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THURSDAY, SEPTEMBER 20, 1900

Political Patronage

One of the necessities of popu government is the existence of party politics, and one of the necessities of party politics is party patronge. Here-in lie many of the daugers and diffi-oulties of party politics. Patronage depends so largely upon individual mendation that it is apt to be used for personal interest w ration for efficiency. Presiden Grant when he went into office as serted his independence of politicians by appointing his own and also his wife's relatives and friends. The remedy was worse than the evil com plained of. And the result was the Grant surrendered himself at discre tion to the politicians. A further consequence of this distribution of places amongst nambers attached to the party in power is the weakening of a government itself; for the rea power of government is higher and more general than any demands of party. It intensifies party feeling. It blindfolds men to the public good and public duty, and it makes politics a private affair. Another evil is tha patronage is very seldom distributed evenly. Some are overlooked who should not be. Others are preferred whose best qualification is a pull. It is not easy to have a position ready for every applicant, nor on the other thand is it easy to have a caudidate ready for every vacaucy. Many inimportant point is unanimity of choice there is no use theorizing to much. Patronage may be difficult and dangerous. It has to be bestowed. It should be given not certainly upon the principle that: "To the victor helongs the spoils," nor upon any bias or prejudice against a man's race or creed. The former is the principle of machine politics, against which every dover of Cauada should pray and work The latter is that bigotry of which we un Canada have had too many ex amples not to feel its baneful effects That mischicvous treatment is very far reaching in the poison it infuses into any system. We do not believe into any system. We do not be in in bestowing patronage upon a man wimply because he is a Catholic, any more than we do not believe in be-stowing an office upon a man simply because he is a Grit or Conservative. Of the two, we think it is better to give it to him because he is a Catholio. He will in that case have the prinles of his religion to guide, in the other case he will have nothing He is a tool. Turning from the r gative article of our creed to the poei a fair share of things, high and low.
What are our people in the country
for? Merely to pay taxes and keep
others in office? Not exactly. Our moople are here to share the awards the foundations of this Dominion were laid in the hardships of the pioneer life of their factors. We hope they will still be here when the last chapter of Canadian history shall have been written. Too many have been driven away by narrow prejudice and empatrictic policy, but such things are

ing, and the old order is passing away. True, eternal vigilance is the price of liberty, but patience is equally necessary. Our people must watch and pray—watch lest an opportunity escape—and ask, for, without acking, they will not receive. Every minority must watch, for party politicians are apt to forget manorities even if they do them. Our lesson so not despise them. Our lesson serves both parties equally well. But we have confidence that better things are in store for as moder the present administration. Appointments are made less frequently in edicus ledge rooms than before. In many depart ments fair, if not generous, treatment has been dealt out to us. Much may comment to make things right, but we feel that the present government is writing and anxious to respect our just demands. A government carnot create nco is n-cessary, and als: usemony and unanimity amongst our selves.

A Gigartic Strike

On Monday last one of the largest strikes on record was started amongst the anthracite coal miners of Pennsyl-vania. The number directly involved is anything from 150 000 to 200,000.
The number indirectly involved must reach into the millions—for it means a state of war in a country about forty niles in laugth and twenty in breadth Between Carbondale and Hazelton, als lown the Wyoming valley the storm-sloud has thrown its shadow of strife between rich and poor, capital and labor. For some few years these min-ers had very little to do. The large output of coal, the change of man sufactures to the use of soft coal the inventions by which coal siftings could be employed for heating purpurposes, all combined to make the miner's lot a very hard one. A change came, and things looked better. Men worked on full time, and received a nominally fair wage—about one dollar and sixty five cents a day. This would have been all right, but the canker worm of greed was cating the best of the fruit of these poor fellows' hard labors. Miners have to use a great deal of powder, which they buy from their companies or employers. The company pays eighty or ninety cents a keg for this powder, and charges two dollars and seventy-five cents a keg. From eight or ten kegs of this keg. From eight or ten kegs of this powder are used by a miner during the course of a month. This take about twenty-four dollars from a min er's monthly wages. He has also to pay his own assistant, to buy his goods at the company's store, and pay a heavy dockage. When the miner gets out a ton of soal he has to put in the scale at the entrance of the mine, three thousand six hundred pounds for a ton. The extra fourteen hundred is an allowance for slate and dirt—and is called dockage. This is heavy, es-pecially when there is a common suspicion that the scales themselves are not true. Balancing the receipts and expenditure, the poor miner has very little to his credit at the end of the month—hardly a living wage. He has coal to burn free; but this is compen-sated for by being obliged to purobase at the company's store where there is no bargain day. Such are some of the grounds of complaint on the part of labor—sound enough if comm existing throughout the district. What a prospect not only for the immediate neighborhood, but for the vast country depending upon the Lickawana coal It looks as if it had some political significance. Most of these miner and other laborers are democrats.
The strike is the first act in the
play. The second act will probably open with Hanna on the stage playing the double role of peace maker and propagandist for the ropub

