

# The Catholic Record.

Published Weekly at 404 and 406 Richmond street, London, Ontario.  
Price of subscription—\$2.00 per annum.

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THOMAS COFFEY,  
Publisher and Proprietor, Thomas Coffey,  
Messrs. Luke King, John Nigh, P. J. Neven  
and Joseph S. King, are fully authorized to  
receive subscriptions and transact all other busi-  
ness for the CATHOLIC RECORD.

Rates of Advertising—Ten cents per line each  
insertion, space measurement.  
Approved and recommended by the Arch-  
bishops of Toronto, Kingston, Ottawa, and St.  
Boniface, the Bishops of Hamilton, Peter-  
borough, and Oshawa, and the clergy  
throughout the Dominion.  
Correspondence intended for publication, as  
well as that having reference to business,  
should be directed to the proprietor, and must  
reach London not later than Tuesday morning.  
Articles must be paid in full before the paper  
can be stopped.  
When subscribers change their residence it  
is important that the old as well as the new ad-  
dress be sent us.

LETTER OF RECOMMENDATION.  
UNIVERSITY OF OTTAWA,  
Ottawa, Canada, March 7th, 1900.  
The Editor of THE CATHOLIC RECORD,  
London, Ont.

Dear Sir: For some time past I have read  
your estimable paper, THE CATHOLIC RE-  
CORD, and congratulate you upon the man-  
ner in which it is published.  
Its matter and form are both good; and a  
truly Catholic spirit pervades the whole.  
Therefore, with pleasure, I can recommend  
it to my friends.  
Blessing you, and wishing you success,  
Believe me, to remain,  
Yours faithfully in Jesus Christ,  
J. D. FALCONIO, Arch. of Larissa,  
Apost. Deleg.

London, Saturday, September 8, 1900.

## MISSIONARIES MASSACRED.

The Catholic paper, Germania, says  
that out of fifty Catholic missionaries  
in the single vicariate of South-west  
Pe Chi Li, China, ten have been mas-  
sacred during the recent persecution by  
Boxers and the Chinese troops. From  
the other vicariates there are not com-  
plete returns, but the Bishop of Autren,  
Vicar Apostolic of Southern Hunan, and  
his three associates, who are all of the  
Franciscan order, are among the slain.  
besides many other priests. There are  
nine vicariates in China attended by  
Franciscans. The Franciscans were the  
first missionaries who brought the  
faith to China, having introduced  
Christianity about the year 1275.  
Since that time a very large number  
of Franciscans have suffered martyr-  
dom in that empire.

## SISTERS NURSING LEPERS.

The work of caring for that unfor-  
tunate class of people who are afflicted  
with the loathsome, dangerous and in-  
curable disease known as the leprosy,  
is everywhere carried on by the good  
Sisters of Mercy and Charity.

Recent continental papers state that  
five French Sisters of Charity have just  
arrived at Antananarivo, of Madagas-  
car, for the purpose of giving their  
lives to the care of the lepers of the  
island. These accompanied General  
Gallieni to the Nova capital, and on  
their arrival were conducted to the  
central lepers' hospital recently estab-  
lished by Dr. Osmiers, head of the  
medical service there. There are in  
the institution six hundred lepers,  
and as soon as the Sisters arrived they  
began their work. It is stated by the  
papers referred to above that the Sis-  
ters do not talk much, but devote all  
their time to the alleviation of the  
misery and suffering of their patients.  
Their arrival in Madagascar has given  
much satisfaction to the whole popu-  
lation of the island, and especially of the  
capital.

And yet there are fanatics  
who make it their business on earth to  
vilify these devoted ladies. Such are  
the A. P. A. and P. P. A. and similar  
associations.

## "DIRTY AND IMMORAL."

It is no extraordinary thing to hear  
British civilization spoken of as if  
there were nothing in the rest of the  
world to be compared to it, and that  
the British people generally are so  
virtuous and at the same time so com-  
fortably situated in their homes, that  
they may look down with contempt  
upon all others, and especially upon  
the Catholic nations of Europe. I  
will, therefore, be interesting to note  
the picture given of a street in London  
by a writer in the Westminster Gazette  
who signs himself "Viator."

