

The Catholic Register.

PUBLISHED EVERY THURSDAY AT THE OFFICE, 40 LOMBARD ST., BY THE Catholic Register Co. and Pub. Co. of Toronto, Limited.

SUBSCRIPTION RATES. A Liberal discount on contracts. Remittances should be made by Post Office Order, Registered Money Order, or by Registered Letter. If by cheque, 25 cents must be added for discount.

ADVERTISING RATES. Traded advertisements 10 cents per line. A liberal discount on contracts.

THURSDAY, OCTOBER 14 1897. Calendar for the Week. Oct. 21 - St. Ursula and Companions. 22 - St. Melo. 23 - Most Holy Redeemer. 24 - St. Raphael, Archangel. 25 - St. John of Beverley. 26 - St. Francis.

A report comes on the same day from New York and Winnipeg that the Pope's decision on the Manitoba school question is a ratification of the agreement arrived at between the Dominion and Provincial Governments. It would be as well to wait until the report comes in an authoritative form from Rome.

Mr. C. Walsh, formerly editor of THE REGISTER, has been elected President of the Toronto Young Liberal Club. Mr. Walsh is a man of ideas and great energy, along with which he is a facile speaker. He is to be congratulated upon the honor conferred on him by the political club with which he has been closely identified for a number of years.

Mr. Charles A. Dana, editor of THE NEW YORK SUN, whose death is somewhat unexpectedly announced, was one of the famous men of the country. In every part of the earth outside the United States the name of America is more or less associated with the name of a few American celebrities one of whom was unquestionably Dana, of THE NEW YORK SUN. It is related that when the hermit Mohammed Abdallah Ben Oman rose in his native desert some years ago, one of the fanatics who flocked to his standard narrowly escaped being condemned as an impostor, because his name or part of it sounded familiar to the ear of the divine reformer, who said upon the spot that there was but one "Dana Sahib" of THE NEW YORK SUN. Mr. Dana was a great journalist and a kind hearted man. The republic of letters—at least that portion of it located in the United States—acknowledged him president.

The British Practical Education Commission has been taking a mass of testimony from competent educationists as to the effects of manual training in the Board schools. One very interesting fact has been attested by more than one witness. It is said that Irish boys in England do not ascend the industrial ladder as quickly as might be expected from their natural abilities. The cause assigned is their deficiency in any manual or technical training. Mr. Alfred Percival Graves, for example, is quoted in THE FREEMAN'S JOURNAL as testifying that he had a very wide experience of the Irish Catholic schools. The boys in those schools, considering their class and surroundings, are "decidedly quicker and smarter than the English children." They pass the standards more easily, and as a consequence often left school earlier than the English boys would do. Then they went out to work without having any manual or technical training in the schools—nothing but book learning. The result upon their success in life was unfortunate. Mr. Graves' evidence was borne out by other equally eminent authorities. The experience of England can be made profitable elsewhere. If there is a country in the world in which manual instruction should have its place in the scheme of public education, Canada appears to us to be the place.

A young man named Ponton, an employe of the Dominion Bank at Nanapano, was recently arrested on a charge of having robbed his employers of a considerable amount. To have obtained the money Ponton must have known the combination and entered the safe at night. A prima facie case was sought to be made out against him upon the evidence of two Pinkerton detectives imported from the United States. To suspect Ponton and consider him guilty apparently involved but one mental effort on the part of those American detectives. Their next step was to tackle the young fellow and make him believe that he had to prove his innocence conclusively. To say the least their methods were not admirable. Finally the case was brought into court and after a long and patient unravelling