The following are some of the de mands of the miners: 1, The price of powder to be reduced from \$2.75 to \$1.50 a keg. 2. That the miners ton be reduced from 8600 lbs. to 2240 ton be reduced from 8600 lbs. to 2240
—a fair dockage to be made which
shall be overseen by two men—one
acting for the miners and one for the
company. 8, That dealing in the
company's store, and employing the
company's dector be optional. 4, That
the miner be paid for what is known
as "dead work." As the miner's work
consists in cathing out call the other consists in getting out coal, the other work, such as running care from his chamber, erecting timber supports, etc., etc., is a loss of time. 5. The last point regards the pay. At pre-sent the miners' purchases at the com-pany's store are first deducted from their pay, and they receive the balance.

They claim they should be paid in States legal tender, and ther settle their own account.

Working in mines is hard enough, and all that generosity can do should be done to ameliorate their work and condition. Instead of this being done, the opposite seems the line of setion at sort of storekeepers coal comof three hundred per cent. upon their pewder may be readily understood And still we live in an age of Christi anity and civilization.

Our Young People. To those who have the care of

the thought of young people, and especially young men, is a most anxious one. Unrestrained by school discip line and without the sobering respon shilling and without the sources, what to dissipate the present and be utterly unmindful of the future. A want of arnestness characterizes the great mejority. Anything that will efford amusement is desirable, and anything that betokens restraint is to be left for their younger brothers and sisters, or their aged parents, but not at all for They must have their fun Religion consequently is regarded as a code of tyranny. If these young men go to Mass they will get as far from the altar and as near the door as possible. As to any scrupulous paro to arrive in time or to pay proper at-tention—these are trifles, antiquated notions, beneath their dignity. Seri ous reading, evenings spent at home, are not for them. They are too active and independent to enjoy the former or submit to the latter. These faults or submit to the latter. These fault and many others the most casual of server m ust have noted over and over again. In spite of the exceptionsand few they are-frivolity, careless ness of religious practices, a want o piety are the characteristics of the age. These will be the character of generations as long as so much philo-sophy is materialistic. Let our ideals be higher than this world and our principles broader and deeper than the conclusions of experience, a there is no floubt about the elevati and education in the future. T The generation that is to some will praise

But in the meantime zealous pas tors are auxious about the present. Do what they can the street corners mant have ton n places of amusements have too much traction for the young lads. It is sheartening. Various devices are disheartening. Various devices are planned as a trial; brigades are formed, club-rooms furnished, and so cieties without end established. In Te every city one goes to, these may be seen, but still there may be heard the complaint that the success is only compaint that the success is only partial. We see that in London, England, efforts of a similar kind are being made. The Oardinal Archbishop of Westminister, commenting upon the report of the Oatholio Social Union, says: "The harvest to be gathered in overtaxes the strength of all who have hitherto responded to the call.' ya' brigade was organized, which and the advantage of supplying discipline. A field day was held, and boy marched and skirmished through th country fields who, perhaps, were outside of London before. other feature in connection with the union was the organization of the St. Vincent de Paul's Confraternity of Vincent de Paul's Contraternity of Ladies of Charity. Many of these ladies spend some time every week ladics spend some time every week visiting the poor, nursing the slok or otherwise helping the great work of charity. There is no better teacher than practical obstity. Every young person should be taught to have a few or to look after. It teaches then self-denial; it shows them the trials from which they are spared, and what is best of it all, it layeth up treasure where rust consumes not, nor thief enten in and steal. It is only the chosen few who undertake the work; but many more could, and should, do young people would gain, a would gain, the poor would parted would gain, the poor would ge'n, the pestor would be strengthened and consoled, and the Sacred Hear would rejoice