"Viator is making reference to an  
article in the Gazette which states that  
a certain American priest is guilty of  
exaggeration in calling London 'the  
dirtiest and most immoral of cities.'"  
He says:

"I am acquainted with most of the  
European cities, and with many beyond  
Europe. Last Saturday week I arrived  
late at King's Cross, and walked from there  
to great Portland street. I met, I suppose,  
about one thousand persons. Certainly five  
hundred were under the influence of drink,  
and at least two hundred women appeared to  
me to belong to the unfortunate class. In a  
side street against some railings, I saw sev-  
eral women, lying in the road dead drunk.  
The men were shouting, and the girls were  
screaming, making a scene which has no  
parallel either in civilized or uncivilized  
communities."

It is not pleasant to recall such  
pictures, but it is made necessary to  
do so from time to time, because enem-

ties of the Catholic Church persistently  
but falsely endeavor to make it ap-  
pear that vice and degradation are  
peculiar to Catholic countries and  
cities.

## A HEROIC PRIEST.

An instance of heroism in the dis-  
charge of duty on the part of a priest  
of New Orleans, Father Fitzgerald, of  
St. John Church, has attracted much  
attention, and has been much com-  
mented on by those who witnessed it,  
and by the American press. Such  
instances of the discharge of their duty  
under perilous conditions are not at  
all rare in the annals of the Church at  
the present day, as well as in times  
past. The details are as follows:

Among the police officers fatally wound-  
ed by the negro desperado, Charles, in New  
Orleans recently, was Corporal Lally.  
When the Corporal fell he expressed a de-  
sire to see a priest. A young man hastened  
to St. John's Church, a few blocks distant,  
and summoned Father Fitzgerald. The  
priest hastened to the side of the wounded  
man. At that time there were but few  
police on the scene and few citizens,  
but the priest went into the house where the  
wounded man lay hidden with a loaded Win-  
chester and proceeded to administer to the  
dying officer the last sacraments of the  
Church. He had just started on the last sad  
chance, when suddenly the negro and the en-  
raged citizens began exchanging shots at  
each other. The brave priest had but one  
thought at that moment, and that was the  
life of the terribly wounded man. With no  
care for himself he raised the wounded form  
of the officer and placed it behind the door  
of the room, where at least there would be  
some little protection from the further murderous  
fire of the desperado, who was just above  
him.

After doing this the priest then attempted  
to leave the building. He left the rear  
structure in which lay the dead and  
wounded, and tried to effect his escape  
through the narrow alley that led to the  
street. This alley was in the line of fire  
from three different directions, and he was  
in a veritable hail of bullets.

He had only proceeded a few feet when he  
was struck over the head by a bullet. He  
fell, and the young man who only a few minutes  
before had summoned him to the side of Cor-  
poral Lally, in a glance he saw that there  
was no need of his services there, and he  
continued his way to the street.

Only a matter of 30 feet or more at the  
corner of Saratoga and Clio streets, be-  
hind the shed of a hog-raising grocer. Ex-  
Officer Evans was seated, bleeding pro-  
fusely from a shot in the abdomen. The  
good father asked for his welfare, and at a  
request from him for the last offices of the  
Church, and amidst a veritable bombard-  
ment, the priest performed the duties to-  
ward the wounded man which tended to con-  
sole him in his last hours.

The bravery and coolness of Father Fitz-  
gerald was much commented upon by all  
who witnessed it.

## THE RIGHTS OF CITIZENSHIP —CATHOLICS IN THE JU- DICIAL.

Under the above heading the RE-  
CORD of the 18th of December, 1897,  
contained an article partly founded on  
a paragraph which appeared in the  
Mail and Empire. We consider the  
present an opportune moment in which  
to reproduce the paragraph referred to  
and also portions of our article on  
the rights of citizenship. This is what  
the Mail said:

"When Sir Charles Russell became Lord  
Chief Justice of England, as Baron Russell  
of Killowen, it was pointed out that he  
was the first Roman Catholic to serve the country  
in that capacity. Another appointment,  
that of Sir Evelyn Wood to the Adjutant  
Generalship of the British army, has called  
forth similar comment, he being the first  
Roman Catholic to hold that position since  
the days of the Reformation. Distinction of  
 creed is fast disappearing, and it is well  
that it should."

