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IHURSDAY, FEBRUARY 23, 1899.

Feb. 23—9 Peter Damian.
24—5 Matthias.
25—8 Febra. III.
20—8econd Vanday in Lent.
27—8, Anthorus, Pope.
25—The Lynce and Walls of Our Lo d.
Mur. 1—8. I sanch do Sales.

Count Moore was elected in Derry last week as a Nationalist. He had the Catholic and some Nationalist support; but his political record is not all that Ireiand should require of her sons.

We have a letter from an estee We have a letter from an esteemed sub-criber asking whether John Boyle O'Reilly ever used the sentiments attributed to him in last Saturday's Mail and Empire by that congenital liar "Flaneur" The passage quoted by the Mail and Empire in its proper context lashed the sectarian hatred of the Orangemen and was a fair expression of John Boyle O'Reilly's strong opinions towards American Knownothingism, which he rightly conceived to have been born of and fostered by the Orango faction in the United States. Nor did he once pare those Catholies who would renew the strife of Irish religious partices in America. "Flaneur" however makes use of the passage as if it were a reflection of John Boyle O'Reilly's upon the lack of unanimity among Irish Nationalists; and he is once more true to his notorious character as the most malignant scribbler the Canadian press has ever known. subscriber asking whether John Boyle

The O.tawa letter which appears or another page signed "Catholic Canadian" goes so intelligently into the statutory neture of the Protectantism of British royalty that we have only to recommend its careful perusal to our readers. The Catholic people of Ottawa are making a protest against the each of the sovereign that promises to find an echo in every British country. The fact is as notorious as it is pleasing that the present Queen is Catholic in hor sympathies. Some of her loyal subjects indeed suspect her so far as to charge substantially that she has disregarded her coronation oath and practices Catholic piety in the secrecy of her annual pigirinages to France. But Catholics have nothing to do with jealous bigotry in regard to the Queen's religious convictions. What they are concerned in is a high public issue which we have nowhere seen more clearly stated than in the report of a lecture delivered on the 16th by Rev. Dr. Fallon at Ottawa University, under the auspices of The Catholic Truth Society and in presence of some of the leading Catholics of the capital, including Hon. R. W. Soott, secretary of state. other page signed "Catholic Cana

"Ressonable men," said Dr. Fallon,
"may well enquire what good purpose
is sevred by a doclaration which is insulting and at variance with the first prinolples of common politeness, and is there
fore scarcely a fitting expression to fall
from the lips of the sovereign Bosides
condemning Catholic belief, it perpetuates the aucient and exceedingly offersive falsehood that the Pope can dispense with the truth and permit evasion
equivocation or mental reservation, and
it makes the ontirely gratuations assumption that English Protestants have a
monopoly of the use of words seconding
anonpoly of the use of words seconding tion that English Protestants have a monopoly of the use of words according to their truthful meaning. Now, is there anything unreasonable in Catho-lics moving to have this declaration abolished? Why should this continual a far greater ma abolished? Why should this continual and groundless suspicion be kept allve against us? When we sak for absolute religious equality with all other citisons of the empire, are we making an exembiant demand? We are not seeking special favors. Our request is that Cathelic dectrines, held secred by us, should not be made the object of royal condemnation and shameful insult. The sovereign of the British Empire rules a mixed people, and no offensive word should pass the royal lips regarding even the humblest and most insignificant subject. We sake Protestants to deal with them in similar circumstances. You may say that Uncle Sam

'Why should the matter be agitated in Canada? I ask in reply 'Why abould it not be agitated in Canada?' Is not Canada? I ask in reply 'Why should it not be agisted in Canada?' Is not Canada aprat and a very important part, of the British Empire? And do not Catholice form 42 per cont. of the population of this Dominion? Is it oredible that the religious doortines and beliefs of 42 per cont. of British's premier colony shall over again be atigmatized as idolatrous and superstitutions? Let us do our best to remove forever from the statute books of an empire whose interests we are always ready to serve the last remnaut of bitter and barbarous times."

