship with which our city is so generously equipped. Toronto is sometimes called the City of Churches, and yet it is asserted that in those edifices men are largely conspicuous by their absence.

What a grand contradiction was given to this in so far as at least as Catholics are concerned, when the pavements of our streets resounded during the early morning hours of last week to the tramp of thousands of men, who from east, west and centre made their way to the 5 o'clock or 8 o'clock Mass at the several churches where the "renewals" were taking place. These men had also been at church the night before and their presence in the morning meant a short night's rest and much inconvenience, and yet they were there in large numbers—yes, an army of them—for somewhere in the neighborhood of five thousand must have made the "renewal." Now this exodus from many houses in the grey morning did not go unobserved, and while the

motive was not always understood, the example has not been without effect, and doubtless many who before believed that men did not go to church are now convinced of the contrary by the evidence brought so vividly before them. As to the influence that produced such a great outpouring, what could it be other than the great Credo, a belief that religion is something more than a passing phase of our daily life and that its effects are not alone for time but are eternal. Faith, Hope and Charity were all borne testimony to by the Catholic men of Toronto during the past week, and in addition to the individual and aggregate good to those who participated, there is doubtless much indirect outpouring of grace to the city at large by the fine tribute to faith given last week by the men of St. Paul's, St. Mary's and St. Helen's parishes.

What Do Public Schools Teach

(From the New York World.)
To-day in New York, over five thousand positions in various lines of business are open to young girls and boys varying in age from fifteen to eighteen years—and not a thousand applicants ready to fill them. "But," cries the girl of seventeen of her brother of fifteen, "I have applied to half a dozen firms and nothing to do as yet." Strange, is it not? Five thousand positions open, 15,000 young people anxious to secure work—and still the employers say, "We have no one to fill this position."

According to the business men of New York, the fault must be laid at the door of the metropolitan system of public schools. The boys and girls who seek work do not know how to spell or figure. Young people who have certificates to prove that they have graduated from the grade or grammar school course, are not sufficiently grounded in the three R's to fill capably the simplest of business posts.

How do employers dare to make such sweeping assertions? Precisely what do they mean? Readers of the Sunday World need not take the mere word of the employer for this condition of affairs. They can spend a day in imagination with the superintendents of employees who examine and interview applicants. The other morning one of the best known and most liberal firms among the retailers advertised for salespeople, check girls and boys for the delivery department. During the day 250 young people, mostly claiming to have recently left school, filed past the superintendent of employees. Less than fifty of this number could fill out an application blank without the assistance of the shrewd young clerk in attendance upon the employment bureau. Only a few more could write a legible hand—that is, a hand which could be read at first sight and without the closest attention. As for the spelling, it would make President Roosevelt wonder if it would really be worth while to revise our spelling system, so long as we do not seem to have any universal system of spelling now.

Another firm advertised for salespeople and announced that applications by mail only would be considered. The head of the engagement bureau said there were two reasons for demanding written applications. First, desirable salespeople would not stand in line with inexperienced, incapable beginners. They could be secured only through appointment. Second, the girl or youth who makes a good appearance, talks glibly and brings references from teachers, pastors or neighbors does not always know how to spell or figure up a sales slip.

The collection of application cards contributed by the 250 young people at the first-named office offered a study in chirography and spelling, calculated to give their future employers nervous prostration. Many boys and girls who admitted sixteen or seventeen as their age, wrote a hand as crude as that of the primary pupil in the district school. Blots and blurs indicated either carelessness or a lack of familiarity with pen and ink. Fully a third, in answering the inquiry about their home address, gave the street and number, without the name of the city—Brooklyn, New York, Jersey City, Hoboken, etc.—and in each instance the clerk-in-waiting had to ask for this information.

"That same boy or girl, when working in this store, would fall to ask a customer for the full address, and we might lose both time and customer through the transaction," was the comment of the superintendent.

"Another question asked distinctly, 'What salary do you expect?'"

Answers to this were wild. "On an average of \$7 to \$10," wrote one girl, evidently with firm belief in the lucidity and simplicity of her reply.

"It's up to you," was the unbusinesslike reply of another.

"Ma says I'd ought to take five to start, but I think that's too cheap," was the frank response in cramped chirography of a third.

The superintendent laid these aside with a sigh. "Those are the girls who never know what they have in stock, never tell the head of the stock when they are out of any article, and can never direct a customer to any department in the store. Accuracy was no part of their school training."

"How many are dependent upon you for part or all of their support?" is another question on the application blank.

Twenty, was the astonishing reply of a seventeen-year-old high school girl, who further up the blank had

announced her willingness to start at \$7 per week.

A ruled and labeled space was displayed for those who had worked for other firms, showing the name of firm and dates between which the employe had served each employer. Over 50 per cent. of the applicants ignored the manner in which this question was set forth and the ruled spaces, giving some vague reply like "Six months," "During the holidays," etc.

SPELLING OF FIRM NAMES.

But most remarkable of all was the varied and erratic spelling of firm names familiar to every New Yorker and seen daily in advertisements. These girls and boys, and also grown folk, could not spell correctly the name of the firm for which they had worked anywhere from six weeks to six years. Here are some variations of Wanamaker: "Wannamaker," "Wanemeker," "Wannumeger" and "Wonemaker." Simpson Crawford Co. appeared in the guise of "Simson & Crauford" and "Simpson Crafot." R. H. Macy & Co. was exploited as "Macey's," "Masy's" and "Up to Macey's." But the firm name of Siegel Cooper played more games of tag with the alphabet than did any of the others—"Segai," "Seigel," "Seigle," "Seegle," "Seagel," "Seigale" and innumerable "Coopers" starting with a "Ko." And again the superintendent sighed.

