

The Catholic Register

"Truth is Catholic; proclaim it ever, and God will effect the rest"—BALMEZ

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PRICE FIVE CENTS

MATTERS OF MOMENT

Public Schools and Catholic Teachers—Causes for empty pews Discussed.

"I have never knowingly nominated a teacher who is a Roman Catholic for a position on the Public School staff," Inspector Hughes is credited with saying when interviewed by a Star reporter regarding the recent motion of Trustee Levee that all Roman Catholic teachers be asked to resign from the staff of the Public Schools of Toronto. And no one knowing anything of the history of the schools during the Inspector's term of office will doubt for a moment the truth of his assertion. Little wonder that his statement was emphatic, and not to be wondered at is the question of a colleague of the redoubtable Trustee Levee, "What does this mean?" for even the suggestion of the possibility of Roman Catholic teachers being anywhere within the sacred precincts of the Public School domain, was indeed something startling. The Public Schools of Toronto in their existence of over half a century, were probably never before so nearly falling from their solid basis of an impenetrable attitude against the employment of Catholic teachers, as when a few days ago the danger that threatened them was discovered just at the opportune moment by that faithful warden on the watch towers, the wary Trustee Levee. "It is an unwritten law, a law none the less effective for being unwritten," said a Mayor of Toronto some years ago to an unsophisticated Catholic teacher, who like the one in the present instance, thought that being duly and legally qualified a position might be obtained in the schools, "that no Roman Catholic shall be employed in the Public Schools of Toronto," and until the late occurrence, we have never heard that this law has been violated. Verily, the guard and ward has been well kept, and within the gates none of the Roman Catholic ilk hath entered save and except and until now!

This, too, in face of the fact that the schools claim to be undenominational and public, and in the present instance even Inspector Hughes finds excuse for the violation by the fact that the family of the teacher in question have been and are Public School supporters. Strange as it may appear at first sight, this is quite consistent with the Catholicity of the lady in question and with the honorable standing of those of her family who support the Public Schools. This, however, did not cut in the eyes of the watchful Trustee Levee, and the law that before was "unwritten," will, it seems, in future, be "written," and it will state that no Roman Catholic shall be employed in the Public Schools of Toronto.

Of course the conduct of the mover of the motion astonishes no one. Some there are in this world who, to serve their own ends must come before the lime-light. If fame is impossible then notoriety must serve. This species of publicity deceives none but a certain class, the class catered to in the present instance. At the same time it is a pity that those on the Board of the Public Schools—and this we think are the majority—who understand the action of Trustee Levee and form a pretty good guess at its motive, are not sufficiently interested in the name of their schools, to cry down the motion now and forever. "It is the meanest thing I ever heard of," said a Public School teacher, speaking on the matter: "our schools are not denominational; then why bring in the matter of religion," and the speaker doubtless voiced the sentiment of many.

Now in this attitude Toronto in a great measure stands alone, and we do not believe that it has the sympathy of the majority of its citizens, or indeed that many are cognizant that such a law exists. Other cities, towns and villages employ Catholic teachers in their schools, not largely so, perhaps, yet to such an extent as to make the spirit of ostracism a thing comparatively unknown. It is, we understand, claimed by the upholders of the position in the Toronto Public Schools, that they are only doing as is done in the Separate Schools. This is scarcely true, and even if true, is not logical. The Catholic schools are "Separate" as they claim to be, and denominational. They are in charge of communities who, having sufficient members within themselves, have little need of outside help from any source, Catholic or non-Catholic. The institution of the Separate Schools was for the special purpose of safe-guarding the religious well-being of the child. But even with this in view, non-Catholic teachers of drill, of singing, of calisthenics, and such incidental subjects, have not been unknown in our schools. Our child candidates and even our religious teachers resign themselves quite calmly and without fear of any dire consequences into the hands of non-Catholic examiners and instructors, and they come forth from the sessions with honor to themselves and with naught but good words for the courtesy of those who for the time being presided over them. The Public School section of our Toronto educational system, seems to be outside the pale of this courtesy, judging by the manner in which the case under discussion was handled. An instance, here comes to mind of the Catholic schools of Menard, Ontario. The new Papal decree relating to marriages, and which goes into effect at Easter, was read recently at High Mass in the Basilica, Quebec. The principal change announced was that in future a marriage of two Roman Catholics by other than a priest of that Church will not be recognized as valid by the Catholic authorities, and

AFFAIRS IN FRANCE

Triumph of Pope in France—The Action of Pope Heroic—Congregations larger than before.

