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The Gatholic Register. relainden illaine auchie AY

THE GAINGLIS REGISTER PUBLISHING COMPANY

OFFICE INTION To City in hilling delitors \$1.50
To all outside Founds to the found for will be charged

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Telephone 489.

THURSDAY, OCTOBER 11, 1900.

The Cutario Schools

On the evening of the 2ad inst. the President of the University, Dr. Lou-don, delivered his annual address. It consisted in a severe criticism upon the Ontario school system, and showed the necessity for school and univerelty -eform in the Province. The fact that the head of the Provincial University deems it his duty to point out publicly some of the defects of this very system which is the main avenue leading to the University is very significant. If this avenue is not straight some of the engineers who constructed it are to blam That these engineers uld have taken the President their confidence is the thought that suggests itself to every reflecting mind.

That they did not do so, or did not listen to his advice, ought to be suffithe Education Department that the methods were wrong. For our part we are delighted that he has told them so. If we had said it, it would have been put down to other motives. If the Catholic hierarchy had found fault with the schools, the wiseacres would have shaken their heads, and would have muttered something about us always finding fault. But the case to is the well-beloved Brutus who stabs. It is no longer envious Cases. W think that the President should have come out in this way long ago. But tate than never Dr. Loudon considers "The most

important question confronting high bus loodes university teachers, 'How shall the youth of our land ob tain a liberal education without un necessary waste of time and effort? Taken in a general way, a liberal education corresponds to a bachelor's degree. This work is done by the high schools and the university. Now according to figures, the average age of graduates is between 23 and 24. Thus, in Outario, liberal education is completed at that age, which is some four or five years later than in Ger many. This striking difference the President attributed " not to want of effort on the part of teach pupils, but to inherent defacts in the system." The arrangement of the for the loss of time, more particularly by three things: (1) The undue postnoment of language study ; (2) untimely fostering of other bran and (8) the burthen of examinations There were sine of omission and com-mission in the course of study; it inbeen left out, and left out sub-jects which ought to have been taken up early. In fact, so far as the facilities for a liberal education were concerned, the President found no health in it. He then proceeded to follow a poor child from his entrance into the public school at six years of age to the high school where he begins to prepare more definitely for the Uni-In the high school he is working hard to make up for the defeets of his previous training, and inthe university he is struggling to make up for the defects of the high school. The pupil is really shackled by exam

mations upon too many different subjects before being allowed to start sauguages. As Dr. irondon pointed out, the high schools were simply training someons for teachers. He re-ferred to the "examination months. and he thought that .n examinations we could challenge the world. In 1800, 02,100 candidates were exam ined, and the total number of papers issued was 700 000. Those figures are only partial. In addition, there are weekly, monthly and quarterly examinations. While examinations are a necessity in every educational system, they easily become an evil by everya either in number or geverity In Onearto they have been multiplie and magnified beyond all proportion and purpose. President Loudon con andered that Whatever reforms were to be made should be made to th preparatory course. About the conciuding portion of the address-.!... we can only express regret that such an institution should be in difficulty If its 10,000 graduates cannot help it through we have no suggestion to offer Dr. Loudon undoubtedly touch

upon a great many of the defects of the schools, but he did not give them all. He had not time; for their name

is legion. There is too much educa-

tion. Many are educated out of the sphere for which, by talent and our sphere for which, by talent and cir-numstances, they are best fitted. The door of the high school is open for the crowds from the public schools— and then the doors of the University are open for those from high schools. ges, towns, rivalling one another in the number they can secure for attendance, show that too many interests are involved to secure the best results. Not only teachers, but bookmakers, publishers, and many others have contributed to the general con fusion into which our complicated educational system has been thrown. Expenses have been increased by the requirements of so many subjects and the necessity of so many books changing every year, that the poorer men ociety cannot keep pace. But the radical defect lies in the fact that the system seems to make learning consist in physical and mathematical science. As a conscquence, our own language has lost Latin is weaker than it need to be Greek is hardly taught in the high schools, and both the classical languages are largely replaced by other sub-jects—to the detriment of true scholarship. As to examinations, another fault which might be mentioned is that they have been made to fulfil a double function. The same examinations have been made to serve as a test for teachers' knowledge, and alea for certain university requirements These functions are incompatible with each other. The more the University handed over its examinations to the Education Department, by so much did it weaken itself and injure the higher education. It was not that the examiners of the Department were not capable. They were working on different lines. It was soon found to be a mistake ; and a rem e; and a remedy has not been Looking at the high schools applied. and the University from a Catholic standpoint, the defect we continually leplore is their irreligious and godles character. It never appeared for us that religious teaching end with the Separate Schools. boy or girl who attends a high school needs it -- and needs it more than the younger class. The university student needs it most of all. And, although provision is made for it by the relations with St. Michael's College, all the Catholic students do not take these subjects, or some take them in institutions which fill their mind with error. Dr. Loudon spoke well and ably upon the subject. He sketched a plan of liberal education—which would ocrospond largely to a well-outlined course in a Catholic college. A thorough Catholic college, with six years of a classical course and two years of philosophy, would fill the bill. Three

Spirituality and Soc ability.

years of the classical course should be

preparatory; the other three and the two years of philosophy constituting

science which the University provides, would form an excellent treasure-house of higher Cathol's education.