The purely public nature of the issue raised at Ottawa is further emphasized by Dr. Fallon. He says: "This is not a national question; it is not a religious question; it is a matter of public poincy; a request for simple justice; a plea for equal rights and for the exercise of that fair play and broad toleration which Mr. Balfour assorts characterizes British institutions. British institutions.

Mr. Dantou assess.

Mr. British institutions.

"Unless this declaration is abolished, let me picture for you what will happen at the next coronation. Gathered around the new king will be represented as the next coronation and the new king will be represented and from the British possessions of America. Meu of every color and race and speech, of every shade of religious opinion will be present on that momentous occasion to offer the ribute of their loyalty and the assurance of their affection to the newly crowned monarch. And from the lips of their severeign shall come no word of represent or rebuke for the followers of Euddha and Brahma, for the worshippers of Vishnu and Sivs, for the Kuffre or the Bushmon, the Hottentots, the Zulur or the disciples of Mohamet. There shall be nothing but kindness and concilation for Jow and Gentile, for Auglican and Methodist, Baptist and Prestyterian. For one class alone of British subjects will there be reserved scorn and contempt, insults and outrage. The twelve millions of Roman Catholics in the British Empire will have the sad privilege of knowing that in the presence of God and before the wide world, their king solemnly pronounced their religious belief to be idolatrous and "Unless this declaration is abolished. in the brusses in the prosence of God and before the wide world,
their king selemily pronounced their
religious belief to be indulatious and
superstitious. It will not matter that
there shamful words are uttered in the
presence of 49 Catholic Lords, of 55
Catholic Baronets, of 19 Catholic Privy
Councillors, and of 72 Catholic members
of the House of Commons. Ready as
they would be to swear fealty and
pledge allegiance, prepared even to
draw their swords, if needs be, and
never to sheathe them so long as their
services were required by the sovereign,
is it surprising if the ardour of their
patriotism should be somewhat cooled
and the affection of their loyality
shocked as they heard, one by one, the
distinctive doctrines of their religion
declared by the supreme civil ruler to declared by the supreme civil ruler to be idolatrous and superstitious?"

The special correspondent of The Globe at Washington telegraphs that

the joint high commission has collapsed, that no treaty will be concluded, and that the chief cause of the break was the Alaska boundary dispute. There is no doubt whatever that the Canadian case in this boundary question was fatally injured by Mr. Sifton, who, while the commission was at work, issued an official map that fully conceded the American claim. After that, of course, the Americans would be unworthy their reputation as sharp people at bargain-making if they consented to arbitrate what they had been officially allowed already. The Canadian government may not be morally responsible for Mr. Sifton's blunder, or for Mr. Sifton himself, but the moral standard is not as a general rule recognized in the settlement of international disputes. Apart from Mr. Sifton's aid in securing the final disagreement in the foint commission, the collapse of the negotiations is the first fruit that has been gathered by the dead sea of "Augle-Saxon" sentiment. All the soft scap produced by the Calculatin press for American use during the past aix months, and all the diplomacy of Lord Herschell, backed by the cloquent clacquers of Mr. Chamberlain's stamp in Britain, failed to secure from Uncle Sam a few miscrable trade concessions for the Dominion, unless the Alaska boundary claim and other concessions of a far greater national importance were allowed in the deel. Six Wilfrid Laurier, according to Mr. Tarte his nearest friend, was virtually commanded by the joint high commission has collapsed that no treaty will be conclude according to Mr. Tarte his near-friend, was virtually commanded t Mr. Chamberlain to give away all the could be afforded to the Americans Mr. Chamberlain to give away an anasocould be afforded to the Americans in roturn for any sort of a treaty whatever. Had a treaty been concluded, Mr. Chamberlain would have been able to flasmt a personal trimuph for the "Anglo-Saxon" better understanding of which he has constituted him fugloman. The best thing now both for Englishmen and Canadians under all circumstances is to swallow the sunb with as much graces and as few words as possible. They may indeed oven feel thankful for the small mercy has Uncle Sam hay allowed tham to

save their face by calling the collapse n adjournment

cave their lace by calling the collapse an adjournment.

