

The Catholic Register

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THURSDAY, DEC. 11, 1902

TEMPERANCE AND THE REFER-
ENDUM.

The Referendum vote was even smaller than most people expected. One hundred and fifty-five thousand ballots were cast for the operation of the Prohibition Bill and eighty-five thousand against.

There are some features of the vote that invite comment. The inconsiderable strength of the minority shows that the public could not be persuaded to become interested in the foolish campaign conducted by the liquor organization. The lesson of the Referendum for the brewers and distillers is to disband their professional or political force, and attend to their business according to ordinary business methods. The great bulk of the electors stayed at home on Referendum day and ignored the polling booths. It would have been better for the repute of the liquor trade that the eighty-five thousand who voted "No" had also left the field clear to the friends of Prohibition. Then the vote would have been an unqualified failure, and there would be no excuse whatever for the discussion of a majority that is without practical significance.

In our issue of Nov. 6 we wrote the following sentences: "The Catholic position towards Temperance can hardly be helped by the Referendum or by the direct discussion of Prohibition. Both form a political policy and nothing more. As such room is only left for judgment according to human experience; and human experience of Prohibition has been but a sad chapter in the forward movement." We do not believe in it, and this we have stated again and again. What is more, we see little good in joining in the discussion at all, as earnest Christian effort is simply hampered by it and sober sentiment drowned in the conflict of incoherent advocates of two extremes."

The figures of the Referendum vote bear out, we think, this view. The Prohibition party is a minority powerless, indeed; but perhaps too persistent to submit even now to the logic of the situation. On the other hand the activity of this minority will not be checked but rather encouraged by the public parade of a liquor organization. Neither Prohibition sentiment nor the influence of the liquor trade is a factor large enough to appeal to the whole public or to a majority of the people. Both sides have done their best in the vote of last week, and the public would now rather be done with their for a long interval. There are far higher and more pressing public questions and interests, not the least of which is the true cause of Temperance.

It is our earnest hope the noise and confusion of the Referendum being over, that the question of Temperance organization will be immediately and earnestly taken up throughout Ontario, on the lines indicated by the many correspondents of this paper, who represent the clergy and laity of the Province.

CANADA AND HOME RULE

We were glad to observe, in The Globe, a most instructive historical argument confirming the right of Canada to speak again, as she has spoken before, in favor of Home Rule. A day or two after the Association Hall demonstration The Globe declared that "the enthusiasm with which Mr. Blake was greeted at Association Hall was no doubt largely personal, a tribute to an eminent Canadian who for the first twenty years after Confederation played a great part in public affairs." This is undoubtedly true, but equally well considered are The Globe's further remarks upon the significance of the resolution passed in Association Hall. Our contemporary says "That the affairs of Ireland have not been so much discussed in Canada during the last decade is to be attributed largely to the absence of a man who was so keenly interested in them."

But it must also be said that a certain feeling arose that Ireland was none of our business. We had problems of our own requiring all our energy, and we had besides received a rather disagreeable intimation from London that our advice was not sought. But since that time the English point of view has changed, and an expression of opinion by the Canadian Parliament on South African affairs was received with the utmost cordiality and recognition of its value. Not only so, but in discussing the settlement to be made after the war, the question of self-government and the relations of the two races, the history of Canada has been eagerly searched for lessons, and it has been necessary to reprint Lord Durham's famous report in order to meet the demand occasioned by these researches.

It would be idle to say that the experience of Canada is of great value in the case of South Africa and useless and irrelevant in the case of Ireland. No two of the three cases, it is true, are identical, and all attempts to apply the experience of one to another must be made with caution and discrimination. All that can be said is that the history of Canada contains most striking illustrations of the benefit of self-government in regard not only to the relations of Canada with the empire, but to the relations between the Provinces and the Dominion. One is almost weary of pointing to the contrast between the rebellious Canada of 1837 and the contented and loyal Canada of 1902, but the value of the experience can hardly be exaggerated. Even after it had been decided that self-government was the remedy self-government was given with fear and trembling. Bagot raised a storm in Canada and incurred the displeasure of his chiefs at home by calling Lafontaine and Baldwin to his council. The Metcalfe Administration was really an attempt sanctioned by the Peel Government to restore personal rule and when Elgin came to carry out the policy of Durham and Bagot, even before the passage of the rebellion losses bill, there were loud cries that the country was being ruled by rebels.