The following is an extract from an article in the London Saturday Review, a political weekly without any particular religious leanings, showing that the Pope and not the French government has triumphed in the recent conflict: "The Church is still in a perilous position; but the thing which has suffered most in the fight has been the conception of the omnipotent state. When it essayed its last attempt to rob the Church of her divine constitution, it had behind it the prestige of centuries of triumph, the support of a democratic legislature, and the forces of a great bureaucracy and a great army. Moreover, it knew well that French Catholics are the most law-abiding of French citizens, and it counted, not altogether without reason, alike on their loyalty and their fears. So Messrs. Clemenceau and Briand blew their trumpets and proclaimed their ultimatum. Let the Church refuse to commit the act of apostasy which the acceptance of the associations cultuelles would have involved, and she should, they vowed, be driven from their cathedrals and churches which for many centuries had been her heritage. And many Christians in France and Europe who remembered what things the French state had done in its former wars with religion, and recalled the brutalities of Anagni when Boniface VIII. was done to death, and the infamous orgies of a later age when the 'goddess of reason' was enthroned at Notre Dame, shuddered when the tidings came that the Pope had refused to compromise with the new law of sacrilege. "For Pius X., with no physical force or diplomatic influence behind him, to take up the gauntlet that French Jacobins had thrown down seemed to the ordinary man the height of folly. It was an act of the highest heroism. Pius VI. when he flung the 'civil constitution of the clergy' in the face of the National Assembly, did no braver thing. But the brave thing was also the right and the wise thing. It brought home to French Catholics, clergy and laity alike, that French Christianity was at stake. And French Catholicism made a noble response. For the first time in the history of France, the French church stood solid for the Pope against the rulers of the state. In a moment it was apparent that French chauvinism had been beaten. The very prefects warned Mr. Clemenceau that France would not allow her shrines to be desecrated. The Jacobin Ministry consequently collapsed like a pricked bladder, and with a bad grace abandoned the churches to their rightful owners. And then the true heart of France spoke in the voice of the local communes, offering to give to the priests of the Church the free use of the presbyteries from which they had gone forth for the sake of the faith, and in the generous gifts that in every diocese from Normandy to the Pyrenees flowed freely into the treasury of the persecuted Church, to the amazement of the most faithful. To-day the cathedrals and churches of France hold larger and more earnest congregations than ever they held in the days of the Second Empire."

About the time of the late municipal elections we spoke of the pity, as it seemed to us, that candidates appear under the necessity of going out to canvass and gather up the votes that place them in office. We stated that to our mind this always brought with it a certain loss in prestige, and now looking over our exchanges we find that we are not alone in this thought and from the Woodstock Sentinel-Review we learn of an instance where our idea was largely embodied in the elections of the New Year. Commenting on the sentence "again we find that few men can win office without canvassing," our Woodstock contemporary says: "This sentence is taken from a Kingston paper. It may be true of Kingston; in the light of the campaign that has just closed, it can scarcely be said of Woodstock. It is probable that there was less canvassing during the campaign that closed on Monday than ever there was before here. The experience of some of the candidates shows beyond question that it is possible to win office in Woodstock without canvassing. Ald. Dr. Mearns, for instance, was elected after he had expressed his determination to withdraw, and had requested the people not to vote for him. Several of the candidates boldly declared from the platform that they would ask no man for his vote, and their decision was applauded. Mr. H. P. McMahon, not only announced his intention of doing no canvassing, but bluntly told the people that he was not seeking any honor at their hands. He was a candidate for the board of education, he said, not because he regarded it as an honor to represent the people on the board, but because he considered it his duty as a citizen to give a portion of his time to the public service. And Mr. McMahon was elected."

Woodstock seems to have started the pace towards getting the best men for office in the best way. There must be in every community those who both by talent and a sense of duty to their fellow-men are suited to act as leaders in municipal affairs. If the people are on the watch those men can be located and placed in the chair for which they are fitted, without having themselves to come out and beg for support. If their superior fitness points them out, then should they be saved from any contest with those of inferior mold. Commenting on the results in Woodstock, the Toronto Saturday Night says: "The experience of Woodstock at least shows that the office will seek the man if it is given a chance. It shows that the people can be trusted to do their duty if given a chance. Another campaign, such as that which has just closed here, would probably banish the canvassing habit from municipal elections altogether. When both candidates and electors protest against a custom as a nuisance, the remedy should not be hard to find or difficult to apply."