This is what the RECORD stated:

The population of England is about  
30,000,000; of this about one-third is  
Catholic, and out of a Bench of thirty  
Judges of the High Court in England  
(including the Lord Chancellor)  
the Catholics hold three places, in the  
persons of Lord Russell of Killowen,  
appointed in 1894; the Hon. Sir  
James C. Mathews, of the Queen's  
Bench, appointed in 1881; and the  
Hon. Sir John C. Dy, also of the  
Queen's Bench, appointed in 1883.

The Catholics have also been accord-  
ed a fair representation on the English  
County Court Bench by both the Con-  
servative and Liberal Governments.

What we have been fighting for  
since our existence as an independent  
journalist is to put an end to a dis-  
tinction not now recognized in Eng-  
land but which not only exists, but  
continues to be fostered against Cath-  
olics in Ontario by the bigots attached  
to both political parties.

Sir Robert Peel, a statesman of  
proved eminence, as well as one of  
the most sagacious and liberal  
politicians that ever led a party, be-  
fore retiring from office in 1835  
RENEWED HIS DECLARATION THAT  
THERE OUGHT TO BE COMPLETE EQUAL-  
ITY IN CIVIL AND POLITICAL RIGHTS BE-  
TWEEN GREAT BRITAIN AND IRELAND,  
SO THAT NO ONE SHOULD BE AT LIBERTY  
TO SAY A DIFFERENT RULE EXISTED IN  
THE TWO COUNTRIES. IN PUBLIC EM-  
PLOYMENT HE WAS OF OPINION THAT  
THE FAVOR OF THE CROWN SHOULD BE  
BESTOWED WITHOUT REFERENCE TO  
RELIGIOUS DISTINCTIONS. THAT AS THE  
CATHOLICS WERE FAIR SHARERS IN DE-  
FRAYING THE BURDENS IMPOSED BY THE  
GOVERNMENT THEY SHOULD BE FAIR  
PARTAKERS IN THE OFFICES OF ITS AD-  
MINISTRATION. THIS ADVICE OF PEELE  
RECEIVED PRACTICAL AND WIDE APPLI-  
CATION BY LORD MCGRAVE DURING  
HIS ADMINISTRATION IN IRELAND.

As showing the determination not to  
be influenced by considerations of  
creed, or to be dictated to by religious  
fanatics, the Government of Lord Salis-  
bury in 1886 administered a stinging  
and effective rebuke—a crushing sub-  
—to the bigots and intolerant com-  
posing the Scottish Protestant Alliance  
of Glasgow who sent a letter to Lord Ran-  
dolph Churchill protesting "against

the elevation of Roman Catholics to  
positions of power and trust in the  
British Empire." The protest was  
directed against the Right Honorable  
Henry Matthews, then Home Secretary,  
—now Lord Llandoff. Lord Randolph  
Churchill sent this curt and incisive  
reply:

Treasury Chambers,  
Whitehall, Sept. 9, 1886.

James Kerr, Esq.:  
Sir—I beg to acknowledge the receipt of  
your letter enclosing a copy of the resolu-  
tion passed by the Scottish Protestant Al-  
liance and in reply beg to remark that I ob-  
serve with astonishment and regret, that in  
this age of enlightenment and general toler-  
ation persons professing to be educated and  
intelligent can arrive at conclusions so  
senseless and intolerant as those which are  
set forth in the resolution.

I am, Sir,  
Yours faithfully,  
RANDOLPH H. CHURCHILL.