In his opening address to the new institute of Irish Bankers Sir John Lubbook made the following remarks, which coming from an Englishman are noteworthy: "There is, of course, a general recognition there that the Irish character is bright, witty, attractive and clavere, but I think that out if Irish character is bright, witty, attractive and select the selection of the solid parts of the Irish character. Irishmen are often looked upon as being a little impulsive as contrasted with English steadlness and Southe caution. But that view certainly derives no confirmation whatsoever from your commercial history, and the reo or of your great backing institutions in Iroland need foar no comparison with those of England, Scotland, or any other part of the world. This is, I think, the more oreditable to the wisdom, skill, and tact, with which they have been conducted, whou we remember and recognize—as we all do at present—that, although we hope that there is now a brighter future in store for Ireland, the history of Ireland for the past fifty years has not been one of such prosperity as that of England or Scotland. You have suffered very greatly from the general fill in prices of agricultura, produce; and that those sunforings have not been greater has been in no small measure due to the managers of your great banks."

That dense clumpion of all anti-Catholic contents.

stitutions, among whom I, of course rockou those who manage your great banks."

That dense champion of all anti-Catholic crusades, The Presbyterian Review, Toronto, has worked itself into a highly indignant mood over a local educational question in Montreal. We have not yet heard much of the discussion of this question by the Toronto press, but we suspect that its contemporatries are not quite so slow as The Presbyterian Review to appreciate a ridiculously absund position. The Review echoes the cry of the Montreal Witness for an appeal by the Protestant minority in Montreal to the Federal parliament. What is it this minority wants? A romedial bill; nothing less. Isn't it delightful? And the griovance they want remedied is that the Catholic school commissioners say the Protestant school commissioners say the Protestant school commissioners say the Protestant school commissioners as a bance of the taxes coming from joint-stock companies to the erection and equipment of new Protestant school buildings. The Catholics are willing that the Protestants should have for this purpose a share of the taxes levied on companies in proportion of population. But the Protestant school buildings. The Catholics are willing that the Protestant school buildings. The Catholics are believed on companies. That is to say, if five out of six directors be Protestants, Protestant of the banks and insurance companye. And they would confine this rule to Montreal alone, where it would tap the banks and insurance companies. It is of no of the people. The Bank of Montreal will serve as an instance. Therefore the only just division must be in proportion of population. Besides, since the only just division must be in proportion of population. Besides, since the guiding principle of all rubblic education is that each child is entitled to a primary oducation from the state, a per capita allotment for all public education would be simple justice all round. But the division of school taxes according to the population is the closest approximate that we can have under our Canadian system to the per capita grant, which is the English method.

All this may be as plain as the sun in the heavens, but it will not satisfy Pro-testants of the kidney of the Presbyter-ian Review and Montreal Witness. Here are sample passages from The Review.
"This distribution of school taxes is a
serious menace to the very existence of
Protestant schools in Montreal." "At
this .cry noment at least three ad
ditional school houses should be built ditional school houses should be built but the commissioners [Protestant; have no funds for their erection. And what is worse the attempt is being made to denrive them of their level. no funds for thoir erection. And what is worse the attempt is being made to deprive them of their legitimate in come from Protestant staxes." "What will the Protestant citizens of Montreal do?" Will they loyally support their educational representatives in their contention for what is manifestly right and of supreme importance to their children and descendants? They are a peace loving community, and happily no interdecommentational stiflexistemong them. They are thoroughly of one mind regarding the general character of the education they desire, including instruction in the Word of God which has hitherto been given with success."

The Protestants of Montreal led by Rev. Dr. Movicar have politioned the Quebeo government hefore going to Ottawa for the remedial hill. The polition generates the constitution generates the constitution generates the educational rights of Protestants, and that they would be "recreant to public duty" if they did not insist

upon what they conceive to be the mea e upon what they conceive to be the measure of their rights. They forget that these were exactly the words of the claim put forward lately by the Catholics of Manitoba." They drowned the Catholic cry for justice and they are in ow adopting the very words of the claim they ducied in order to believe up the shardly nojust claim of their own, that the Protestant minority should receive the lion's share of the school taxes. They defeated the Catholic sy hope to carry their own unjust demand by more violence. They will not discuss the facts, nor look at the local question in Montreal upon its merits. Au; they will raise another Protestant sgitation from end to end of Canada and accomplish, their purpose by violent demonstrations, thinking that the Catholic people of Canada stand in dread of their rage.

people of Cauada stand in dread of their rage.