"The peace that succeeded the burning of the Parliament buildings was not permanent. Another source of difficulty arose in the relations between Upper and Lower Canada. But this, again, was a question of self-government. Durham recommended not only self-government for Canada, but the union of Upper and Lower Canada, with a view to the benevolent assimilation of the French-Canadians. This was the weak point of his plan. The notion of assimilating the French-Canadians proved to be chimerical. French-Canadian influence grew so strong that Upper Canada began to complain that it had exchanged Downing street rule for rule by Quebec. Lower Canada as equally afraid of being dominated by Upper Canada if the demand for representation by population were granted. There was justice in both positions. Neither wanted to rule the other. Each wanted self-government. When that was granted, through the federal principle, there was another step forward in self-government and in the peace and unity of Canada. . . . That is our history. How far it may be applicable to the case of Ireland our friends across the water must judge for themselves. All that we can say is that we most earnestly desire to see the question solved in such a way as to give peace, liberty and contentment to Ireland, and not only to maintain the union, but to restore friendship and confidence between our society-troubled brethren across the Atlantic."

A GREAT IRISH BISHOP

The death of Most Reverend John MacEvilly, Archbishop of Tuam, at the age of 85 cannot fail to remind the Catholic world of those strong bonds of affection that hold the Irish people and the Irish hierarchy and clergy together in unimpaired union. The figure of this venerable bishop in the midst of his people was a visible proof at all times of the national distinctiveness of the Church in Ireland. Simple, fatherly in speech and manner, it was with spiritual refreshment that the stranger saw and heard him for the first time. He was fond of speaking in the tongue of his humble Mayo home. His people, especially the old people, knew it as thoroughly as their Archbishop; and they were deeply thrilled by his impressive accents and fervent gestures. Temperance was his favorite theme when

he used the Irish language. To the world outside Dr. MacEvilly was known as a scholar and theologian, one of whose works was a favorite class book in ecclesiastical colleges both in the old and new world.

THE LATE DR. JOHN A. MACCABE

Though we live in times when only passing events, the things of the day or the hour, are noticed, when the crowd is content that the dead past shall bury its lead and the future take care of itself, yet it cannot be said that kindly, true men receive no recognition from their fellows outside the circle of a few intimate friends.

Whatever the world may be, a man's man for a that, and his worth and value to the community are measured only by honest standards. We have seen men of commanding prominence forgotten a week after death had called them. It is only the higher qualities in men's characters that live beyond the grave.

In the midst of the enthusiasm of a recent public meeting the name of a good man whom all there remembered was mentioned and the instant breath of sympathy was felt upon that assemblage. It is in that way the name of the late Dr. John A. MacCabe will be recalled for many years to come. As a Catholic as an Irishman, as a Christian gentleman, his memory will be respected. We knew him for an earnest watchful single-minded friend of the best interests of the Catholic people. It was not only in the public movements in which he joined that he made duty to his race and church the guiding influence of his life. He never read a book or a magazine or a paper in which he found any reflection upon one or the other, that he did not make some counteracting effort. And after all, what higher impulses can guide men in any sphere of life than those instincts of fidelity to faith and fatherland? Such fidelity as this can only come from the noble impressions of pure childhood, which the philosophers tell govern all good men until the grave receives them.

CANARDS

The habitual misrepresentation of Irish affairs by English cable correspondents is being aired just now in foolish yarns about the formation of a "new Irish Party." There is nothing new, nor is there the most shadowy resemblance to a party in the association of Mr. T. M. Healy and one or two others who, though Irish members, are not members of the Irish Party. The enemies of Home Rule, like Lord Rosebery, who are also the enemies of religion in the schools, are making the most of the situation created by the Education Bill, and the repugnance of the Irish members to follow Lord Hugh Cecil into the Government lobby. But the best or the worst they are capable of doing cannot affect the unity of the Irish Party or commend two or three individuals to the sympathy of the Irish people long ago hopelessly lost.

CONSIDER THE SOURCE

The Register is in receipt of a number of letters, some of them couched in strong language, urging that attention be paid to the writings of Mr. E. E. Sheppard in Saturday Night in allusion to the position of Catholics in Canada. One of our correspondents who disapproves the application of mere satire to the rank ignorance and swagger of our freakish contemporary, has written several columns of indignant expostulation.