"Do you wonder they were no longer needed by a firm whose name they had never learned to spell?"

"Can you be prompt and regular in your attendance?" asked the application blank.

"Certainly," replied an enthusiastic one in vertical writing.

"Now," said the superintendent, "perhaps you do not think that in a checker or wrapper or a beginner behind the counter these inaccuracies of spelling count; but imagine a girl at the bargain counter, with women surging around her, misspelling the names of streets, the names of customers, ever the most common, and forgetting to ask for the city in which that customer lives. We let out a girl only last week because she asked every customer how to spell name and street, no matter how common the words, such as Grades, Manhattan and Convent. The checker must know how much three-eighths of a yard is in inches, or she cannot stamp a sales slip. She must be able to figure up a sales slip and verify the work of the clerk. Time and again women shoppers come back with slips on which they have been overcharged. On reaching home, they have added up the slip and found the girl's mistake. The customer trusts the addition of the salesgirl and verifies it at home. If a girl has not learned how to add, subtract and multiply at school, we have not time to teach them here."

"HOPELESS" AND "O.K."

The firm that had advertised for written applications had a force sorting a huge mail. "Hopeless," "medium," "fair" and "O.K." were the four piles into which the letters were tossed. And the largest pile was "hopeless," the smallest "O.K." Often a letter would start out bravely, but as the handwriting deteriorated, the spelling followed suit. A young man who desired a post as stenographer wrote that he had had two years in the high school, six months in a business school, and "new" all about business form and "style."

Said the manager of a store which needs at this moment 200 young men and women, to start at salaries varying from \$5 to \$7 per week (this to inexperienced, not tried help, you understand).

SUCCESSFUL ONES FROM THE PAROCHIAL SCHOOLS.

"I was so discouraged with letters and application blanks written by graduates from our public schools that I decided to try the parochial schools. I went first to the priest in charge of St. Joseph's parochial school, at Sixth avenue and Waverly place, Father Spellman by name. I thought I would like to get boys from that parish because it is so close to the business section. Father Spellman was courteous, but he could not oblige me. Every one of last June's graduates had been placed in store or office, and every graduate in the class of June, 1937, had been spoken for by some business man in the Wall street or wholesale district. I am not a Catholic—but I believe in the old-fashioned three R system followed in the parochial schools. I sent two of my men to uptown parochial schools and found the same conditions prevailing—every boy has a place waiting or him. I am a good American, too, but I must confess that the best boy for the business man to select to-day as a beginner is the lad who is fresh from Ireland, with his common school education. He cannot do gymnastics, he has never seen a pot of flowers or a bowl of gold-fish on the window-ledge of his school-room, he cannot cut out paper boats or knit reins for his little brother, but he can write a legible hand, spell correctly and figure accurately. Furthermore, he regards his elders with respect, not as a joke."

"What makes the market crowded with incompetent stenographers?" inquired the head of a well-known business school. "Not our system of teaching stenography. We have nothing on which to build. The girl or boy who comes to us to be trained for business cannot spell common words, has absolutely no foundation in English. We have a spelling lesson each day, but that cannot undo the mischief of careless work through the grade schools and perhaps part of the high school."

Five thousand positions yawning wide open in Greater New York. Fifteen thousand young people answering advertisements, interviewing employers—and failing to write an intelligent and intelligible letter of application or to fill out an application blank properly.

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A STRUGGLING INFANT MISSION

IN THE DIOCESE OF NORTHAMPTON, FAKENHAM, NORFOLK, ENGLAND.

Where is Mass said and Benediction given at present? IN A GARRET, the use of which I get for a rent of ONE SHILLING per week.

Average weekly collection, 3s. 6d. No endowment whatever, except HOPE. Not a great kind of endowment, you will say, good reader. Ah, well! Who knows? Great things have, as a rule, very small beginnings. There was the stable of Bethlehem, and God's hand is not shortened. I HAVE hopes. I have GREAT hopes that this latest Mission, opened by the Bishop of Northampton, will, in due course, become a great Mission.

But outside help is, evidently, necessary. Will it be forthcoming?

I have noticed how willingly the CLIENTS of ST. ANTHONY OF PADUA readily come to the assistance of poor, struggling Priests. May I not hope that they will, too, cast a sympathetic and pitying eye upon me in my struggle to establish an outpost of the Catholic Faith in this—so far as the Catholic Faith is concerned—barren region? May I not hope, good reader, that you, in your zeal for the progress of that Faith, will extend a helping hand to me? I cry to you with all earnestness to come to my assistance. You may not be able to do much; but you CAN DO A LITTLE. Do that little which is in your power, for God's sake, and with the other "littles" that are done I shall be able to establish this new Mission firmly.

DON'T TURN A DEAF EAR TO MY URGENT APPEAL

"May God bless and prosper your endeavors in establishing a Mission at Fakenham."

"ARTHUR,
Bishop of Northampton."

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Hempton Road, Fakenham,
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P.S.—I will gratefully and promptly acknowledge the smallest donation, and send with my acknowledgement a beautiful picture of the Sacred Heart. This new Mission will be dedicated to St. Anthony of Padua.

There is Some Reason for the Greatly Increased Attendance at the

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