Even so mild mannered a gentleman as Sir William Dawson rises to romark that the religious complexion of companies should decide the apportionment of these taxes, as in the case of individuals. And the Presbyterian Review says the Montreal situation touches in principle the whole Dommion. We wish we could say the same. We wish that the taxes of joint stock companies in Toronto were divided in proportion to the population, or divided at all. What is the situation here? The entire school taxes of all companies are hauded over to the Protestant schools, the schools of the majority; and the Catholic minority receives no share whatever. The Outario law says that if Catholic share, holders in these companies demanded it, the board would have the right to say what thare the Catholic schools are ontitled to; but in no case has such a proceeding ever been taken. Indeed it is hard to see how it could be taken, or how it could come in a practical form before a financial board. The question of taxes is one of statute, and in Toronto the law under shelter of an impracticable provision leaves the Catholic minority to God and its own resources. The "settlement" of the Manitoba school question through foar of Protestant violence established in the minority to God and its own resources. The "settlement" of the Manitoba school question through fear of Protestant violence established in the Cauadian public mind the denial of equal rights and the idea of one law, for Protestants and another foa Catholics. The contrast between Toronto and Montreal in the matter of the school taxes of joint-stock companies is additional proof to the point. But the whipping up of Protestant violence throughout Cauada because the Protestant 28 per cent of the population will not be allowed to grab 78 per cent of the school taxes is playing the tume of "Protestantism first" rather too loudly. The Catholics of Montreal have or "Protestantism first" rather too loudly. The Catholics of Montreal have definitely made up their minds not to stand it.

definitely made up their minds not to stand it.

Mr. Laurence Ballwin, in The Canada Educational Monthly, takes the editors of a buach of Toronto journals in land, and rephes to their criticisms of his well discussed plan of voluntary schools. Mr. Baldwin finds little difficulty in showing that what are intended by the newspapers to serve as criticisms, in reality are strong arguments in favor of the voluntary system. One paper objects to religion pure and simple, another conceives that religion is opposed to mationality, a third protests that all the elementary education of the country must be uniform, and so on. Mr. Baldwin tells them that lack of religion and the craze for uniformity are to most intelligent minds evils and nothing else He also contends that the present system cannot accurately he called "national." Certainly the national character is not imparted to the schools by the deadly level of uniformity and the drift towards godlessness. For ourselves we do not feel disposed to offer any advarse oriticism of Mr. Baldwin's plan. As long as the holds out for uniformity in the per capita grant to all voluntary schools that keep up with the standard set by the state, we shall not question the justice of his views. Rather do we recommend them to his Protestant co-religionists of Montreal. If the state owes a primary education to all children, it must be conceded that it owes one child no more than another. Also what it owes it can pay only in money. The common debt would be paid with perfect impartiality by a common per capita grant to all efficient echools doing the work of the state. The people who do not want religion and who hold peculiar views of nationality may not admit it; but in sober truth all Mr. Baldwin submits is that the children of religions parents have an equal claim upon the state with the children of indifferent and irreligious parents. Mr. Laurence Baldwin, in The Canada

parents.

The New Brunswick campaign has resulted in the practical ambiliation of the so-called "Conservative" opposition organized by Hon. George E. Foster. This could hardly have been anticipated and it is difficult to give an opinion as to whether the sweep is an unmixed benefit or otherwise to the public as against the partisan interest. In the broad view of the matter it was a min take on Mr. Foster's part to insist upon drawing the local electorate of New