No wonder in this nineteenth cen-  
tury that a man of the world and in its  
highest ranks should be "astonished"  
at the "senseless and intolerant"  
spirit he found emanating from such a  
source. Yet such is the spirit the  
Catholics of Ontario have to encounter  
and are experiencing the effects of  
every day. And what Canada wants  
are outspoken and fearless public  
leaders like Lord Randolph Churchill  
to defy and put down the intolerant  
whore, sole object is the perpetuation  
of religious hate. It has been truly  
said of such "they live by this; it is  
their very existence, and without it  
they would have no vitality."

Why does the Globe decry the argu-  
ing of appointments because of the  
suggested appointee's creed? It is  
merely putting up a figure of straw to  
knock it down. No one ever urged or  
suggested that a person should be ap-  
pointed to the public services merely  
because he was a Catholic, and none  
knows this better than the editor of the  
Globe. What we have fought against,  
and what we intend making a deter-  
mined resistance to, is the barriers  
raised and the ostracism of Catholics  
simply and solely because of their  
creed. No matter what services he  
may have performed, or what benefits  
he may have conferred, if he is a Catho-  
lic he has incurred to the party he has  
been supporting, his claims to recognition  
are passed over and he is often osten-  
tationally ignored by preference being  
given to the last recruit who had there-  
fore been opposing the party with  
might and main. If the Globe is so  
reluctant for instances in which Catho-  
lics have thus been treated we will  
give them, but numerous examples of  
this can be furnished at its own door  
in Centre Toronto, where an unholy  
alliance was entered into between some  
assumed leaders of the Liberal party  
and renegade Tories of the worst stripe  
by which the latter are controlling the  
patronage to the exclusion of Catholics  
who have not only been Liberal in  
sentiment but active supporters of  
Liberalism in times of adversity. It  
was this unholy alliance which re-  
strained a large number of Catholics  
from voting at the last election. This  
is not the attitude to assume. They  
should, with all their power, have re-  
sented, and this we advise their doing  
in the future under similar circum-  
stances.

We followed this with a list of Pro-  
testant Chief Justices and Judges giv-  
ing dates of appointment to office since  
1841 and said:

Look at this picture of the Catholic  
appointment in fifty-six years—two  
appointments to the Superior Court,  
and five County Court Judgeships—  
the tenure of office of three of these  
aggregating a little over three years  
and four junior Judgeships. Then  
look at the other picture of Catholic  
Quebec, where the Protestants since  
1811 have had seven Chief Justices,  
and thirty four Puisné Judgeships be-  
stowed upon them, besides the three  
Judgeships of the Vice Admiralty  
Court.

The minority in Quebec are treated  
with open-handed liberality, while the  
treatment of the minority in Ontario  
is the reverse of all that, being charac-  
terized by a bigotry and intolerance  
for which there is no accounting, as  
the Catholics have been faithful in  
their allegiance to any party with which  
they have identified themselves unless  
the conduct of the candidate has left  
them no other alternative. And some  
of those through the influence of the  
Catholic vote have been raised to honor  
and position have almost kicked the  
ladder upon which they climbed to po-  
sition from under their feet, having  
proved themselves to be actuated by the  
"most illiberal scrupulousity" where  
Catholics or their interests are  
concerned. Is it through the conduct  
of such leaders that the Catholics are  
to be retained as allies? We shall  
have no hesitation in fearlessly de-  
nouncing either the individual or the  
party exhibiting an unwillingness to  
treat the Catholics of this Province  
fairly. Give us anything like the  
measure of justice meted out to the  
Protestants of Quebec, and there will  
be no grumbling, no dissatisfaction  
such as now exists amongst our people,  
who will most assuredly, unless a  
remedy is applied, revolt against  
those guilty of perpetuating the in-  
justice from which we have in the past  
and are now suffering.

The Catholics revolted at the treat-  
ment of John Sandfield McDonald,  
whose inoffensive vanity led him to  
suppose he was the only Catholic in  
Ontario competent to be the member of  
a government, and whose egregious  
egotism led him to ask the rest of his  
co-religionists: "Where are your  
men?" He found out when the  
struggle ended where the men were,  
and it was demonstrated even to his  
satisfaction in 1871 that amongst them  
there were those who were as far su-  
perior to him as his own conception of  
himself was above his actual merits.