A Positive Distinction

When the Irish-Catholic expre his dislike, or rather detestation of Orangism and its so-called principles, it must be remembered that he makes a positive distinction between that stripe creating organization and Pro-testantism. An Orangeman, if he have any other religion than the one dictated by the Grand Master in his lodge, is a Protestant; but a Protest-

nt is not necessarily an Orangeman While the Irish-Catholic's faith he nothing in common with Protestant-ism, his nationalism owes an eternal debt of gratitude to the Protestant friends of Ireland and of her cause. We now make this distinction in enticipation of vertain organs that will seek to use our words of condemnation m as svidence that we are of Orangoi destrous of antagonising the Protestant in Canada. As we have some severe things to say regarding this most bigoted of all political bodies—the Oranga Gooiety—we desire it to be thoroughly understood that we make ce to our Protestant fellow ottizens, nor to their creeds. Protes tantiem is a religious movement Orangiem is a political one; and it is with politics we have to do at present

It may appear surprising to some our readers, but nonetheles, is it, that Ireland, and the Irish-Catholic people owe more to Protestant than to Catholic fellow-countrymen. Yet a moment's reflec-tion will auflice to show us to that over since the Union—and oven for Irish-Catho half a century before the passage of that Act-a Projectant had mor bottor opportunities of serving his country than ever had a Catholic. The laws of the Pale oxcluded the Oatholic from every right of citizen-ship, every privilege, every advance-ment; the spirit of that abominable code survived, even the most barbarous years of tyrannic rule over Ireland, and until 1820 — when O'Oonnell's magnificent triumph gave Ireland the magn boon of emancipation-every avenue of success was closed against the ad herent of the olden faith. Under such proumstances, it is not surprising that Protestant Irishmen were compara tively free from the ostracism tha blasted the hopes and ambitions their Oatholic fellow-countrymen, as were consequently so situated tha they could, if willing, render untold services to the cause of that suffering race. For this, among many other reasons, we of the present happy gen eration, looking back over the history of our forefathers' land, feel the gratiwords cannot express, and an appreciation that pen cannot con vey, in regard to the bright galaxy of Protestant Irishmen who fought the battles—political and national—of the battles—political "Aucient Race."

When the story of Ireland's bitter struggle, her misfortunes, her sorrows, her sufferings is told we find that almost every great movement recorded had for its prophet or its leader a man not of the faith of the majority. In the lengthy mountain range of histori cal events, extending from the close of the eighteenth to the close of the nineteenth centuries, there are a few grand peaks of individual greatness that tower sublimely above the lofty but still less conspicuous summits. Some of these appear like extinct vol-cances in the days of their activity booming, flashing, thundering for ins ice, belching forth torrents of atriot sm, then crushing and burying be neath their lava-tide of eloquence and fervor the pillars and hideous mosaic of Tyrauny's temple; others arise against the sky of the past, tall, stately and grand, with the eternal snows of pure devotion resting upon their heads and the sunlight of freedom flashing glories—the halos of patriotism—apon their immortal brows. To name them would be to recall that eplondid head-roll of orators, poets, essayists, journalists, organizers, warriors, heroes and martyrs, that must remain imperish-able as long as an Irish heart boats with pulsations of gratitude in a Cath olio breast. Wolfe Tone, in the field Lord Edward, in the conclave; Emmett, on the sosfold; Grattan, in the Senate; Curren at the Bar. And if we heep half a century there we behold another sierra of similar peaks—the incarnation of patriotic zeal, the "pro-phet and guide of the nation." Thomas Davis: the noble souled, self-sacrific ing patriot, John Mitchell; the gentle fervid, devoted John Martin; the high spirited, determined, serious gentleman, William Smith O'Brien. And it we follow down through the waning years of the now dying century, Butt, Whiteside, Parnell are among the Protest and names that the hand of the nation's "recording angel" has traced upon the shaft commemorative of Ireland best endeavors.