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SUBJECT OF THE HOUR

Cardinal Gibbons in the World of To-day speaks of the Mission of the Schools.

Anything about the schools is of importance, and the following, though dealing with the education of the neighboring Republic, has much of interest for all Catholics. The article is by Cardinal Gibbons, and is found in the current number of the "World of To-day": "There is no more important question before the American public to-day than that of education, and no small body of our citizens are interested in the true relation that exists between the Catholic School system and the Public School system. It is by no means true, as many people have endeavored to assert, that there is any antagonism or hostility between the Catholic and the Public school systems. I should rather say that insofar as the secular schools endeavor to develop the intellectual faculties of the student, we are in hearty accord with them. But we do maintain that man has need of a more perfect development. Man has other faculties besides intellect that demand attention; religious faculties that lift him above the mere animal brute state. The point of departure between the schools comes on the question of religious training. Our contention is not with the positive training of the public schools, but with the negative elements; with what they omit from their curriculum rather than with what they include. A claim has been made that the religious training of the children should come exclusively from the home and the Sunday school. I do not believe a sufficiently deep impression can be made on the child for good in the hour devoted to Sunday school each week, even to counteract the evil influences of the days of the week, much less to mold and fashion character. The Sunday school training is good in so far as it goes, but it does not go nearly far enough. Secular and religious training are best when combined. Unless the child receives proper religious and moral training in youth he will grow up unsymmetrical and one-sided. "As the twig is bent, so is the tree inclined" is undoubtedly true in this connection. We must inculcate in the youth the great truths concerning Almighty God, Christ, Creation, and Providence, and our relation to them, or in older years he will not seek them and will lose all the best of life. America is a great Christian nation, but to-day too many of our people are living on the religion of the parents. The days of deep personal piety are fading away. The Scriptures are not as devoutly read by the majority of our people as was the case in the days of Webster, Calhoun and Clay. You will not find the frequent and apt quotation of Scripture in public speeches and addresses of our prominent men as was the case in former days. Patrick Henry, Clay, Webster and Lincoln were entirely familiar with the Scriptures and knew the effective value of their use upon matters of public moment. I recall reading Webster's great argument in the famous Girard Will Case in which he used no less than fourteen quotations from the Scriptures. All the best that man has wrought in the arts for sculpture, painting, music, and the sciences has been due to the inspirations that have come out of the religious life. We can not afford to have our coming generation living on the religion of their forefathers. They must be indoctrinated in religious truth as children, when in attendance upon the schools, at which time their minds are receptive and plastic. (Signed) LA INFANTA MARIA TERESA. Rome.

Spanish Royalty and the Pope's Jubilee

King Alfonso, the grandson of Leo XIII. and whose first son and heir has for godfather Pius X., has taken a striking way of showing his interest in the Jubilee of the Holy Father. It will be remembered that among the Jubilee manifestations His Holiness has shown special favor to that which aims at collecting large stores of vestments and altar essentials to be distributed by him to the poor churches all over the world. This work is to be the contribution of Catholic women to the Pope's Jubilee, and King Alfonso, in order to give it additional distinction and authority throughout Spain, has appointed his sister, the Infanta Maria Teresa, to be president of the National Committee of Women which is being formed for the purpose. The princess has gladly accepted the office and has addressed the following letter to the Spanish Episcopate: "Nominated by His Majesty the King, my beloved brother, as president of a committee to be constituted by his orders, for the purpose of collecting the acts of homage which Spain will dedicate to His Holiness Pius X. on the occasion of his sacred Jubilee, and wishing to fulfill this charge with the zeal which my filial love and my enthusiasm for the Holy Father inspires me, as well as my ardent desire to obey the orders of the King, I address myself to Your Lordship with the certainty of finding the same sentiments in you, and I beg you to join in our efforts, and to lend me your valuable assistance in the task. His Holiness, as Your Lordship is aware, has been pleased to make known that of all the acts of homage proposed he will be most gratified with the offering of vestments and objects required for worship, by means of which he will be enabled to satisfy his ardent wish to make provision for the temples of the decorous celebration of divine worship. Hence I beg Your Lordship to order the parish priests of your diocese to form parochial societies as soon as possible so that all persons of good will may be persuaded to make their offerings and, to contribute their labor, lending their assistance in collecting as much as possible and then in cataloging the objects and, after attaching the inscription of the donors, forwarding them to this general commission, which with the same system and together with the offerings from the whole of Spain will have them sent to Rome. (Signed) LA INFANTA MARIA TERESA. Rome.