of the web woven by the Pinkerton men the magistrate came to the conclusion that not one particle of true evidence had been set before him. Just now when a considerable anti-American sentiment prevails in Canada, when force objection is made to an old tub of an American trawling ship passing through the Welland locks into the upper lakes when every breath of state association talk in the American press calls for imposing jollicee demonstrations from our Canadian Jingoos, it is strange that an incident like the employment of American detectives to assist in the administration of Canadian law should pass unnoticed. Still, so we should have a strike here and that a posse of armed Pinkerton men were brought over and peace was maintained here by such methods as were exhibited at Homestead and Hazelton. Capitalists might just as well do one thing as the other. Indeed the less harmful course would be to bring over the armed force for then public opinion would become aroused and the experiment would probably not be repeated. But this is neither the first nor the second, and likely enough will not be the last occasion when Canadians suspected of crime must submit to be hounded and terrorized by methods peculiar to the United States, although considered disreputable in many parts of the Union. Our press here sometimes makes pretence that the American or French methods of investigating crime occasionally resorted to by Canadian police. But what are Ontario or Toronto constables to think when American detectives are brought into the country over their heads? We do not believe there is any discernible sentiment in favor of annexation in Canada, but certainly if some purblind believer in such a future for the Dominion were to seek for an argument upon which to pin his faith, he could not find a better one than this, that the most conservative minded institutions in Canada, the banks, prefer to employ American rather than Canadian methods for the prosecution of persons suspected of crime.

Brilliant Record of Catholic Schools.

In another column we publish the official record of the Catholic Separate schools of Ontario in the High school Entrance examinations of June, 1897, the Public school Leaving examinations and the High school examinations. Only the first class of work is done by any considerable number of Separate school pupils, so that both in the Public school Leaving examinations and the High school examinations the Catholic pupils have put themselves to the test under an obvious disadvantage. Nevertheless they have come off very creditably. They have done even better than the pupils of the Public schools in the Public school Leaving examinations. The Separate schools in 1896 showed a percentage successful of 62, and 63 in 1897, whilst the record of the Public schools in the same years respectively was 58 and 67. This is, putting one year with the other, a slightly favorable comparison for the Separate schools. The Sisters of St. Joseph, the Loretto Nuns, the Sisters of the Holy Cross and the Congregation of Notre Dame have also passed their pupils through the High school examinations in Toronto, Hamilton and other places.

The broadest test of the excellence of Catholic education, judged by the provincial standard, must of course always be the High school Entrance examination. Out of a total of 696, writing in 1897, 622 passed, or a percentage successful of 76. This very high percentage advances the standard very considerably within the year under review, the previous year showing 66 per cent successful. This is the more satisfactory when it is observed that in 1896 the record of the Public schools was only 61, and lower still in 1895 when it stood at 58. In the preceding years the Catholic schools had likewise the favorable side of the comparison; but never was the lead so long as in 1897.

The teachers in our Catholic schools, equally with Catholic parents, may feel a pardonable degree of pride in this evidence, the more so when they remember that about one-third of the Separate schools are situated in French and German settlements, where, as a general rule, the children begin handicapped by ignorance of the English language. The volume of every movement is a factor to be considered in connection with the rate of progress, and it is natural to suppose that the incentive in the Public schools would be greater than in the Separate schools in proportion to the far and away greater number of teachers and pupils aiming at a com-

mon standard. But this is not all. In some subjects the text books used in the Separate schools are not always the same as are used in the Public schools, and as the examinations are based on the Public school text books it is clear enough that the competing Catholic pupils are left no choice but to go upon their broad general knowledge of the examination questions. When such broad clear knowledge can carry them through an examination with flying colors their teachers have a very special and particular claim to recognition for their method of imparting instruction. Another fact that must go to establishing this very contention is found in the record of the Toronto school this year, for the first time, and with very short notice, sent some of the senior fourth class girls up for examination and with a distinctly satisfactory result.

Under such circumstances as irregularity of work, smallness of the number of candidates, and hasty preparation of some of them, was the record of 76 per cent successful achieved. Surely nothing more than the bare facts are required to give renewed incentive to Catholic teachers and pupils alike in preparing for future examinations. One incentive they have had in the past and we are not inclined to ignore it. Catholic schools have been abused and Catholic pupils pitted until they had to demonstrate not only their equality with the best in the province but their superiority. Catholic parents are confident that their system is the best; and they are right in requiring that the public record of their schools should be kept well ahead. The statistics we publish to-day are calculated to strengthen the confidence of the parents and to encourage the teachers and pupils to still better work.

