

The Catholic Register.

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NOTICE.

Notice is hereby given that the undersigned, who are the proprietors of the Catholic Register, have decided to publish the same on a new basis, and to accept of the same as second class matter for postage purposes.

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THURSDAY, SEPTEMBER 27, 1900.

Intolerance on the High School Board.

Nothing is more injurious to the prosperity and peace of a country than religious intolerance. Let any body of men or women impress a neighborhood that they are actuated by bigotry and all confidence is destroyed, liberty enmeshed, progress thwarted. It will not do to call it bigotry. That cloven foot is most carefully concealed. But the shoe that covers it does not hide altogether its lurking form. Other excuses are advanced. Technicalities are magnified to invalidating proportions. Sex itself is put forward. If a man applies, a woman is preferred; and if a woman applies, a man is what is wanted. Do what you please, fulfil all the conditions imposed upon others, you cannot get the same credit for it. Surely nothing can be so injurious, as dissensions to a young country as that of Canada. And Canada has already suffered too much from it. Our people—we mean Irish Roman Catholics—have been driven from our Dominion by it in thousands and tens of thousands. They have been made to feel that to be a Catholic is to have no character to lose, no feelings to be wounded, to have few friends and many enemies who are unprincipled in their warfare. We are but the frogs in the tale: "What is your sport," they said to the traitor who was pelting them, "is our destruction." "It is our portion and birthright, though not quite our destruction," to be the helms of the pride of the world. "It is vain for governments to build up a country when hate and division are tearing down its social structure.

These thoughts have been thrust upon us lately with particular force by a flagrant case of religious intolerance in which a portion of the High School Board of Toronto and a Mr. Embree, principal of one of the Collegiate Institutes, do not show up to advantage. The facts may be gathered from a lengthy statement which appeared in the Evening Star of last Friday, and which we reproduce in another column. Let us briefly and calmly call attention to the different parties in this action. The young lady who is the victim is Miss Mary O'Rourke, a distinguished graduate of Toronto University. We sympathize with her upon what we deem the unjust treatment she has received at the hands of the man who ought to have encouraged and advanced her—her old teacher. He gave her most flattering testimonials in one of which he states: "I cannot speak too highly of her as a young lady and as a teacher." That is what Mr. Embree professes to have thought of Miss O'Rourke, and as late as August 15th of this year he acknowledged that he "would certainly have availed himself of Miss O'Rourke's services, for he had heard good reports of her work." When the vacancy for modern languages occurred in the Jameson Avenue Collegiate Institute Mr. Embree went back upon all that praise. He recommended her in order of merit, and his old pupil who had won for him and his school glory, was not amongst them. No matter that she had honors in several departments,

no matter that she had specialist certificates, her name, her race, her creed were against her. The excuse given by this upholder of law was that Miss O'Rourke had not a specialist certificate in modern languages, therefore she could not be engaged as a modern language teacher. This is technicality of the worst kind. Let us take a hypothetical case. Mr. B. has a specialist certificate for classics. Then, according to Mr. Embree's principle—theory, we mean, for he has not principle—Mr. B. could not be given a class in any other branch to teach. That would produce singularity in any institute, and handicap its principal in the arrangement of his school. To resume, it might be expected that Mr. Embree would be equally careful about the technical qualifications of the other candidates, and more particularly of the successful candidate. Not at all. That was not his business. His business was to see that Miss O'Rourke did not get the position. And he attended to it only too well. When he found that the Management Committee recommended Miss O'Rourke he went around canvassing against her. He told the young lady herself that the want of a modern language certificate was a mere technicality. Yet this was his plea at the board for keeping her out of the position.

We have done with Mr. Embree. In our opinion, he has shown a shiftiness of mind to be at the head of any mixed educational institution. Where justice and fair play were expected he showed weakness and prejudice. Where impartiality was required he went out of his way to deal severity to one to whom he owed gratitude, Catholic interests are not safe at his hands. And every Catholic child attending his school should be withdrawn as a protest against his unfair interference.

