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THURSDAY, DECEMBER 23, 1897.

Calendar for the Week.

- Dec. 24—S. Victoria.
- 25—SS. Therasia and Emilianna.
- 26—CHRISTMAS DAY.
- 27—S. Stephen.
- 28—E. John, Evangelist.
- 29—The Holy Innocents.
- 30—S. Thomas a Becket.

A Merry and Happy Christmas.

To every reader of The Register we extend the good old greeting, in its highest sense, a Merry and Happy Christmas.

This Register is not at all inclined to doubt the assurance of The Hamilton Herald that the political opinions of Catholics dismissed by the government is the head and front of their offending. But our point in the Hamilton case is simply this, that in a department where P. P. A.'s are preferred it matters not to the P. P. A. prejudice whether the Catholic is a Liberal or Conservative, a nominal Catholic or a pillar in the temple. Like the primrose by the river brim, a Catholic is a Catholic in the eye of his P. P. A. neighbor; and he is nothing more.

There is a spice of dry humor in reading Mr. Goldwin Smith's fears for Hon. Edward Blake's association with men who would dismember the British Empire. The "Bystander" is probably aware that there are men in Toronto who habitually speak for himself as a traitor. We have heard apparently sane persons declare that the professor ought to be brought to justice for treason. No doubt he thinks, in his good-humored, philosophical way, that they are mad. But if he is honest in his own opinion regarding Home Rule—how once was a Home Ruler—his own perceptions, as far as this question is concerned, must be sadly disturbed; indeed he is no sinner than his loyal Canadian friends who would hang him for his opinions concerning the future of this country.

In the report of the week's vice-regal visit to our Catholic institutions which we publish to-day, two points will strike the reader. Father Walsh made an important statement on Sunday evening, when he said that in no other institution are the facilities afforded to the Catholic chaplain so perfect as in the Central Prison. Lord Aberdeen made an equally interesting remark when he declared that he would repeat for the information and profit of others what Father Walsh had testified concerning his scrupulous respect for the confidence of the prison authorities in him. The Archbishop's farewell to their Excellencies spoken at Loreto Abbey and Lord Aberdeen's remarks at the Central Prison will make, perhaps, the deepest impression upon the minds of our Catholic citizens in connection with this stay in Toronto of the Governor-General and his wife.

It is reported from London that a proposal has been made by the Duke of Norfolk and approved by the Pope to obtain the admission of Cardinal Vaughan into the House of Lords. There may be something in it. Cardinal Vaughan's traditions and opinions are supposedly such as would incline him to the idea of levelling his political influence up to that legally enjoyed by the Archbishop of the Establishment. But unless disestablishment is impending that level could never be reached by a Catholic bishop, who would have to sit a temporal lord beside the lords spiritual of the Established Church. But if the state church were disestablishment to-morrow, and all the bishops allowed to retain their seats as lords temporal, then the Catholic Church might claim in England full equality for her bishops as members of the Upper House. Under any other arrangement—and this is decidedly improbable—most Catholics would, we think, prefer to see Cardinal Vaughan representing a constituency on the floor of the House of Commons, if he has a strong desire for political activity.

Catholics and the Municipal Elections.

The municipal rulers of Toronto, the Orange lodges, long ago modeled themselves in their management of civic affairs upon the example of Belfast in the hey-day of its anti-Catholic bigotry and exclusiveness. But the age we live in is one of education and popular effort to live down all evil prejudices. Belfast has felt the influence of the times and has reformed itself, to some extent at least, in accordance with liberal public opinion. The Catholic citizens of the Irish centre of Orangeism now enjoy some measure of representation in the council of that city; and the last words of the outgoing Lord Mayor, Hon. W. J. Pirrie, were a condemnation of the old reign of exclusiveness, which, he said, he trusted had passed into history as far as the corporation of Belfast was concerned.