This, with the

the academic course.

There was held lately at Guelph a large convention of Ontario members of the Christian Endeavor Association, Sect or Church-it matters not which.

condemnation was passed upon the excess of the social element in the local branches and the want of the spiritual. We do not see how it could be otherwise. All the costs tend that way—and more especially sach as have little or no dogma. In a few years there will be a maximum of soonability and a maximum of spiritu ality amongst them all. Without Jog ministers have no other their subjects to discues than coolst questions from their pulpits. Without sutherity they examed by down any strict moral ocds which they know chould be enforced. The Ch urches, the very buildings, have become more rendezvous for soung people night after night. The want-and they feel it keenty--is to keep the rising gener ation together. And the only way to do this is to make the Church sociable. We Catholics go to the other extreme Our steady, old-fashioned way of doing things is apt to make matters hardly pleasant enough for the young. There was a time in the long, long ago when the Church directed affairs gooral But puritanical pharisaism came and put a straight jacket on religion. I could not dance or play; it migh sing a hymn. As for a theatre—the _that was little hotter than the broad cate leading to destruction. Cards, amuse-ments of different kinds were scandal breeders. But cant as we may man is social, and more social than religious To entice and keep the young, reli gion must take off the straight jacket, and assume the simple garb it were in the ages of faith. Simplicity is a great need in our modern lifee many things in which it is impor the many things in which is a state ton; that simplicity should be paramoderation and simplicity characterized them there would be little diffi culty in the solution of the question. If young people were moderate in dress, in the hours they keep, in the pleasures they seek, how different would many things be. Pastors would then find it easier to share in the joys and festivities of the people. It would So frequently be to their pleasure wever the priest has to chid or turn away with sad heart because of the danger. The former causes friction and the latter coldness.

Let us return to the main question -the lack of spirituality. No wonder say -e. As your principles are so will your conduct be. Not indeed every action, nor perhaps all the time, nor every individual, but the large majority are habitual exponents of their principles. If your principles your eye are social, material, earthly, will not be raised up to the heaven above. Philosophy is materialistic, and energy, as well as pleasure, seeks its term and success in earth. If or the contrary principles are spiritual then the danger arises from a false notion of the spiritual. This will originate in several ways. Amongst the Christian Endeavour people it springs from the theory that all reli-gion is entirely sentimental or nearly so. Sociability to a great extent is based upon sentiment; but spirituality, in the sense of religious devotion and fervor, is built upon a surer foundation. Sweep away more of this sentiment which has weakened religion; change philosophical principles from materialism, which chained people to earth, and seek spirituality in the home which Wisdom built upon the rock of Peter, and where along true spiritual life can be Then may the two, spiritual ity and sociability, be less shy of each

Protestant Missions.

The fabulous sums of money spent ap mally by the Protestant denomina-tions in their missionary efforts do not seem to effect very great gains to Ohristianity, numerically at any rate. It would be difficult to account for the reason of this lack of response on the part of the "heathen." but that ther: is something radically grong some-where is certain. A few facts dealing with the work done by the London Missionary Society will illustrate ad mirably what the Protestants are secomplishing. The returns show the results of missionary work done in the East, and to say that they are not encoaraging is to put it very milaly. The society has spent nearly a million of dollars on seven mission fields to the following results: In Canton there are six stations looked after by five missionaries. For ninety-three years, this centre has been under Protestant