A Final Word With The Record.

We shall close a small controversy with THE LONDON RECORD without making the least effort to place our contemporary in any other light than it has of its own voluntary act chosen to appear in. THE REGISTER is engaged in defending, to the best of its ability, the rights of Catholics in connection with the public service. In this both THE KINGSTON FREEMAN and THE LONDON RECORD are anxious to contribute to us a partisan motive. They do not pretend to have any information of their own touching the various instances of persecution of Catholics in the public service, already stated in these columns. Indeed, THE LONDON RECORD, when invited to make inquiry on its own account into such matters, bethought itself of its "holy religion." We frankly declare that religion does not affect us in any such erratic fashion.

Let us look at the case of THE RECORD. We had made no reference either directly or indirectly to it when it came out and stated that the object of the articles in THE REGISTER—without naming this paper—is to injure the Government. At once the question arose, why should THE RECORD be solicitous for the Government? Why, indeed, should it be so very solicitous on behalf of the administration that it cannot listen unmoved to public criticism delivered upon stated facts and accompanied by an expressed desire to see the other side of the story, if there be any other side to it? Some explanation of the jealousy of THE RECORD for laudatory reports of the Government at Ottawa is called for. THE KINGSTON FREEMAN had an exactly similar outbreak of zeal, so that the thing must have been communicated to one or the other, and from one to the other; or—and this is the point suggested by THE RECORD itself—it must be a malady arising from a peculiar habit of mind. We mean the habit of dividing the whole population of the Dominion into two classes of partisans. Many people are afflicted by this peculiar malady, of calling every one who is not a Grit a Tory. We know it from experience. When we had occasion to sharply criticize the Government of Sir Charles Tupper certain gentlemen publicly denounced the paper as "a Grit sheet." As soon as we criticized the Government of Sir Wilfrid Laurier it was really startling the suddenness with which THE KINGSTON FREEMAN and THE LONDON RECORD leaped forward to do war against a "Conservative partisan."

It is reasonable to suppose that the same motive inspires both papers. But what puzzles us is that THE RECORD should associate its motive with "holy religion" whilst its language contemporary is out of court on any such count. However let us accept THE RECORD's religious motive at its face value. It is apparently so strong an influence that it will not permit the editor to make any sort of inquiry into the facts for himself. But we are in a position to declare that quite as jealous advocates of the statesmanship of the members of the present Government as the editor of THE RECORD have written to Manitoba concerning the Tennant case, and they know, if THE RECORD does not, that the facts are exactly as we have stated them. Again, if it be "dragging holy religion into the mud" for this paper to demand justice for Mr. McAllister, of Oubourg, we beg to inform THE RECORD that Father Murray, the respected parish priest of that town, is one of the first signers in Mr. McAllister's behalf of the protest sent to the Government, and to which the following gentlemen, after Father Murray, have put their names: E. O. McNeill, M.D., John D. Hayden, J. H. Dumble, Police Magistrate, Sam Clarke, George Waters, W. J. Douglass, J. E. Ivey, M.D., D. Rooney, J. P. Field, P. Dermott, Capt. H. Rooney, J. D. Roberts, Thomas Gillard, William Lunnott, J. N. Campbell, O. W. Powell, Thomas Downs, E. C. S. Hogue, Barrister; William Henderson, Lieut.-Col. Boulton, John Hayden, Hugh Gordon, A. J. Howson, Capt. Harley, P. E. Delanty, William Hill, S. H. Howell—the leading citizens of the neighborhood.

We might urge similar facts in regard to the other cases of unfair treatment of Catholics which we have described. So that while we do not claim for anything published in this paper more consideration—religious or otherwise—than the facts and arguments contained in our articles fairly entitle them to, we certainly do deny to Brother Coffey, or any other political partisan, the right to say that we "drag holy religion into the mud" when we defend the rights of Irish Catholics in Government employment. We deny to THE KINGSTON FREEMAN and THE LONDON RECORD the right to set in the capacity of religious monitors on matters touching the conduct of their political nurses. They are entitled to share, one with the other, whatever religious sentiment they can discern in their united objection to the present protest of Irish Catholics; but of any religious countenance of their views apart from themselves they should show proof.