But of Belfast of Canada has not changed its colors in the least. The Orangemen of Ireland may rub the sleep out of their eyes and shake off the chains of bigotry; but the Orangemen of Canada seem determined to perpetuate the traditions of their Order in its worst form, in connection with the government of a Canadian city, that ought to be the centre of civic enlightenment and advancement, as it is the centre of public education, charity and intelligence in the premier province of the Dominion. In these days of holiday good will—not to speak of the "glad hand" held out by majority and aldermanic candidates to Catholic electors and tax-payers—it is surely in order to discuss how Catholics stand in regard to civic administration, and to ask why they are denied participation in the supposed-to-be-free institutions of the municipality? Catholics constitute between one-sixth and one-seventh, at the lowest estimate, of the population of Toronto. Calculating according to the amount of Separate School taxes as compared with the Public Schools, Catholics pay perhaps one-eleventh of the taxes of the city. But when we bear in mind that the shares of wealthy Catholics—men like Hugh Ryan, Sir Frank Smith, Thomas Long, Eugene O'Keefe, George P. Magann, the Kiely estate and a score of others—in the banks and financial corporations are not rated on the side of Catholic schools, but go to the Public Schools, we must make due allowance for the bearing of this and other points in estimating the probable amount of taxes paid by the Catholic portion of the population. We do not think we are far off the mark in one direction or another when we claim that the Catholic citizens of Toronto pay between one-eighth and one-tenth of the entire taxes. Every year they help to choose a mayor. But they have never once had the opportunity of electing a Catholic to the chief magistrate's chair.

In the city of Montreal, where Catholics are in the vast majority, a Protestant is every other term at least chosen for mayor. There is also more than the due share of representation of the Protestant population in the city council. But in the city of Toronto, where municipal government is dictated by the Orange lodges, the sixth of the population composed of Catholics never saw more than one Catholic alderman at any time, and, as we have said, never a Catholic mayor.

But that is not all. We propose, now that time and occasion are so suitable, to present a digest of a fairly complete list of civic officials; a statement that will show not only the total number of officials, and the exclusion of Catholics, but one that will also give an interesting comparison of the amount drawn in salaries under the same heads.

CITY OF TORONTO OFFICIALS					
DEPARTMENT	TOTAL No. OF OFFICIALS	No. OF PROTESTANTS	No. OF CATHOLICS	TOTAL SALARIES RECEIVED BY PROTESTANTS	TOTAL SALARIES RECEIVED BY CATHOLICS
ASSESSMENT—					
Permanent officials.....	5	5	none	\$5596	\$ nil
Assessors.....	6	4	2	2950	1476
Survey Branch.....	4	4	none	3250	nil
Temporary clerks.....	25	23	2	3557	359
FIRE DEPARTMENT	170	162	8	95517	4825
JAIL					
Regular officials.....	14	14	none	10053	nil
Extra guards, etc.....	9	9	none	4378	nil
CITY SOLICITOR'S OFFICE—					
Staff.....	4	4	none	13000	nil
Counsel.....	4	4	none	3100	nil
License of months.....	3	3	none	1130	nil
LOCAL BOARD OF HEALTH	33	31	2	1423	908
Special work.....	2	2	none	1421	nil
Receiving more than \$100.....	15	15	none	4270	nil
MARKETS					
Caretakers and weighmasters, etc.....	8	8	none	4531	nil
POLICE—					
Chief and Deputy constables.....	2	2	none	4900	nil
Inspectors.....	8	8	none	9850	nil
Sergeants.....	15	14	1	15000	1000
Patrol sergeants.....	12	12	none	10000	nil
Detectives.....	6	6	1	6000	1000
Constables.....	228	214	14	15200	10000
COURT HOUSE	1	1	none	1165	nil
PUBLIC BUILDINGS	9	9	none	6982	nil
PUBLIC WORKS	1	1	none	625	nil
PARKS	1	1	none	1898	nil
MAJOR OFFICERS	1	1	none	3600	nil
BOARD OF CONTROL	4	4	none	2100	nil
ALDERMEN	25	24	1	7458	400
MAYOR'S OFFICE	3	3	none	2946	nil
CITY TREASURER	15	15	none	18128	nil
" (Temporary).....	6	6	none	1262	nil
CITY CLERK	7	7	none	7976	nil
" (Temporary).....	21	20	1	4354	538
AUDIT—					
(Including special audits by Mr. Hughes).....	5	5	none	3855	nil
Messenger.....	1	1	none	628	nil
COURT OF REVISION	3	2	1	1000	500
COLLECTORS OF TAXES—					
Permanent.....	7	5	2	4000	1600
Temporary.....	41	39	2	1899	113
POLICE COURTS	6	6	none	8572	nil
WATER WORKS INSPECTORS AND RATING CLERKS	16	16	none	11621	nil
INSPECTORS AND TURNKEYS, ETC.	4	4	none	8719	3000
CITY ENGINEER—					
General.....	9	9	none	12281	nil
Sewer.....	5	5	none	3762	nil
Roadways.....	5	5	none	2931	nil
STREET COMMISSIONER	4	4	none	3669	nil
WATER WORKS—					
High level.....				3332	
Low level.....				22284	
Metro and machine.....				7850	
Press and storehouse.....				6626	
Rose Hill.....				7067	