Excommunication of Rev. Luigi Lops

The words of our Divine Lord, "Scandals must come, but woe to those by whom they come," have been frequently verified in the local and in the general history of the Church. Many of our readers may recall the trouble caused not long ago in Youngstown by an Italian priest named Luigi Lops, a stranger in the Diocese of Cleveland. He had been sent by the Rt. Rev. Bishop Horstmann to assist pro tem the Italian pastor of Youngstown. After a brief sickness, the pastor of the Italians in Youngstown died. Father Lops officiated and had charge of the congregation until a new pastor was appointed. In the meantime he had so ingratiated himself among the people and, it is said, misrepresented the newly appointed pastor, that the members of the congregation did not wish to receive him. Lops' means had to be resorted to, to oblige the Rev. Mr. Lops to leave the church. He, however, persisted in his lawless conduct, erected a building and held service therein for the rebellious people. Things went from bad to worse and the daily newspapers told of a raid made on the old church by the followers of Rev. Luigi Lops. In this raid the church was stripped of most of its furniture and vestments, which were transferred to the conventicle presided over by the rebellious priest. Father Lops, after repeated canonical warnings by our Rt. Rev. Bishop, was at last for his obstinacy and refusal to present himself before the Bishop, excommunicated publicly. The matter was finally brought to the attention of the Most Rev. Apostolic Delegate to Washington, D.C. His Excellency, the Apostolic Delegate, wrote to the Most Rev. Pasquale Gagliardi, Archbishop of Manfredonia, concerning the unfortunate career of his subject, the Rev. Luigi Lops, who had inaugurated an independent congregation of the Italians in that part of Youngstown formerly known as Brier Hill. The following is the answer of the Archbishop to the Bishop, communicated through the Apostolic Delegate: "Your Excellency—I have been deeply surprised and grieved by the very bad news which has reached me from your country, concerning the rebellion against your Excellency, and of

the following of the apostate, J. Tichy, by the priest, Luigi Lops, of S. John Rotondo, a place that belongs to my Archdiocese of Manfredonia.

I sympathize with your Excellency, and I ask for him a thousand pardons for the sorrow he has caused you and for the spiritual harm done to his flock. May God enlighten and convert him, but until he returns to the bosom of the Catholic Church I condemn what you have done and the course indicated by your Excellency on the said priest, Luigi Lops, declaring that all the documents which are testimonial letters or otherwise were given him by this Curia of mine, can and should have no worth whatsoever. I take this occasion of offering to you my respect, etc. Your devoted servant, Pasquale Gagliardi, Archbishop of Manfredonia. December 19, 1907.

We request that the Catholic papers, both English and Italian, will copy the above letter and set this matter before their readers in such a way that the true situation in Youngstown may be properly understood and appreciated.

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Thos Tobin, Sr., Dead

A former old and respected resident of Stratford passed away in Toronto recently in the person of Mr. Thos. Tobin, Sr., aged 87 years. Death occurred at the home of his daughter, Mrs. C. Stock, 187 Concord avenue. He was born in the town of Killeen, County Kildare, Ireland, and came to America in 1853. He lived in New York about a year, coming to Toronto where he resided for three years. From Toronto Mr. Tobin removed to Howick Township, near Gorrie, in Huron county, later coming to Stratford, where he had resided for about fifty years. Deceased occupied the position of bailiff here for a great number of years, advancing age compelling him to resign the office some time ago. He was married in the County Cork to Bridget Pickford, who predeceased him by seven years. Mr. Tobin removed to Toronto a year and a half ago with his daughter, Mrs. Chas. Stock, formerly of this city, at whose residence he passed away. Deceased had a remarkably fine physique. He was a total abstainer, taking the pledge under the celebrated temperance advocate, Father Matthew, in Ireland, when a young man. He is survived by two sons and one daughter. They are: Thos. S., deputy collector of inland revenue, and William, Stratford; Mrs. C. Stock, Toronto.