Brusswick into the uest of Dominion party politics. If there is one cause more than auchter that goes down to the roots of corrupt government in the provinces it is the affiliation of Provincial and Duminion parties. The spectacle of Federal and Provincial Cabinet Ministers upon the same platform ombining all their available powers of corcion, bribery and organization in the efforts ow whip a doubtful constituency, be it provincial or federal, into the party byre is enough to make independent of the party byre is enough to make independent oil citizens despair of ever seeing good government developed in this country, in the late Outario by-elections, as well as the last Provincial and Dominion general elections, the Ottawa and Toronto forces from the Cabinet ministers down to the lowest grade heelers fought shoulder to shoulder. Without a shadow of doubt the Ontario provincial Liberals would not be now in power were it not for the tremendous efforts of the Ottawa government to prevent the electors of Ontario from judging local issues by local men and local questions. What we want is to lessen the party power in local politics and bring provincial affairs closer to municipal and further away from Federal ideas. The offensive and afecusive alliance of Dominion and provincial governments makes it next to impossible for the people of a single province to correct abuses in the administration of their local affairs, no matter how patent those abuses may be.

To be sure Mr. Foster can say that Hon. Mr. Blair was the man who first brought the Federal machinery to the aid of his friends in Naw Brunswick. That may be so, but Mr. Foster must bear the responsibility of proolaiming the clear definition of party lines in the contest. He is a man without very much reserve force, and he made this exhibition of impulsiveness all the more conspicuous by hastily calling out 'Traitors' at Hon. John Costigan and other Conservatives who have not allowed his unwise plans to succeed. We have alroady said that New Brunswick politics have never been conducted on Dominion party liner: and thanks to Mr. Costigan it caunot be said that thy lave been so-conducted in the present instance. Mr. Costigan supported adducents of the Provincial government who are Conservatives in Dominion affairs and who like him declined to recognize Dominion political definitions in the provincial contest. It will be a good day for some of the other provinces, not excepting Ontario, when independent men in the legislatures fadopt this same principle, and vote for the interests of their province without regard to the effect of their action upon Dominion politics. There is much talk in the newspapers that the New Brunswick elections were corrupt. All Canadian elections were corrupt. All Canadian elections were corrupt. More or less. It is the Post Spencer who speaks of a thing rotten at the core like the maple tree. Bribery is the rottenness that has got into the eart of our mational maple. Hon. Mr. Blair was the man who first brought the Federal machinery to the the core like the maple tree. Bribery is the rottenness that has got into the meart of our national maple.

Death of President Faure.

Within the past week the hand of death has stricken down with appalling suddenness the official head of the French republic, President Felix Francois Faure. The superior French The streat Francois Faure. The scream of caused by this tragic occurrence, and the disorder stirred up by the boulevard press and patriots in connection with the election of a new President on Saturday, when the choice fell on Emile Loubet, have given an opportunity for the thousandth time to English journals to foretell another French revolution and the certain restoration of monarchy. The description Present revolution and the certain restoration of monarchy. The sternal Dreyfus question threatens now to entangle Loubet, and the worry of it is reported to have hastened Faure's end. Loubet like Faure is a man of the monal, but still the monal has the state. end. Loubes like Faure is a man of the people but with somewhat differ-ent tastes. Faure was infatuated with "style" and ceremony; Loubet is derided because both himself and his wife never lived in "style," and she is suspected of the evil labit of cocking her husband's meals. But these revelations should somewhat the servelations should some revelations about democratic presidents revelations about democratic presidents do not prevent royal so-cereigns from testifying their overwhelming sympathy for France in the death of the head of the state, who whether he adopts the airs of a king like Faure, or goes to the opposite extreme, is in either event one of the great personages of Europe. Both the Osar and Lord Salisbury in expressing the sympathy Salisbury in expressing the sympathy of Russia and England respectively, have referred to France as a "friend have referred to France as a "friend and ally." Death is a great softener and is sometimes the prompter of truth. It would be well to believe that Lord Salisbury's cordial words indicate the real relations of France and England more accurately than the and Engiand more accurately than the rasping jingoime that has been in wugge for so many months, especially on the English side of the channel. In connection with Precident Faure's death the Freemasons are