It will be seen from the report that Father Ryan has resigned. We do not believe much in resignations. Under the circumstances, it is the most dignified thing for Father Ryan to do—to go back to the Separate School Board, which he represents, for further instructions. But we regret that matters have come to such extremes. The presence of a priest and scholar like Father Ryan upon such a Board as the High School must tell for good. He need not be very active. He can leave the greater part of the fighting to that able young champion, Mr. L. V. McBrady, chairman of the Management Committee—who throughout this unfortunate contest has stood manfully for the best applicant, Miss O'Rourke. Nor is this the only case in which he has acted for the true interests of High School Education in this city. In his position he has unpleasant things to do. In all he has shown a conciliatory spirit when peace was based upon justice. But he was equally fearless when crooked work was attempted. It is gratifying to find that Mr. McBrady was supported by a majority of his Committee. At the Board meeting a few fair-minded members were found to advocate the same view. With the majority who voted as they did we have little to do. The excuse some of them gave was a very poor one. They wished to support the Principal. But they did not do this; for his choice was a Mr. Ferguson and they voted for Miss Hillock. The trustees, who blindly follow a headmaster in such things is not true to the applicants; he is not true to his constituency—he is not true at all. Men do not receive a trust to administer it at the whim of another. They must be prepared to receive information and advice; beyond this they receive no dictation. Most especially should they protect all interests concerned. In all of these points the majority have failed. They are derelict in their duty in not making Principal Embree mind his own business and stick to his work. One word more. Miss O'Rourke should not lose courage. She has had the honor of suffering for the faith—a thing not given to every applicant for a position in a school. Patience and courage are needed. Good will surely come out of it all.

British Elections.

The English Parliament was dissolved on Tuesday last the 25th inst., and writs were issued summoning the new Parliament to assemble in November. This is much speedier movement than we are accustomed to in this country.

Here the campaign is fought over and over again in press, on platform, in private interviews and in public meetings. In the old country there is one brief series and all is over. It gives the party in power considerable advantage, which is not needed so far as Lord Salisbury is concerned. It will be an unequal contest. The Liberals are not prepared, the Unionists have been successful in the South African war. This of itself is a strong demand for an extension of power, and is further strengthened by the claim that they should have the arranging of the details of settlement by which South Africa will be converted from a Dutch into a British Africa. It is easily seen that the result is a foregone conclusion. Public interest centres in the question as to the magnitude of Lord Salisbury's majority and also the reconstruction of his Cabinet. The War Office will witness the greatest changes. Lord Lansdowne is marked out for slaughter. And his resignation will be the signal for the retirement of Mr. Goschen from the Admiralty. The Duke of Devonshire is also rumored as about to retire. If these surmises take place Chamberlain will be the only prominent Liberal-Unionist in the reconstructed Cabinet. It is his opportunity, and we do not suppose he will miss it—especially when the sacrifice of his friends means the advancement of himself. He did not miss it in 1890, and he will not miss it in 1900.

The Chinese question will not come up during the campaign. It is commonly felt that Britain stands too much alone and aloof in Eastern matters to allow their discussion canvasses. Lord Salisbury at all times uncommunicative in diplomacy has shown himself especially so of late. But at last he has broken silence, and called upon the United Kingdom to return him with an overwhelming majority. The necessity of military reorganizations are the warning notes he sounds for a strong Conservative Parliament. Some of the liberals have been making a bid for a larger non-conformist vote, by suggesting the introduction of some bill affecting the English Church. But it fell flat. All the energy of the campaign and all the time of the next Parliament will be fully taken up with foreign and colonial policy.

Chinese Missions.

At last the cause of the troubles and horrors in China has been discovered. It was not European greed for territory, nor yet the eagerness to keep the open door or exercise the sphere of influence, nor even the preaching of the Gospel. It was none of these things, but, as might be expected, it was the Catholic missionaries. Opposition to Catholicism, says the London Daily News, is the head and front of the whole offence. The arguments proving this remarkable statement are still more remarkable. In the district where the Boxer rising began, the Catholic Church was set on fire, and the Catholics — "apparently without evidence," says the leading article—accused the Boxers of the crime, and so started ill-feeling and violence. Another point was the Imperial Decree recognizing the Catholic religion, and assigning official rank to the bishops and clergy. This was nothing but the political aim of the priests, which exaggerated the latent hostility of Chinese to foreigners.

With reference to the burning of the chapel, the correspondent of the Daily News declares: "Nobody but the Catholics believed the Boxers had anything to do with it." That is a bare assertion. The reign of terror throughout China, north and south, rests upon this single incident. It is too absurd to be serious. Nor are counter-charges wanting. In the Reports of Foreign Missions Bishop Dunn tells how the people of Bin tsin, exasperated by the deplorable methods of Protestant preachers, held a meeting, "the upshot of which was that about a hundred of them, armed with pickaxes and clubs, threatened to demolish the house of the ministers." To show their feeling in regard to the priest, the leaders called on him, and explained that he had nothing to fear. The priest appeased them and induced them to disperse. The mandarin thanked him warmly for the service he had rendered, and loudly praised Catholicism.