Many Catholics revolted against the  
Mackenzie Government, which in its

prosperity was guilty of treason to  
liberal principles, and wholly regard-  
less of its liberal premises made when  
seeking support.

The Globe harks back to the cry  
raised during the late election that the  
Ontario Government had to meet, the  
accusation of the Opposition that Catho-  
lics were unduly favored in many de-  
partments of the Government; but as  
it knows the accusation was foundation-  
less, it is a poor makeshift with which  
to meet an argument. "Facts for  
Catholic Electors," issued by the  
Ontario Opposition, told about the  
truth and furnished that which the  
Globe is most anxious to be possessed  
of, viz., the statistics concerning the  
charges made, that the Catholics were  
most unfairly discriminated against,  
and that such offices as they held in  
the departments in Ontario were minor  
ones. We admit that since "The  
Facts" were published—and partly by  
reason of their publication—our po-  
sition has somewhat improved, but to  
such a slight extent that it is barely  
appreciable; and if the Globe desires  
to be satisfied on the subject and put  
an end to all controversy on the mat-  
ter, let it procure from its correspond-  
ents in the cities and county towns,  
full statistics as to Government officials,  
both Federal and Provincial, and pub-  
lish such for the information of the  
country. Where are the postmasters,  
or assistant postmasters, police in-  
spectors, the collectors of customs, the  
assistant collectors, surveyors, etc.,  
where the collectors and deputy col-  
lectors of inland revenue, the inspec-  
tors of weights and measures and other  
important offices that have been be-  
stowed on Catholics in Ontario?

So that the Globe editor need not  
protest to remain in Egyptian dark-  
ness as to such matters we will bestow  
some attention on them shortly.

Some members of the Federal Gov-  
ernment have been conquering with  
members of an Association whose obli-  
gation is not only a reproach to our  
common Christianity but would prove  
subversive to all government, as it is a  
proscribing of the whole Catholic body,  
who form nearly one half of the entire  
population of the Dominion. This is  
the antithesis of Liberalism and of  
what we might call the principles  
of the Liberal party. If these are the  
allies the party is seeking it is their  
concern. But they need not expect  
the Catholics will ever range them-  
selves under that standard. Canada  
never had but one man capable of  
accomplishing such a feat. THAT MAN  
IS DEAD.

The support which gave to some  
the opportunity of displaying their in-  
gratitude may be wanting when next  
soliciting the suffrages of the electors,  
as they may rest assured there will be  
a strong repudiation of the base doc-  
trine of eternal submission to injus-  
tices.

In our next issue we will deal with  
this subject from the standpoint of the  
Protestant minority in Quebec in  
1896, which is exactly the attitude  
taken by the Catholic minority in On-  
tario.

## THE ST. VINCENT DE PAUL SOCIETY.

Some of our readers may not be  
aware that we have in our midst an  
association which, though working  
without ostentation, is doing an incal-  
culable amount of good in the way of  
exercising the works of mercy, spiri-  
tual and corporal, namely, the Society  
of St. Vincent of Paul.

The first establishment of this so-  
ciety is due to the zeal, charity and  
piety of one of the greatest, if not the  
greatest, literary and historical scholars  
of the first half of the present century,  
Antoine Frederic Ozanam, who, though  
born in Milan in 1813, was of French  
parentage; and France was the scene  
of his career. He is confidently said  
to have been more earnest, sincere  
and learned than Chateaubriand, and  
less addicted to the devious ways of the  
politician than Montalambert, both of  
whom were his contemporaries.

Ozanam, with eleven young asso-  
ciates like himself students of the Sor-  
bonne, and thoroughly devoted to the  
Catholic religion, established the So-  
ciety of St. Vincent of Paul, all of  
these being of the conviction that the  
widespread irreligion which had per-  
vaded the country since the days of  
Voltaire and the reign of Terror, and  
the spiritual devastation which had  
thereby been brought upon the coun-  
try, were to be counteracted and  
remedied only by the fervent service  
of God, and by practical charity; and  
the noble Society of St. Vincent de  
Paul, with its wonderfully effective  
rules, was the result of his meditations  
on the means of effecting the peaceful  
revolution for good which he, as an  
instrument in the hands of God, de-  
sired to bring about.