CATHOLICS EMPLOYED IN WATER WORKS DEPARTMENT

We do not pretend that this list is quite complete; but it is as complete as our knowledge of civic affairs and a careful study of the last annual report of the City Treasurer can make it. We do claim, however, that it is absolutely complete in respect to the number of Catholic employes in the departments under review. The only result of its incompleteness is to make the number of Protestant officials, and the money drawn by them, appear less than actually is the case. Also, we have omitted the High Schools and Public Library, both being upon a somewhat different footing from the general civic administration. The first important fact that will be noticed after a glance at the foregoing table is that in the City Hall itself there is not one single, solitary Catholic employe. It is said that the reason of this rigid exclusiveness is the existence

in the City Hall of two co-operating lodges of the I.O.L. and the S.O.E., and that membership in one or other of these lodges is an indispensable condition of City Hall employment. If this be true—and we do not doubt it—it is an excellent indication of the general influence radiating from the City Hall and penetrating into every branch of the civic administration. In this connection, too, it may be mentioned that one may look for hours through the report of the City Treasurer without finding a Catholic name in the pages headed "disbursements," which means that goods are not bought from Catholics in trade; and that somehow or other Catholics who tender never get a contract. It may be all fair and above board to be sure; but it looks odd that the money spent in business in Toronto should follow the money spent in salaries almost exclusively into the pockets of one class of citizens only.

On the eve of an election, what are Catholics who have as good a civic spirit as their neighbors to think of the continued reign of exclusiveness in Toronto? And what are they to do? Other tax payers, when their interests are in any way affected, demand pledges of candidates. What the Catholics of Toronto must ultimately demand is the safeguarding of civic rights upon a plan of minority representation such as that which passed the Imperial Parliament last year and went into operation in various old country cities. But something might be done in the meantime, indeed something might be done at once. At least some representative Catholics should demand, as this paper demands, that majority and aldermanic candidates publicly pledge themselves that if elected they will endeavor to put an end to the reign of class exclusiveness in civic administration fostered by the Orangemen and Sons of England. This question should be pressed upon the candidates, and Catholic electors should vote according to the statements the candidates may make in reply.

Tax Exemptions.

It is hard to see what other course could have presented itself to the Toronto City Council in dealing with the demand for the abolition of tax exemptions than the one decided upon. The electors are called upon at once to face the problem in its most comprehensive form on Monday week; and in no other form we think will they feel less disposed to touch it. The question put upon the election paper is this: "Are you in favor of the abolition of all tax exemptions?" This big question is both a poser for the abolitionists and a scotch for the Council. But it merely puts off for the present the real assault intended upon the churches, and upon certain hospitals and schools. The bright idea of taxing these institutions can only be dreamed of in the philosophy of people who candidly wish to praise a Christian community. The World is quite beside itself with anger. It declares that the question put to the electors should have been, "Are you in favor of abolishing tax exemptions on all churches, schools (except the Public Schools) on all hospitals and cemeteries?" The paper professes to believe that the electors would have answered "yes," had the question been popped in that form. The Globe is more moderate. It merely favors the taxation for the present of all unnecessary land held by churches, and all educational institutions in which a financial interest is held by persons who expect to or may receive dividends therefrom. By and by, The Globe says, church lands and church buildings could be taxed. Saturday Night asserts that the people should answer "yes" to the proposal. It is clear enough from this that the editor of Saturday Night receives more than \$700 a year salary and personally does not care how the revolution may affect the large army of workmen, clerks, etc., whose bare sustenance is now exempt.

While we do not pretend to say that the scheme of taxation in vogue in Toronto is more perfect in its main features than any other branch of our municipal system, there can be little doubt that the chief desire behind the present cry for abolition of exemptions is to attack the churches and certain prominent hospitals and schools. Let us imagine, if we can, the city of Toronto ten years after all church sites and buildings, all church schools, all hospitals nominally associated with religion and all cemeteries had been taxed according to the present value of the adjoining properties. It would not require a great stretch of the imagination to see Toronto in that near future a theme for the sad muse of some twentieth century Goldsmith—a veritable deserted village. We will try to regard this proposal, as far as possible apart from the indignation naturally aroused by its essentially barbarian radicalism. The so-called practical argument behind it is that the large new areas thrown open to taxation in more or less central parts of the city would bring the general taxes down very considerably. But this, it seems to us, assumes that there is a land famine in Toronto; and if that is so why not cut the parks up into building lots? They have no economical value. They simply provide open spaces, and help to keep out the diseases that follow in the train of overcrowding. In the same way the open spaces around the Metropolitan Church, St. James' Cathedral, St. Michael's, Upper Canada College,