The Imperial Decree by which missionaries had a certain rank was of great advantage to religion. In an article in the "Leary Magazine," a missionary gives an explanation. Sup-

pose, he tells us, a couple of Catholics have broken into a Catholic chapel a long way from any resident priest, and have stolen what there was to steal, and have desecrated the building in every way they could. To bring the guilty parties to justice is a very difficult undertaking. Some scribe must be paid to draw up an indictment, which has to be taken to the mandarin's office. The scribe must be paid, and may not be satisfied with the amount. He may be in league with the thieves. And he may not present the accusation even after promising to do so. The mandarin, even after the charge is read, may take no notice of it. Then perhaps the priest goes, and is told, in polite language, to mind his own business. But since the decree the mandarin cannot refuse to see a priest of equal official rank. When the missionary can interview the judge personally it does away with the extortion of scribes and other underlings. The advantage of this decree was not so far-reaching as might have been expected, and as one would hope it should be. Its ultimate effects are shadowed danger. A French Bishop of Manchuria, who has since suffered martyrdom in the Boxer revolt, says of this Imperial Edict: "It has produced, especially in France, a great sensation, which unfortunately finds no echo here. An enthusiastic *Te Deum* has been sung, but here we have not yet finished our doleful *Misere*."

A few years ago the jealousy between France and Germany in the East sowed the seed of serious trouble. Germany tried to oust the French protectorate and replace it by a German protectorate. The Holy Father, after trying to appease the quarrel, strove to enter into direct relations with the Chinese Government. He was on the point of accomplishing the much needed reform when the project was wrecked by French influence. Then two German missionaries were murdered, and the German Emperor seized Kiao-Chow. Thus did Catholic missions become the innocent victims of international jealousy. Thus did they unintentionally lend a coloring to a deeply ingrained prejudice in the minds of the heathen, viz., the identification of Western religion with Western politics.

The correspondent of the Daily News continues, in a long array of worn out charges and insinuations against our missions. "The Protestant Church," he writes, "knows but one object, the preaching of a spiritual kingdom. The aim of the Catholic missions are political. They seek the rich, and have been striving both tooth and nail to obtain adherents without any attempt at conversion to a holier and better life." This is the method peculiar to Protestant missionary, always making absurd and unfounded charges which have been refuted over and over again. Fortunately for our purpose, the contrast has been drawn by others, unprejudiced and more reliable. Mr. Henry Norman writes: "A careful distinction must be made between Roman Catholic and Protestant missionaries. The former enjoy, on the whole, far more consideration from the natives as well as from foreigners, and the result of their work is beyond question much greater." Another writer, speaking of the Catholic missionaries in the "Flowery Kingdom," says: "Their devotion is remarkable, their success astonishing, and I am among those who think they have done, and are doing a great deal of good. They strive to gain proselytes by means of education, a process necessarily slow, but of which the result, as regards the number and solid nature of the conversions, is all the more satisfactory. In any town or village where there is a Catholic mission, one is sure to find a kernel of Catholic families, in whom the faith has been transmitted from generation to generation; and I have been often struck by the peace and look of respectability which one sees in these communities, especially when compared with the pagan inhabitants around them." We are quite willing to compare Catholic missions and missionaries with Protestant in any quarter of the world. The evidence must, however, be more reliable than that of irresponsible anonymous correspondents.

Home Training.

Education is one of the great problems of our age. On it depends the future of our country and our families,

for in education lies the good or evil that must influence the young and growing nation. Education, however, does not consist wholly and solely of the book learning that may be received in our schools, or is made up in even a large part of that portion of what we call education, and which is received at the hands of our teachers. So much is a necessary portion of the training we have devised for our children, but it is only a portion and a comparatively small one. Apart from the spiritual side of our school training, which we dealt with at some length last week, and which we stated was absolutely necessary to a thorough education, we wish to deal this week with the human side of the problem, touching, of necessity on the spiritual, in so far as the latter is the essence of all true education, and without which there is no learning. It is the training of the heart and of the emotions that we purpose speaking, a training that must depend in a large measure it not entirely, on the influence that is exercised over the child at home.

Home influence is the key note to refinement; the only training that will render the child at once docile and of true sterling worth in the land. It is at the mother's knee that a child must learn its first lessons in Christianity; it is there that must be implanted the faith that makes a true man what he is. It is in the home that affection must be developed and selfishness curbed; it is in the bosom of the family that the child must learn his first lessons in all that is good. If this training is not imparted at home it will never be acquired. There is no subject on our school curriculum that will make a boy manly and true, there is no training there that will develop that side of human nature that brings out the best traits of the human make-up and the human character. First impressions are what stick and form character, and these are obtained in the home. The influence of a mother's character is the key-stone to a nation's solidity. Good home-training, example that is worthy of following is what the child needs, and what he must have to become a good man. Our mothers do not seem to have realized their dreadful responsibility in this matter, and we see the results in the boorishness of their children. A stubborn, ill-mannered child is but a reflection of his home; a slovenly, dirty boy carries about with him the trade-mark of how things are going at home. Over-indulgence, too, the other extreme, is quite as injurious to character as laxity. The one is as destructive to good citizenship as the other; the one is as indicative of weakness of the home character as the other is of a lack of it altogether. If our mothers and fathers would but realize that the education of the hearts of their children is in their care, and is for them and them alone to develop, we should have fewer jail-birds and enormously raised standard of civilization. In the home and its influences lies the solution of the problem of education, in the home must good citizenship to God and country be developed.