The Example of St. Catharines.

We regard as a notable event in the advance of Catholic social life here in Ontario the opening of the new Canadian Lyceum and Athletic Club, at St. Catharines, on Saturday evening, October 23. The Catholic people of this province have attained and hold an honorable place in the march of modern popular education, their primary schools being equal to the best; their churches and charitable institutions would be a credit to any Christian community on this comparatively new continent; and if their representatives are few in the judicial and political places of honor, the fault is not theirs, nor are the men wanting who would worthily represent them. But Catholics in Ontario, whatever else they may be credited with, are constantly reminded that they have neglected modern means of improving their social life. Their ideal of the domestic life is unquestionably as high as any in the world, not even excepting the Irish race in the old land. But notwithstanding all that, there is undeniable truth in the other view, that social intercourse is a distinctly educational influence and should not be ignored by any section or class of a mixed community. Take the case of a Catholic boy in one of our cities or large provincial towns, who leaves the high school and takes up employment. He has the usual stock of book knowledge, but is of course without any sort of mental discipline based on some favorite subject of study, such as the pursuit of nature in the woods and fields, popular science, or something of that description, to engage a reasonable part of his spare time. Domestic life pure and simple are not always strong enough to engage a young man's attachment to the family circle evening after evening. Besides there is another class of young men—an increasing class—whose employment separates them from the

home, and in the cities and large towns it is the general experience that there is no more friendly and isolated life than that of the young man in a boarding house. All young men naturally love life, exercise and social friendships. And if they did not seek them, there must be something radically wrong in their make up. Unhappily they often, of necessity, seek them in undesirable places and among a very heterogeneous company, in athletic clubs in the heart of the city, in billiard halls and similar meeting places of the floating youth found in every considerable centre of population. We have no intention of describing a rake's progress due to such environments. Many young men, thanks to an early religious education, rise superior to every disadvantage of their condition. We only wish to make the point clear that such are not the surroundings that any Catholic father would select for his son at his entrance into life. But give a circle of Catholic young men of average education the advantages of a club that is solely intended for their improvement, in the matters of athletics, reading and social friendship, a club that is not speculating upon their necessities, or in which they are expected to spend all their spare money; a club in which they hardly can help making desirable acquaintances; in such a club we say they cannot fail to find many opportunities for advancing their social and material aims.

Such a club, we understand, is the new St. Catharines Lyceum. Our sister city is fortunate in having among its citizens a considerable number of Catholic gentlemen of public spirit, as well as means; gentlemen like Capt. Larkin, who participates in every worthy public movement. But St. Catharines is particularly fortunate in the citizenship of Dean Harris, to whose worth the whole of Ontario is prepared at any time to testify. Our object in speaking at so much length about the new Lyceum is not so much to praise Dean Harris and the others who have in a comparatively short time crowded their enterprise with success, but to recommend their example to others. Toronto needs a Catholic club more than any city on the continent; in other cities and towns the need is more or less apparent to everyone; but now that Dean Harris has set the example it is to be hoped the near future will witness a grand demonstration of public spirit in this long-neglected direction of Catholic effort.

The Tammany Boss.

The city of New York is in the throes of the most interesting mayoralty campaign in all its history. There is a loud cry in Gotham for good government; but the Gethimmites are very much divided in opinion over the means and the men to be depended on for better administration. Those who are most at sea find plenty of satisfaction in calling Richard Croker, "the Tammany boss," all sorts of bad names. Their cries find the most distinct echo in the Canadian press here, however. Croker is condemned by a certain section because he is supposed to be an anti-British plotter. In New York he is denounced from every platform for being a friend and fellow-well-met with the Prince of Wales. Richard Croker may be a terrible politician; but he has at least one redeeming characteristic, that he never desponds to the low personalities employed by his "outraged" opponents.

Hamilton Shows the Way.