The members of the St. Vincent of  
Paul Society take pains to visit the  
sick and poor of the parishes in which  
it exists, in order to ascertain the  
merits of each particular case, and thus  
their charities are distributed with  
care to the most deserving. Most  
people are totally unacquainted with  
the merits of the cases of those who  
apply to them for assistance, and what  
they give in charity is very often  
given without discrimination; but it is

not so with the St. Vincent of Paul So-  
ciety. Thus the most effectual means of  
relieving the deserving poor is, gener-  
ally speaking, for the charitably dis-  
posed to give their donations to this so-  
ciety for distribution. The donors may  
rest assured that in this way their  
gifts will be applied to the best ad-  
vantage.

To carry on their grand work of  
charity the society needs money, and  
its only means of obtaining money are  
from the personal contributions of  
members, and the donations of good  
and charitably disposed people. We  
exhort our readers, therefore, to put  
their contributions into the poor box  
of the society of St. Vincent, in the  
churches of their parishes Sunday.  
The smallest sums will be acceptable,  
and God, "Who loves the cheerful  
giver," will reward those who give ac-  
cording to their ability, even if the  
amount be small. Our Lord said of  
the poor widow who cast into the treas-  
ury of the temple two mites:

"Amen I say to you, this poor widow hath  
cast in more than all they who have cast into  
the treasury. For they all did cast in of  
their abundance; but she, of her want, cast  
in all she had, even her whole living."

The small offering of the poor will  
be, therefore, even more acceptable to  
God than the abundant offerings of  
those who are able to give much more,  
and the smallest gift will be rewarded  
by God, Who has said: "He that hath  
mercy on the poor lendeth to the Lord,  
and He will repay him." (Prov.  
xix, 17.)

The amount of good done by the St.  
Vincent of Paul Society in our city,  
with small means, has been very great,  
and we hope that those who read this  
article will take the resolution to add  
to the society's efficiency by making  
even a small offering every Sunday,  
so far as their means will allow.

## "ARE CATHOLICS OSTRA- CIZED?"

The Globe of Thursday, the 30th  
ult., has an article under the heading,  
"Are Catholics Ostracized?" being a  
reply to an editorial which appeared  
in the Irish Canadian of the same date.

The special incident which gave im-  
mediate occasion to the discussion was  
the rejection of Miss O'Rourke, who  
was a candidate for a position on the  
teaching staff of the Toronto Collegiate  
Institute, under the following circum-  
stances.

There were two vacancies on the  
teaching staff of the Jarvis street Col-  
legiate Institute, and the appointments  
were made at a meeting of the Collegi-  
ate Board of Trustees, the public being  
admitted to be present at the discussion  
of the matter.

The Rev. Father Ryan, of St.  
Michael's Cathedral parish, and Mr.  
Vincent L. McBrady, two Catholics, are  
members of the School Board, and took  
part in the discussion of the merits of  
the applicants, who were thirty-seven  
in number. According to the Rev.  
Father Ryan there were about fifty  
application papers examined. These  
two statements are not necessarily con-  
tradictory, as there were two vacancies  
to be filled; and as Miss O'Rourke ap-  
plied for the second position, we may  
presume that, laying aside those who  
would be content only with the first,  
there remained only thirty-seven ap-  
plicants who would be content with the  
second position.

The School Management Committee  
recommended Miss O'Rourke for the  
place, resting their recommendation on  
her qualifications solely; whereas  
other applicants relied much on the  
influence of clerical and other friends  
whose influence, it was supposed, might  
have weight in gaining the support  
of members of the Board. Father  
Ryan stated that many non-Catholic  
applicants presented strong recom-  
mendations from Catholic clergymen  
and Catholic educational institutions,  
but that "Miss O'Rourke stood en-  
tirely on her own merits, and her testi-  
monials, and her educational record as  
a student of general school work, and  
as a most efficient teacher, proved her  
to be, in his opinion, pre-eminently  
the most worthy of all the applicants."