In declining to open up any further discussion of Saturday Night and its editor, The Register desires to say that the result would be an unnecessary waste of ink. There really cannot be many residents of Toronto or Ontario willing at this time of day to take stock in the rubbish which is regularly spread over the front page of Saturday Night. The wonder to us is that any Catholics, and especially Irish Catholics, have so little regard for their time as to read the sheet. There is no excuse for any sensitiveness to newspaper mudslinging. Any Catholics who consider their self-respect hurt by it have only one remedy. They are not bound to read it. They can well afford to ignore its source and it is high time they ignored Mr. E. E. Sheppard and his Saturday Night.



NEW CHURCH OF THE HOLY FAMILY.

FRENCH RELIGIOUS CONGREGATIONS

According to statistics published, 61 congregations of men, having 1,961 establishments, and 395 congregations of women with 1,519 establishments, have sent in their applications for authorization to continue their work in France under the Associations Law, to the Director of Cults, or Public Worship Department, which is headed by M. Combes himself, who is also President of the Council of Ministers and Minister of the Interior. The most numerous applications come, naturally, from the Seine Department, in which Paris is situated, and from the Rhone district which comprises Lyons. Among the Seine applications are those of the priests of the Sacred Heart, of Notre Dame de Sion, the Marianists, the Oratorians, Franciscans, the Marist Fathers, the Dominicans, Redemptorists, Capuchins, Eudists, Oblates of Mary Immaculate, the Passionists of the Avenue Hoche, the Barnabites, the Salesians, and numerous orders of Nuns, such as the Sisters of St. Clare, the Dominicans and Franciscans of various categories, the Ladies of the Sacred Heart, the Ursulines, and so on. Among the applicants also are the Protestant "Deaconesses" of the Augsburg Confession. The list published is evidently incomplete, for it contains nothing about the special privileges accorded to the Sulpicians and the Vincentians, nor is there anything about the Congregation of the Holy Ghost in the Department of the Nord. The English Benedictines of Douai have applied for authorization, as well as the Christian Brothers, the Augustinian nuns of the old Abbey of Flines, and the Sisters of St. Clare. A Bill respecting the authorization for these and other congregations is now being prepared by M. Combes, but it will not be brought in until the special parliamentary procedure to be adopted in connection with the applications has been settled.

EPIDEMIC OF INDEPENDENCE

Toronto University is about to "dignify" housework by conferring a degree upon the "Generals" of the future. There is wisdom in the idea; and, for our part, we regard the thrifty, home-loving housekeeper as being conspicuously entitled to recognition among our "Captains of Industry." Whilst other "Captains of Industry" are multiplying rapidly, and clamoring with increasing vociferation for bonuses, subsidies and higher protection, the statisticians would have us believe that the housekeepers of the nation are declining faster than the Ontario birthrate. This is deplorable. But it is not to the point of our remarks.

It is a step in the right direction for Toronto University to extend a helping hand to the long neglected domestic, or domesticated helpmate; but where are we to find the political bacteriologist qualified to discover this evasive and mysterious germ responsible for the epidemic of independence which has overtaken our most distinguished custodians of public opinion? This is the question of the hour. Gentlemen, who as a necessary preliminary, are forced to admit that they have never once been independent in the whole course of their lives, have been suddenly seized with irresistible impulses to break from bondage. They are capturing newspapers on every hand; and behold, these modern batteries they are

prepared to bid defiance for ever more to their former masters.

As long as the epidemic was confined to Quebec we were not greatly alarmed, but now it has invaded Ontario and becomes a greater worry than the fuel famine.

What are to be its ultimate consequences? What are we to do about it? Independent movements in Ontario in the past have not left behind them many happy memories. They were as a rule turned to purposes not calculated to promote the best interests of our common citizenship. And in the course of the moons and one or two elections, they invariably fell back into the old hide-bound parties once more. The "new independence" may be of an entirely different variety. In the absence of any knowledge of its origin or cause we are for the present baffled, and can only watch its course, once it starts to lead the people out of the wilderness.

EDITORIAL NOTES

The death is announced in New York of Mr. Richard Stockton Emmet, the leading lawyer, grand nephew of Robert Emmet.

Fifteen Catholic students have gone up to Oxford this term. The Jesuit College of Stonyhurst sends four and Downside and the Oratory School at Edgbaston are responsible for three each. From the latter, the young Lord Camoys had gone to Balliol. Lord Camoys, who succeeded to the title in 1897, was born in 1884. The Right Rev. Mgr. Stonor, Archbishop of Treviso and Canon of St. John Lateran, Rome, is his great uncle. Another Catholic peer who has entered the sister University of Cambridge is Lord Gerard, who succeeded to the title this year, and is still a minor, having been born in 1883.