Mr. Tobin was one of the most widely known men in the community and held the respect of a host of friends in all parts of the county. His sterling honesty and integrity commended him to all his acquaintances, and the news of his death will be learned with sincere regret by his friends in this vicinity.—Stratford Beacon

Certainly the mistakes that we make and female mortals make when we have our own way might fairly raise some wonder that we are so fond of it.—George Eliot.

zanship. There we find representatives of all the European countries speaking Polish, Bohemian, Lithuanian, German, Croatian, Slovak, Italian, French, Syrian, Belgian, Ruthenian, Slavonian, Dutch, Austrian, Russian, Greek, Spanish and Norwegian. In the Catholic schools they come under the instruction of those who can understand their peculiar idioms of thought and speech. With the English language as a constantly enlarging part of their course, they are gradually, almost unconsciously brought into complete sympathy with American ideals and readily adapt themselves to American manners and customs. This assimilation is constantly going on in our Catholic schools and is quite an important factor in our national development. It has been suggested that the reading of the Bible, without comment, be made the rule in all of our public schools, and in that way introduce at least a little religious training. That, however, is a very delicate question. The Jew immediately objects to the use of the New Testament. Suppose we had a training in the Ten Commandments, the Beatitudes and the Lord's Prayer. The question of the various renderings by the different versions does not include the doxology which the King James version places at the end of the Lord's Prayer, "For Thine is the Kingdom, and the Power and the Glory, for ever and ever." I believe the newer American revisions also omit it from the text. It is of course a very beautiful and pious expression, but not part of the original prayer made by our Lord. It was probably written in by some devout monk or scribe in the early days of the Church who thought it ought to be there.

Love for the Work

(Dr. James J. Walsh in the Helper.) In an article in the New York "Independent" for November 14, 1907, the Rev. William Hayes Ward the editor, discusses the exhibition of Negro work in the Negro Building at the Jamestown Exposition, and says some very complimentary things of what is being accomplished in Catholic schools for the Negroes at the South with the help of Miss Drexel, whom we prefer to think of as Mother Katharine. Mr. Ward finds it necessary to make many allowances for the exhibition of Negro work in other lines, and says that "occasional exhibits excited admiration pity," while almost the best that he has to say is that "far the largest number do credit to the race so lately out of slavery and so short a time at school." With regard to the Catholic schools, however, he does not feel called upon to make any such apology, but on the contrary has very complimentary expressions. I prefer to quote his own words: "There are two or three Catholic schools for Negroes, supported by Miss Drexel (represented in the Exposition), which offer fine exhibits of industries. Such is the St. Francis de Sales and St. Emma Industrial Institute, with its many fine vehicles and other industries for boys, and its sewing and fancy work for girls, which surpasses anything else of the sort in the building. We noticed a large embroidery representation of De Vinci's Last Supper, which is admirably wrought." "There is one supreme element in teaching and that is love for the work and for the children who are being taught." Cardinal Newman has insisted on the personal influence of the teacher as so much more important than the institution, no matter how well that may be endowed. This is the secret of Catholic success with the Indian as well as with the Negro, and with the teaching of what we are pleased to call the lower races by Catholic missionaries and Sisters all over the world. It is the character of the teacher that impresses the child. You cannot buy for money the power to teach. It is not the intelligence of the teacher that counts, but the affection for the work and for the pupils. That is why our parochial schools are doing better work than the so much more expensive public schools—and that is the lesson our generation of education has for a material generation that thinks that it can buy everything because it has the money to pay for it! Some things cannot be bought. Some things money will not pay for. Education is among them.

The Canadian Bank of Commerce

The report of the Canadian Bank of Commerce is an exposition which cannot fail to have a quieting and assuring effect upon a public of late so much harassed by reports and counter reports of the state of affairs in the financial world. Notwithstanding the fact that the year just closed goes down to posterity as the most dire for many decades in so far as the stringency of money is concerned the Bank of Commerce is able to declare that its statements are the best in its history. When it is remembered that this is the forty-first occasion upon which this institution has presented its report to the public, the record it is able to present, despite dispiriting circumstances, must go far towards strengthening even its present sound standing in the eyes of the Canadian people. The Bank, though doing business throughout the Dominion and United States, and influenced by all the incidental and local changes throughout this wide area has everywhere weathered the storm incidental to the times, and at the close of the late gloomy period is able to show in its assets the magnificent total \$113,683,538.62. This one item in itself speaks for the general security, and depositors with this Bank are assured safe and reliable dealings with an institution that has proven its vigor by the solidity with which it emerges from the late general financial storm.