He suggested also, very gently, and  
even "too gently" in the opinion of  
the Irish Canadian, "that her religion  
should not be an obstacle to her ap-  
pointment, and he gracefully appealed  
to the justice, honesty, chivalry and  
liberality of the board to appoint her." Nevertheless, she was rejected.

The Globe, in order to show that  
Miss O'Rourke was not really ostrac-  
ized on account of her religion, points  
out that it was necessary that thirty-  
six out of the thirty-seven applying  
should be set aside. Yet it admits  
"that Miss O'Rourke's name and qual-  
ifications did come prominently before  
the board, because she was the candi-  
date selected by the Committee on  
School Management." It continues:  
"It is, of course, impossible for us to say

whether or not any one or more of the major-  
ity of the Board who rejected this recom-  
mendation were influenced by religious con-  
siderations. If she was the person best fitted  
for the position, and was rejected for her reli-  
gion, an injustice was undoubtedly done,  
not only to her, but to the children. With  
the idea of ostracism for creed we have ab-  
solutely no sympathy. We think it would  
be unwise to establish the principle that  
Catholics or persons of any other religion  
have a right to be appointed as a matter of  
representation. The duty of the teachers is  
not to "represent anybody, but to teach."  
But we think it extremely important that  
Catholics should have no reasonable ground  
for suspecting ostracism. We want them to  
be in full sympathy with our educational  
system, and to have full scope for their am-  
bition."

We fully agree with the Globe in its  
enunciation of the principle that it is  
not the correct basis to make appoint-  
ments in general, either as school  
teachers or judges, on the principle of  
representation merely. But we do  
maintain that it would be still worse to  
make such appointments on the prin-  
ciple of *misrepresentation*, that is, of  
ostracism, which seems to be the prin-  
ciple which has usually been put into  
practical operation.

In the present instance, Miss  
O'Rourke's qualifications have evident-  
ly been passed over precisely because  
she is a Catholic, and we know that in  
many instances the very same injustice  
has been perpetrated in school sections  
throughout the province.

In the case in point it cannot be said  
in justification of the Board of Trustees  
that Catholics support their own Separate  
schools in preference to the Public  
schools, for by the school laws the Col-  
legiate Institutes are supported by  
Catholics and Protestants alike, as  
there is no provision in the law for the  
establishment of Catholic Separate Col-  
legiate Institutions. Therefore Catho-  
lics should have the same fair play  
shown to them in the existing Institute  
which Protestant applicants for po-  
sitions in these Institutes obtain.

Now, Miss O'Rourke's qualifications  
were admittedly the highest among all  
the thirty-seven whose names were be-  
fore the board, and in all fair-  
ness she should have had the ap-  
pointment. It is, therefore, clearly a  
case of ostracism.

The Globe says, however, that if  
Miss O'Rourke had been appointed  
there is little doubt "certain people  
would have raised the cry that the ap-  
pointment was brought about by the  
mysterious influence of the hierarchy."  
That cry was kept up for years, with  
absolutely no basis of reason, against  
the Ontario Government. That Gov-  
ernment was charged in one election  
pamphlet, "Facts for the Irish Elec-  
tors," with excluding Irish Catholics  
from the offices under its control; but  
it was more frequently accused of fill-  
ing offices with Catholics because of  
their creed, and regardless of their  
ability."

We know that members of the P. P.  
A. and their friends brought such  
charges as the last mentioned against  
the Government; but we know also  
that it was unjust; but the charge  
that the Government passed over Catho-  
lics who were fit for the positions for  
which they applied was not unjust, as  
it was borne out by the facts. The  
truth is that Catholics get only a  
mole of what they would be entitled  
to if they received appointments in  
the ratio of their numbers, and in re-  
gard to the salaries they receive, they  
are still more shabbily treated, as  
only inferior positions are given to  
them, with few exceptions.