If the proportion is not quite so large it is not far below the mark. We may be able in a little while to publish the accurate figures. The Globe may not have intended it, but its line of argument suggested that because the Catholic scheme of education is religious the great majority of talented young Catholics aim to enter the sacred ministry rather than a secular profession like the law. If this is The Globe's idea, it is mistaken. Many of the leading men of England in secular pursuits, including the law, are Catholics who were educated primarily in religious schools and finished their education in the Jesuit colleges of Sicily and Ushaw. The Chief Justice of England is, we believe, a legal product of Catholic education. The editor of Punch is a literary product of Catholic education. But cases, which might be cited by the score in point, are beside the real question. To return to the point we would say emphatically that Catholics on the Ontario bench are chosen neither with the view of proportion to the number of Catholic lawyers nor to the strength of the Catholic population. If the Government only act upon The Globe's ideas, things will not be so one-sided at all. But at the same time we can hardly agree that The Globe's view is the correct one. If the lawyers alone were entitled to be consulted in regard to judicial appointments, why not have the Bunchers make these appointments instead of the Government? The very fact that the appointments belong to Government is the best proof that the intention of the British system is to satisfy all classes of population with the complexion of the judiciary. This is so reasonable a proposition, indeed, that it has only to be stated to be made quite evident to the average comprehension. The complexion of the Ontario judiciary—from this standpoint of course—is no credit to the province; nor does it reflect any glory upon the federal Tory politicians who allowed the unworkmen to become and remain so glaring as we see it now.

He Is Come.

Slowly falls Night's sable mantle
O'er Judas's rugged hills,
Shedding earth in darkness dreary,
As the soul of souls all wearies,
For the hope which Christ fulfills.
Midnight onward steals in silence,
Led by one great luminous star,
The shrouded shades all gleam and plendor
O'er the shad which earth's Defender
From a manger wields His power!
Heavenly light beams through the darkness,
Angels voices sweetly sing
"Peace to earth, to God all glory!"
And all heaven rings out the story—
"Glory to the now born King!"
Heaven's pearly gates are opened,
Ransomed souls their havon reach;
Earth's Redeemer from the manger
Saves all from eternal danger—
Love Divine has spanned the breach!
—MAY CARROLL, Charlottetown, P.E.I.

Orations in Toronto.

His Grace the Archbishop of Toronto, at the Church of Our Lady of Lourdes, on Wednesday morning ordained the following during the Mass, which he himself celebrated: Thomas Edward Finegan and Chas. Collins to sub-deaconship; Patrick Nicholas Roche to deaconship. Many of the friends and relatives of the ordained students were present. The priests present in the sanctuary were Rev. Fathers Marjion, Cherrier, Treacy and Jas. Walsh.

On Tuesday morning His Grace the Most Rev. Dr. Walsh administered the Sacrament of Holy Orders in Our Lady of Lourdes Church, city. The Rev. Thomas Edward Finegan, deacon, was elevated to the dignity of the priesthood. During the Holy Sacrifice of the Mass His Grace was assisted by Very Rev. Father Marjion, Fathers James Walsh, Cherrier, Murray, Kelly, Aboulia, who also performed the ceremony of the imposition of hands. The Rev. Father Treacy was master of ceremonies. After Mass, and when the newly-ordained priest had made the public profession of faith, he gave his first priestly blessing to his mother and other relatives, who were present in large numbers.

Clerical Changes.

Rev. Father Canning has been transferred from St. Paul's parish, Toronto, to be assistant to Very Rev. Dean Harris, St. Catharines. Rev. Father Maguire, who was acting priest at the Toronto Gore parish, has been appointed assistant priest at St. Paul's Church, Toronto.

Christmas Day in St. Mary's Church.

Masses will be said in St. Mary's Church at 6.30, 7.30, 8.30, 10 and 11 o'clock (High Mass). The 10 o'clock Mass will be sung by the boys' choir. At the 11 o'clock Mass the choir will be assisted by an orchestra under the leadership of Mr. Donville. The Christmas Mass will be presided by Very Rev. General McCann. Veppers at 7 p.m.