As a consequence of disparaging gossip in the German press, Madame Sarah Bernhardt has come out with the claim that she is French and Catholic. Taking her own statement for her history is this: Her father was French and her mother Dutch, and she herself was born in Paris, and brought up in a convent at Versailles, where she was converted from Judaism to Catholicism by the nuns, who acted under the advice of Mgr. Sibour, the Archbishop of Paris, who was murdered by a mad priest in the Church of St. Etienne du Mont, in 1857.

It is a great tribute to Father Herbert Thurston, S. J., that the Silver Medal of the British Society of Arts has just been awarded to him for an essay on the "History of the Rosary in all Nations." All devout clients of St. Dominic will welcome this tribute to the ability of Father Thurston, who put together a monograph dealing with the historical aspect of the Holy Rosary in all nations, which may well be regarded as the definitive work on such an important subject. Coming so soon after the crowning of Father Maher's "Psychology" by the University of London, the conferment of a silver medal by the Society of Arts to another member of the English Jesuit Province is a striking testimony to the philosophic and historical power of the spiritual sons of St. Ignatius in England.

The date of the opening and consecration of the great Catholic Cathedral at Westminster—June 29th next

will be the eighth anniversary of the ceremonial laying of the foundation stone by Cardinal Logue. Much, it seems, remains to be done before the ideas of the architect are fully realized and the building is complete in its wealth of internal decorations. Externally, however, according to a London correspondent, the building is practically finished, and visitors, who are now admitted upon payment of sixpence, have an opportunity of viewing the interior, where the workmen, of course, are still busy. "The visitor is impressed by a sense of the fine proportions of the cathedral, and the aspect of strength presented by the walls, the enormous piers, and the lofty arches—all of bare brickwork—and the three huge domes, formed, with elaborate carelessness, in concrete. The area covered by the building is about fifty-four thousand square feet, the nave is higher and much wider than any other in England, and the highest of its main arches is ninety feet, while the three domes rise twenty-two feet higher. The numerous marble columns, each a monolith, capped with white Carrara marble, so carved that not a single design is duplicated, add greatly to the beauty of the edifice, and a conception of the richness of coloring that will characterize the cathedral when completed can be formed by inspecting the chapel of St. Gregory and Augustine, the gift of Lord and Lady Brampton, in which the marble lining of the walls and the mosaic work, such as will hereafter be general throughout the building have been carried out."

Mr. Justin McCarthy has been celebrating his 72nd birthday, and his thousands of friends all the world over wish him many happy returns. He began his journalistic and literary career fifty-four years ago. His latest and one of his best books was published during the present month. He began his political career as a Young Irelander, and, when circumstances threw him into political journalism in London, it was as one of the chief supporters of Cobden and Bright, at the time the greatest friends Ireland had in English Liberalism. When the Irish Party adopted a fighting policy he did not hesitate to support it, although he thereby lost many old and valued friendships. Nor when he was called to the first place in a moment of crisis did he shrink the duty, although he had no ambition to be a political leader.

HOLY FAMILY CHURCH

The new Church of the Holy Family, in Parkdale, at the corner of King street and Close avenue, was solemnly opened on Sunday last. The occasion was looked forward to with joyful anticipation by the congregation and hundreds from other parishes of the city also attended.

Rev. Father James Walsh, pastor of St. Helen's, who will take charge of the parish till the spring, celebrated the first Mass, with Rev. Father Sullivan as deacon and Rev. Father O'Leary sub-deacon.

His Grace the Archbishop of Toronto performed the solemn ceremony of blessing the new church before the celebration of the Holy Sacrifice of the Mass. A combined choir composed of volunteers from the various parish churches rendered the music under the direction of Mrs. Fanny Sullivan Malton. The beautiful edifice was crowded to the doors. The structure, which is the work of the gifted Catholic architect, Mr. Arthur W. Holmes has cost about \$16,000, not including the cost of the site. It is Gothic in style. All the most modern equipment has been introduced, the heating and lighting being electrical. The robes of the altar Society have distinguished themselves by their zeal and have donated the altar, vestments and vessels.

City School Taxes, 1902

School Rates Payable from Wednesday, 3rd December, to Monday, 8th December, both days inclusive.

Notice is hereby given that the School Rates or assessments of the City of Toronto for the year 1902 are due and payable as above, under City By-laws Nos. 4167, 4169, 4170 and 4182, and under order of Court of June 28th, 1902.

R. T. COADY,
City Treasurer
City Treasurer's Office, City Hall,
Toronto, November 20th, 1902.

Stammerers

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