While, therefore, we say that it is  
not the correct principle that religious  
should be represented in Government  
appointments, and especially in those  
appointments which require educa-  
tional qualifications, we say that the  
persistent passing over of Catholics  
can come only from their being ostrac-  
ized on account of their religion.

Miss O'Rourke was certainly ostrac-  
ized; and the Globe glosses over the  
fact by saying:

"It is difficult for a Board of Trustees or  
any other body to steer a course  
between the Scylla of being charged with  
ostracizing Catholics, and the Charybdis of  
being charged with favoring them unduly."

We maintain that the Board of Trus-  
tees, which makes it a constant prac-  
tice to exclude Catholics, steers into  
Scylla, and where the designed exclu-  
sion is so clear as in Miss O'Rourke's  
case, it is evident that the helmsman is  
at fault. He made no effort, certain-  
ly, to get to Charybdis.

We know that the exclusiveness of  
the Toronto School Board is repro-  
duced in many school sections throu-  
out the province, for we even see it  
very often in print in advertisements  
for teachers "only a Protestant need  
apply;" and this in cases where Catho-  
lics contribute a considerable share,  
through their school taxes and the  
government grant, toward the support  
of the schools. It is, therefore, true  
that the ostracism exists, being prac-  
ticed both by the school boards and  
by the Governments of the country.  
There are a few school sections of

which this complaint cannot be made,  
for these have from time to time  
selected Catholic teachers, and have  
kept them on for years when they have  
given satisfaction. This shows that  
in some sections there is not that spirit  
of ostracism which is, however, to be  
found in the majority of localities.

## THE HOLY YEAR PILGRIMAGE.

Over 600,000 pilgrims visited Rome  
during the first six months of the pre-  
sent year, making an average of  
nearly 3,800 daily. The Christian  
World admits that 500,000 made the  
pilgrimage of the Holy Year, of whom  
one half were in organized companies,  
and the rest in small companies or as  
individuals. It admits also that the  
attractive power of the Vatican is  
"still considerable," though the num-  
ber making the visit now falls short of  
the number so far back as the year  
1850, when it is said that during Lent  
there were in the Eternal City a  
million visitors.

That there should have been so  
large a number of visitors to Rome 550  
years ago seems scarcely conceivable;  
however, such an event would not min-  
imize the fact of so large a pilgrimage  
taking place in the present utilitarian  
age.

If the visits of the first be equalled  
in the last half of the year, we shall  
have a total of 1,200,000 pilgrims for  
the year. When it is considered that  
this would be equal to a deputation of  
48 or 50 persons from every municipal-  
ity of 10,000 inhabitants throughout  
the world, it will be seen that the at-  
tractiveness of the centre of Catholic  
unity to Catholics is not by any means  
small, and that love for the Pope and  
respect for his authority is as deeply  
seated in the hearts and convictions of  
Catholics in this very utilitarian age  
as ever it was, in spite of all the ef-  
forts which have been made by ene-  
mies of the Catholic Church to show that  
the influence of the Holy Father is dim-  
inishing.

## A PROPOSED INNOVATION IN CHURCH DISCIPLINE.

Some of the religious papers in  
England and Scotland are discussing  
the question whether it is not desir-  
able that lady curates should be intro-  
duced into the Anglican and Episcopal  
Churches of the two countries respect-  
ively.

The practice, it is said by one paper  
would be more economical, as lady  
curates would work on smaller salaries,  
and would, as a rule, "give their  
parishes three times the good sense  
and six times the sympathy of even the  
best of young men."

It is not likely that the conservative  
Church of England will allow this in-  
novation, for if women may be curates  
there is nothing which can stop them  
from being also rectors and bishops  
and what next? Will this be the  
signal for a schism in the Church?  
We can scarcely say yes, having in  
view the great diversity already ex-  
isting in those very inharmonious  
Churches which cover under their  
wings every variety of doctrine. The  
leaves and the fishes of state support  
may possibly keep them together even  
if they be sorely tried by the introduc-  
tion of this new plan proposed for the  
ordination of clergy of both sexes.