membership of 250 has been gathered men the fold of the society. One convert has been made in every three Canton and its environs. Surely a parable showing. In India, under British rale and protection, where the leaders of society are English and where the work may be carried on with little or no danger of interrup tion or interference from outside, the society has achieved the wonderfully sucagre average of converting one In dian into a full fludged Christian in five and a half years to each It costs the society nearly \$150,000 s year to maintain the Ladian missions Li Central Africa mine missionario have achieved the grand work of bring ing over to their way of thinking the magnificent total of thirty-nine souls, while in Matabeliland fifty one converts stand as a monument to the zeal of six missionaries. These few facts illustrate in a striking manner the utter failure of the methods parsued by the Protestant mission among the peoples who are yet to hear the Gospel. It is a pretty difficult matter to convert a people to Ohris tianity when they see the Obristian themselves split up into a hundred warring factions. We Caucasians have to believe that the East is peopled by an ignorant, unthinking barbarous set of people, who are too dull of apprehension to see that there must be comething radically wrong with Christianity when there is so great a divergence in the doctrines taught by the various denominations. Never was a greater mistake made The Eastern peoples have always been noted for their closeness of reaconing. their hair-splitting in argument, A: they were, so they are. Compare there results with those achieved by the apostolic St. Francis Xavier or by the Catholic missionaries laboring in the East to-day. Surely one may see the finger of God in these differences in the results of missionary effort. Protestantism has done little or nothing toward the conversion of the East, while Catholicism numbers its con verts in the millions.

Catholic Candidates.

ie of its issues the Toronto World lately claimed to have seen a letter marked private in which the writer urged that Catholice should lie very quiet-that their nomination as didates for parliamentary distinction would injure the Liberal party. It is very easy to mark a letter private It is difficult, however, to base an ent upon its contents. The fac that it is to be considered private by the receiver should make him unreads That others are mad o show it. aware of it is evidence that either the writer or the receiver was not very nxious to keep the matter secret perhaps both. We have not seen a perhaps both. copy of the letter. We are not so sh in the confidence of the Toront World that we can get a glimpse of letters which should never have been written, or if written should have been treated with the greatest confidence. Nor are we prepared to relate to others -car general readers-all that we have heard and seen. It is not the first sime that the Toronto World has treated private correspondence in this man ner. What was gained by the receiver showing the letter doth not ap pear; nor can we see that the World will coax our people over by such a trumped up case as seems to be co

What is wrong about a Catholic candidate? We know no Catholic, Liberal or Conservative, entering the field simply because he is a Catholic would try that experiment had better keep out of politi not in his right place. He is pesing for a martyr, and he had better go off to China. Our Catholic politicians go off have some sense-as much sense as writer and receiver of the letter referred to. Let us take at example In Central Toronto our esteeme townsman, J. J. Foy, Esq., M.P.P., was offered the nomination by the Concervatives. No one supposes that he was selected merely because he was a Catholic. Nor was he told that his eandidature would be an injury be-cause of his religion. Mr. Foy, Lowever, has declined, preferring to re-main in the Provincial Legislature. There is another case in point in the same riding. Mr. L. V. McBrady, a young and rising Catholic lawyer, is a sandidate for the Liberal convention.

He does not seek it because he is a

Influence, and in that time a total | Catholic. He scoke it because it is a Liberal, and has worked well and suo consfully in the cause ver since he came to man's estate. He is of the right age to outer politices. His thirty odd years are much more in his favor than against him. He is about the same age as the canditate for a neighboring assistency. He is a ready, forcible speaker and in this capacity he has wen ringing praise from nearly every portion of the pro-vince. He is going not as a vince. He is going not as a Catholic but as a Liberal to the Liberal Convention. He goes there with the encouragement of strong mon in the party, and with the best wishes of countless friends The convention will do itself honor if it selects Mr. McBrady. Who shall say that his candidature is an injury to the Liberal party? As with all others seeking parlamentary bonore Mr MoBrady's religion is out of th question. Let him stand upon his erits as a Liberal.

EDITORIAL VOTES

Mr. J. J. Foy, Q.C., has finally announced his intention of remaining in provincial politics. He will, there-fore, not run in Centre Toronto for the Dominion House. Catholics are needed in the Ontario Assembly to watch after the interests of the Church quite as much as if not more than in the Ottawa House. No more capable or faithful exponent of Catholic principles and rights than Mr. Foy has as appeared before the public, an eems a matter for congratulation that he has determined to remain in Pro-vincial politics, particularly at this time of almost utter dearth of Catholic members. We cannot pick up men like Mr. Foy for the Local House every day, and it is there that we seem worst off just now.

We have the pleasure to an that amongst the names of those recently called to the bar before Mr. Rose appeared that of Mr. Frank Slattery, one of our clever Oatholic young men. Mr. Slattery studied under Mr. J J. Foy, Q.C. M.P.P., and is a well-known debater rker in Catholic societies. Our young friend will engage in his profession in Toronto, and no doubt will work up a lucrative practice in a short title. We wish Mr. Slattery every success in his chosen profession.