The Hamilton Spectator (anti-Irish) of October 13 published a characteristic editorial on Hon. Edward Blake's appeal to the friends of Home Rule in Canada. We imagine that very few friends of Home Rule read THE SPECTATOR'S article; but when we say that its language was characteristic of THE SPECTATOR they may form a pretty true idea of its quality. It is possible, however, that some of the tried and true friends of Home Rule in the city of Hamilton read the malicious statements of the local exponent of Irish Toryism. But whether they did or not it is a noteworthy fact that they are the first in Canada to publish the opening of their subscription list in reply to Mr. Blake's appeal. More power to their spirit; and we hope that the example of the Irishmen of Hamilton may be followed in every city and town in Canada where self-

constituted defenders of the present system of Irish Government—a system utterly at variance with our Canadian institutions—repeat like osed parrots the sham loyalty cries of the organs of Irish landlordism and officialism.

We publish elsewhere the Hamilton resolutions to which our friends there are attaching their names and subscriptions. It is in such resolutions that Canadians may read the true Canadian spirit, that would, if it were possible, spread the liberty and responsibility we enjoy here throughout every portion of the empire outside the island of Great Britain. Recent events have helped to turn attention upon this Dominion and its citizens more than was ever before the case and this fact will not be lost upon the Canadian friends of Home Rule, who have now a most fortunate opportunity to help the Irish cause to victory.

A Trustee Honored.

Gratitude is by no means common in this age of force competition, and it is therefore with great pleasure we publish the following letter, which shows that the boys of our separate schools are not deficient in this virtue. Mr. James Ryan, the recipient of this letter, well deserves the regard both of teachers and pupils of the separate schools of our city. He is at present senior member of the Separate School Board, and has continued in office as representative of Ward 8 for nearly twenty years, and prides himself on the fact that he has never been absent from a regular meeting of the Board during that period, which shows the deep interest he has always taken in the education of our Catholic youth. As Chairman of the Sites and Buildings Committee, a position which he has occupied for years, he has given a great deal of time and attention in looking after the interest and welfare of the schools, and has supervised the erection of five new schools situated in St. Mary's, St. Helen's, St. Joseph's and Lourdes parishes; also the commodious schools recently erected in the parishes of St. Peter and Sacred Heart. He was the only member of the Board present at the opening of the former school, on which occasion he gave an excellent exposition of the work and standing of the separate schools of this city. Mr. Ryan has an intimate knowledge of every detail of school construction, and is always able to express that knowledge in clear and forcible language. He is a warm debater, quick at repartee, and looked upon by the members of the Board as an authority in parliamentary procedure. In the recent games, which gave great satisfaction to both parents and pupils, he was the moving spirit, contributing not only his time, but a welcome addition to the store of prizes, as the following letter will show:

La Salle Institute, Toronto, Oct. 6, 1897.

DEAR SIR,—I have been instructed by the unanimous vote of the executive of our Field Committee to tender you our many thanks for your generous contribution to our store of prizes. Owing to the marked value of your several prizes a delegation has been requested to call on you to express their deep sense of gratitude and to testify to our appreciation of your generous spirit. I am, dear sir, yours very gratefully, J. COSTELLO.

Death of Sister Mary Aloysius.

Sister Mary Aloysius (Miss Annie Elizabeth Harris) died in the monastery of the Precious Blood on Saturday, October 21st, after an illness of nearly two years. Sister Aloysius was only 25 years of age, five of which were spent in the monastery. She was the third daughter of Christopher G. Harris, of the city, who has also another daughter belonging to the community, Sister Berchmans, Mistress of Novices. The funeral of the deceased took place on Tuesday, the 12th instant. The Mass and services were conducted by the Rev. Father Marjion. Many of the priests of the city were present. The obsequies were filled with the relatives and friends of the deceased.—R.I.P.

Parish of Midland.

Rev. Arthur Barolo, of Montreal, who was educated at the Canadian College, Rome, has been appointed parish priest of Midland, Archdiocese of Toronto, in the room of Rev. Father Collin, who has returned to Montreal. The town of Windsor, Nova Scotia has been wiped out by fire. Hundreds of families are in need of immediate relief.