Religious Hazards.

In its last issue The Canadian Baptist speaks as follows: "It is true beyond any cavil that among young people in the churches and Sunday Schools there is a noticeable lack of clearly formed opinions on matters of faith and doctrine; and it may also be said that this is true of many among the older people. It has always been so, and the fault is not to be found in changes in modern methods; although it must be admitted that where articles of faith are sedulously taught to young people by the use of catechisms or otherwise, opinions are more firmly held than where no attention is given to methods of any kind." Yes, it always has been so among Protestants, and it could not be otherwise. A rule of faith must be established by each and every individual for himself according to the doctrine of Free Interpretation. Catholics are accused of taking their faith for granted; of accepting blindly all that the Church teaches. So they do after the fashion. They take their faith at the hands of an infallible authority; they accept it blindly in that they know it to be correct, both because of their absolute trust in our Lord's promise of being always with His Church, and because they always find that the

Church never asks belief in anything that the Church never asks belief in anything that does not find a solid foundation in the Word of God. We Catholics are never at a loss to know what the true interpretation of such and such a passage is. The Church, with her 2000 years experience, furnishes us with the key to it, the Church, with her infallible authority, pronounces upon it, and the question is settled for us. We are never victims of a "lack of clearly formed opinions," for we have well-defined, clear cut ideas and beliefs on all that Christianity teaches. There is nothing that resembles doubt among us, there is nothing hazy in our knowledge of the teachings of Our Lord. We rest easy in the knowledge that the Church cannot be mistaken in points of Faith and Morals, and there is nothing else in religion that need trouble anyone whose salvation is the object of his work here on earth. We know, for an absolute certainty, that we are right, that there has been and can be no mistake in our Faith; that what our Lord taught the Church teaches. How, it with our Protestant friends? Are they certain that their belief is the correct one? Are they removed from doubt and haziness? Evidently not, according to the above quotation. Protestantism never was certain and can never be so. Each member is a religion to himself in that he is allowed to form all manner of opinions upon texts of Scripture; in that free and private interpretation leaves to each individual the duty and necessity of forming his own opinion as to the meaning Christ wished to convey to His hearers. There is no authority among them to direct them aught, for a rule of their faith deprives them of any such assistance. One would think that, with this rule of Private Interpretation as a foundation for Protestantism, there would be no teaching of Christianity among them, but there is. Notwithstanding their boast that each man is to think out his Christianity for himself; that each individual is to be a law unto himself, they have Sunday-schools and pulpits from which to proclaim their "notions" of this man or that. They have churches from which he who will not believe in what is taught in them is expelled for "heresy." They openly profess that each member is subject to no authority in forming his opinion upon such and such a text of Biblical wisdom; and yet excommunicate a minister if he is found varying from the interpretation set upon it by the founders of their sect. They have no claim on infallibility, they lay none, and yet they take it upon themselves to expel a man for daring to disagree with them. Truly Protestantism is a peculiar animal!

Martyr Missionaries.

After serious thought and much weighing of the "pros and cons" in the matter the wise man or the Orange Sentinel comes to the following conclusion with regard to the excess of Catholic missionary martyrs over the Protestant laborers in that difficult field:

"The true explanation of the excess of priests killed, therefore, appears to me to be that they are the ones who antagonized the people most, and that the uprising so far as it is directed against missionaries is directed against Roman Catholic missionaries."

It seems pretty hard to please our Protestant friends upon the question as to who was the cause of this unfortunate war. A minister in the Southern States recently took all manner of glory to the Methodist Church on the ground that it was that body was the prime cause of the war. Nobody disputed his word and he was suffered to appropriate to himself the honor (?) of having fomented the war. Catholics lay claim to no such distinction, and the only persons who try to saddle them with the onus of the affair are the Protestant missionaries who were doubtless moved by jealousy at the great success of the Catholic missionaries while their own was a very doubtful order. Petty jealousy is not very becoming to a missionary nor is its offspring, envy, and it would have been in much better taste for the Protestant missionaries to China to confine themselves to known facts rather than to spread on the ground of their own fertile imaginations—always particularly fertile when Catholicism is in question. They did not seem to realize that the discredit they strove to attach