The first batch of the returning Canadian South-African contingents is now on its way home after a long and honourable campaign again Boers. Boers. No troops have earned higher traise since their arrival on the scene han our Canadians, and none have been of greater service in clearing up the country after the back-bone of the war was broken. They are returning home with a hard experience of what war really means, and the lesson will bear fruit. They have been an honor to Canada in their energetic campaign and have reflected oredit upon country that gave them birth. soldiers who are now on their way home deserve the thanks of the country for their clean record of valer, and are worthy of the very best recept that the hospitable and warm-hearted Canadian people can offer.

The English elections are certainly heing swept by the Conservatives. Home Rule is a dead letter, and the as are being fought out on lines of the Government's action before and during the late Boer War. Local issues too are taking precedence over national questions in very many con-stituencies. While the immense predominance of Conservatives and Unionists preclude any possibility of Home Bule for Ireland during the lifetime of the parliament now being elected, the series of reforms begun during the sitting of the last Conservative Government promises to continue to the untold advantage of the Irish tenant-tarmer. Ireland is, of course, overwhelmingly in favor Home Rule, but while the candidates have been almost to a man Home Rulers, that being a condition sine que non of election in Ireland, yet local conditions have predominate there too. In any case, the question of a Parliament in Dublin will have no sance during the continuance of the Parliament that is now coming in. It will, navertheless, be always a live question in Ireland until it is an assured fact. Home Rule may be compelled to sleep, but it will never die as long as there is an Irish mem-ber at Westminster.

Of all places to choose for gussiping a country would seem the most au-lkely. During the past success, kew-ever, on every fine Sunday, groups of ladies (Jd ones assally, might be seen seated all over St. Michael's cemetery discussing the topics of the day in so far as they are benefited in their neighbors' character. Gossip, backbiting, and every other spe ies of injustice against one's neighbor might be heard at every turn. It would seem as though the cemetery were a gathering place for such as wiched to isten to the news of the city, and to compare notes on the do age of the good old ladies lo not seem to realize their bing and gossiping tongues. No doubt must of thema journeyed to the country to pray for some beloved one who lies buried there, and doubt-less they do so, but while five minutes were spont in prayer, three hours were consumed in gathering up news, and piccing suspicion with suspicion to the no great good of the character of the persons discussed. We do not hope to bring about a cossation of this scandal-monging in the cemetary for various reasons, but cold weather will, and it cannot come too soon.

We are glad to welcome an assur. ance from the Canadian Churchman of the continuance of the religious character of the Passion Play at Oberammergau. It was feared that the world-wide fame of the play would have a tendency to turn this most sublime picturing of Christ and His Pas-sion into a money-making scheme. The Churchman says editorally: "It is a matter of sincere congratulation that the Passion Play at Oberammer. gau has not lost its religious character by reason of the influx of visitors of all kinds of opinions from all parts of the world. Those who saw the per-formance thirty or forty years ago, and have seen it again during the year, testify that there is no falling off in the high religious tone by which the play was distinguished in earlier years. The representations ceased at the end of September and will not be repeated for ten years to como. It is the expressed desire of many who have been edified by the wonderful a duction of the later days in the erful repro of Obrist-from Palm Sunday to Easter Day—to teetify, in some manner, to the villagers, their appreciation of their work. After the Passion Play of 1890 the English visitors to Ober mergan contributed a sum of £780, with which the new organ was built. and the galleries of the church strengthened to receive it. The offering was a generous one to meet an exceptional need; and it was made y English Churchmen only, but by English visitors of whatever creed. It is not expected that as much could be contributed this year, for the de-mands apon Englishmen made by the famine in India and the war in South Africa will have curtailed their resources. We quite think, however, that some gift of the kind already made would be useful in more ways than we need here indicate.

Rev. Father O'Leary, who went out to South Africa as Catholic chaplain to the Canadian contingents, is o return, having been invalided home from the Cape some time ago. It is scarcely necessary to 30 into the ques-tion of the great work done by Father O'Leary-the papers, both daily and weekly, both English and Canadian both secular and religious, are filled with praises of his noble, unselfish work with the soldiers. Always in the right place, at the right time. God's right place, at the right nobleman ministered to the spiritual wants of Catholic and Protestant alike. The thick of the fight was not too hot for him when his duty called him there, and it always did. To attempt to describe the good done by O'Leary during the campuign would fill volumes. Sufficient that the soldiers loved him. London society thought nothing too good for him, and Canada is awaiting his return to show her gratitude to the noble benefactor of her stricken and dying sons. Subscription lists are opened in almost every city ominion with a view to establi the Do ing an annuity upon Father O'Leary. But he will live rather in his deads of valor, rather in the hearts of all true Canadians of whatever creed, rather in his deeds of charity crying for reward before the Throne of God Canada boast of many such sors; may the Church always have such