It is not inopportune that we should include in that list-of which we have but given the tenth-the names of Canada's representative in the fro ranks of Ireland's parliamentary a vocates.—Hon. Edward Blake. ntary ad-ake. In Canada there is no position in the gift of the people, to which he might not have sepired, which he could not have reached in triumph. Friend of the down-trodden, advocate of the suffer ing, upholder of the constitution, for bigotry, to time-serving, place hunting polities; the avowed opponent of Orangelem, the cuergetic opponent of the Janus-faced policy of that same ities; the avowed opponent order in this country; Hon. Edward Blake freely stopped aside from the path that was leading him to the promicrahip of Canada, sacrified his time his money, his talents, his professions practice, his political amb itions, and expatriated himself, all for the pur poso of lending his poworful and to Ireland in the bour of her deadly struggle for freedom, in the moment of a torcible ories when the fate of Home Rule hung trembling in the balanco

And all those were or are Irish Pro testants. Therefore, be it understood when we speak as an Irish-Catholic organ, in the name of our fellow countrymen and cc-religionists, for the sake of the race we love and the cause we cherish, and when we denounce in unmeasured terms the fell spirit of Orangelsm that we make a distinction botween the Orange politics of the Wallace-Clarke-McCarthy com bination, and the sterling patriotism unqualified worth of our Protestant fellow countrymen—be they of Irish or any other special nationality.

What Education Means. Canada's educational system is un-

surpassed as far as mere wordly know ledge is concerned. Our own efficient Separate schools are going farther and are amplifying the Public school our riculum by adding to it that point above all others which goes to make a above all others which goes to make a truly educated man—the knowledge of Christ and of His teachings; the knowledge of the system underlying the foundation of all things; the knowledge of man, of his beginning, and his glorious destiny. Mere chil dren now-a day in our schools possess dren now-a day in our schools possess that knowledge which such penetrating minds as Plato and Aristotle could not fathom. We have a grand birthright; a glorious legacy from our Holy Fath. It is extremely difficult for us to realize to the full how much we really owe to Christianity in these latter deer. latter days. It is hard for us to un derstand what difficulties the old ante Ohristian philosophers labored under in their efforts to locate the truth. We have all their knowledge and the wis dom of the Philosopher of Philo sophers in addition ; we have advanced sands of years in the teachings of Our Lord, years that no purely intel-lectual advancement could have attained to. Man in the days before tained to. Man in the days before Christ had risen to great heights of intellectual refinement; they had abulled in the sciences; they had studied men in his many-sidedness. As purely reasoning animals these old philisophers had come as near to perfection as reasoning mullored could philisophers had come as near so po-fection as reasoning unalloyed could wall wassa them to. Thus it was that at the coming of Our Lord, the world the cultured world of Greece and Rom had risen to great heights of learning had become an intellectual glant. For ages the wise men of Greece had devoted their energies, their lives to the study of man, his origin, his end, and his life upon earth-all else was looked upon as so much chaff and worthy of the study of a neing. He came and solved rational being. He came and solved the problem that rationality alone had failed to work out. He taught man who he was, and showed him the sub-limity of his destiny. Thus Our Lord brought with Him in His teashings the capping of education; the solu-tion of the problems that had encloud-ed the master minds of Greece and Rome in the darkness of uncertainty and doubt. He came with His light and illumined the pathways of learn ing. He taught in simple language and in few words what the philosophere had been striving in vain to work out for centuries. In this way o Our Lord as an educationalist, as a solver of hitherto unsolvable prob-Thus comes Obristianity to possess ready made what those old intellectual giants had failed to solve. One would think that, with such a lesson before us, with so clear a demonstration of the fact that the ioundation of all knowledge is Obristianity, that our schools would give first place to the teachings of our