manufacturing a grievance out of the stricken man's cry for the co stricken man's ery for the consolations of religion when he found himself on the brink of eternity. They say it is strange that Faure who was "a staunch Mason" should have cried out for a priest But there is nothing strange about it. Faure was a politician whose success depended "pon his standing with Freemasonry, which has clutched chemoratic institutions as tiobily in Franca are fully and the has clutched comceratio institutions as tightly in France as in Italy and other countries. It will be remembered that when he entered Notro Dame cattedral in company with the Czar, during the visit of the latter to France, he stood before the attar like a stick, while the Russian autocrat went on his knees and prayed before the Lord in the Blessed Sacrament. Had Faure done the same it would have been as done the same it would have been as much as his political popularity was worth. But when faced with death much as his pointed popularity was worth. But when faced with death he sent messengers in every direction looking for a priest, and happily one was brought to him. He was then past the possibility of injury by Freemasoury, but not so with the mercy of God. Still there was a little sneer the Masons could induge in. They say the reason so many messengers were sent for a priest was that one might be found "who was not at dinner." What a gem of irony! The French priest much of a margin for dinner luxuries. The French priest is a most unlikely person to dally over a most unlikely person to dally over his meals. The suggestion is merely a bit of chagrin at Faure's penitence.

Report that Mr. Blake is coming back.

Report that Mr. Blake is coming back.

The London correspondent of The Montreas Gazette telegraphs as follows under the Reb. 20.—Hon. Edward Blake will rot un to Canada for good in May, possibly before. If will be tendered a farouth benute under the auspices of all sections of the National party. Mr. Redusin and Sir Thomas Esmonde the immen pressonal sacrifices Mr. Blake has made for the cause of home rule and the great value his services have been to it. The Canadian colony here is interested in what Mr. Blake will do on reaching Canadian the last control of the contro

New Liberal Leader on Home Rule.

London, Feb. 16.—Sir Henry Camp-cell-Bannerman, the Opposition leader, bell-Bannerman, the Opposition leader, speaking upon an amendment to the address in reply to he speech from the address in reply to he speech from the address in reply to he speech from the throne, proposed by Mr. John Redmond, which declared in the sols self government in Ireland in the nost urgent of all domestic questions," said that the Liberal party had not changed its attitude regarding how rule, but could not accept an amendment demanding unconditional priority for any measure. Mr. Redmond's amendment was rejected by 300 votes against 43.

Wedding at Hastings

A very pretty wedding took place on Wednesday the lith. in St Mar ye church Hashings, when Miss Maggie Lynch, eldest daughter of Mr. John English, of Norwood. The bride was assisted by her cousin Miss Minnis McVartin, of Feterborough, and the gromman was Mr. Wm English, of Hashings, cousin of the groom. The Muptial mass was celebrated and the marriage coremony performed by Rev. Father O Brien.

Will Cardinal Satolli come to Can

The Rome correspondent of the Philadelphia Standard and Times writee; Bome say that the report of Cardinal Stolli's finure visit to America has this mode truth in it—that he has been invited to Montreal by Mgr. Brouses; the Arch top of that city, and that he will make visits in the United States after his journey in Casada.

C. M. B. A.

At the last meeting of Branch 49, Toronto, a resolution of sympathy was unanimously adopted on the death of Brother Thomas Frandible

Western Canada Loan and Savings Company.

Western Canada Lean and Savings Company.

The "Western," as such, held its last meeting in the old premises, Church street, on Monday of this week. When the next annual gathering skates place the extra annual gathering skates place the extra annual gathering skates place the extra annual gathering skates place the "Western" will be part and parcel of the recent combination by which four of our largest loan companies have been wedded into one.

But before taking its leave of the public the "Western Canada" presents an extilist of its operations for the public the "Western Canada" presents an extilist of its operations for the public the "Western Canada" presents an extilist of its operations for the public the "Western Canada" presents and desocials and all other charges, there commains a neel profit of \$97,947.1, coned which sum two half-yearly dividends at the rate of 0 per cent, per annual, and the taxes thereon, have been had at the taxes thereon, have been had a late that the country of the contingent Fund.

Western stock has always maintained a high place in the market lists, and are result she divideds have been up to the standard. So, running in the old groove, "Western" stock would doobbless long continue to bear the gilt edge mark. How the stock will turn out in the new doal a little time will tell; but if the owners are as fortuned in the feature as they have been in the past, they will be lucky ladeed.