Lord. And so they did in the early

ages; so they did in the middle ages. Then they recognized the truth that,

rithout Obristianity as a foundation, there can be no knowledge. And working upon that as a corner atono, religion was made the prime feature of education. Now a days the tondency seems to be to have as little religion, as little Christianity, and so, religion, se little Obristiauity, and so, as little genuine knowledgo—according to all ancient and all modern standards—as possible in our schools. Our Public Schools are dealing with mere human probleme, in so far as they are entirely disconnected with Ohrnetianity. Morahty is not continued the schools are dealing with the continued of the schools are standard and the schools are schools are schools are schools are schools. eidored; it is utility, and utility only, eidored; it is utility, and utility only, that commerce and trade ovacts. That is not true knowledge. It may be, and is necessary to cultivate that spe-ores of learning, but it should not be made the prime object of cur schools. Christianity alone is true knowledge, is true education. Thus it is that Catholics have their own schools-The Church, ever mindful of the destiny of man and of the reason of his sejourn here on earth, has demanded of her shildren that they have always before them that they belong to the Christian school; that a knowledge of religion is the true and primary object of edu-cation. A man without Ohristianity, however well instructed, cannot be truly called an educated man, for he lacks precisely what, according to all educationists, whether ancient or modern, constitutes true knowledge the knowledge of man-and this can only he attained to by the study of Christianity. Our Ostholic schools are doing this work of teaching the faith, and so giving their pupils a true and rolld foundation of knowledge. They do not, however, neglect the commer-cial aspect of the struggling man of the world-it is not necessary to do that, but with Christian faith as a foundation, man as man can the more readily attain to knowledge, to the truth of things.

EDITORIAL NOTES.

The vigor of the Catholic Register is only equalled by its venom.—Orange Sentinel. Thank you for the com-plement conveyed in the first part of the sentence.

The Sentinel calls the Carnonic REGISTER "an .nemy of the Orange Order." Well, yes; we are not its particular friends; but then, that is rather a compliment to our intelligence rather than a reproach.

The REGISTER lays no claim to in-fallibility; but the REGISTER doss speak the truth and speak it fearlessly. It is the truth that is pinching the Orange body so "enormously" of late. Cheer up "Brethron," we shall have nore to say to and of you, should on asion require it.

For fifty years Orangeme been amusing themselves with Oath-olic-baiting, and they have not hesi-tated to make use of the most lying and slanderous statements in their propagation. propaganda. When met with a true and just estimate of their Order. its alms and successes, they squirm and cry aloud against the injustice done them. A little truth of the unvarnished variets once in a while will but bring them to their senses. Cath-olies do not go about with their eyes shut; they know perfectly well h shallow Orangeism really is. Nobody in Ganada ever links the name "Orange" either with intellectuality nor even respectability. There is nothing to be gained by glessing the matter ever. Take your medicine, matter over. Take your medicine, "Brethren," and strive to profit by it. Educate yours lyes to tolerance; live peaceably with your Catholic neigh bors and be happy. Catholics are not

It must be rather a novel experience for the Orangemen of Toronto and Ontario to find the Sentinel so wholly engaged in defending itself that it cannot find epace for a good old-time anti-Oatholic tirade. The lodges too have had something out of the ordinary routine to go through in their recent meetings. If the Senti-nel continues to work the editorials from the REGISTER into its eclumns as requirity and thoroughly as of late, we shall be satisfied. Still it might be more satisfying if the Order, as a-body, would send in their subsectip-tions to the Register. If they do, we guarantee them their moneys worth.
The lodges have been kept busy of late, condomning the REGISTER and its articles. A condemnation from such a source is the highest recommendation we can possibly hope for.