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small structure—ecclesiastical all the Christian dominations by paying its rate. This was too thin. It simply meant—"We pay taxes; now tax the Roman Catholic Church and the others." How different was the burden upon this rich, small, single congregation compared with the burden which our ten or a dozen churches would have to bear. It would be loading down the weak and letting go the strong. The building and maintenance of churches are certainly heavy enough in these days of artificial prices, without putting on something more in the shape of taxation. The work done by the Church for the State in teaching and sanctifying its people, in governing their otherwise dangerous tendencies, in instilling into their mind and life contentment, industry, love of God and their neighbor—this work surely entitles the Catholic Church to that much recognition from a Government claiming to be Christian. The devotion of the Church to the poor and suffering is a service in which the State profits as well as the individual themselves. Furthermore, some claim that as church property increases in value by reason of its location, so it should pay its share of the burthens. The example in point is that of a Presbyterian church situated in the immediate neighborhood of one of the large departmental stores of Toronto. A large price is offered for the church. This is a heartsear for radicalism. To quote that particular case as a reason for taxing churches in general is very wide of the purpose. If the property were to depreciate in value, the church authorities would bear the load. Why should they not have an advantage arising from circumstances? We do not believe in removing churches from the centres of cities. So far as Catholic churches are concerned—they are a benefit when down town. Many a prayer is said, many a poor soul finds consolation from the feverish excitement and temptation of commerce, and many a heart is raised to higher effort by a visit to God's house of worship and to that Friend whose word is peace. It is too bad that church buildings have to be removed simply to make way for a system of enterprise which seems at first sight very selfish and whose large buildings are accountable for a portion of the agitation upon exemptions. These church buildings have associations which should be respected.

In passing to educational institutions we may dismiss the other classes of institutions—the charitable—very briefly. They are homes for the poor who cannot pay taxes. Nor is it likely that any organized attack would be made upon our houses of charity, for they are doing work which is esteemed by all members of society. Should educational institutions be taxed? So far as public schools, high schools and other State institutions of learning are concerned, the question is not practical. What about voluntary schools? It was maintained that any person could start a school, form a joint stock company, and thus be exempt. With us as Catholics education is closely connected with religion; it is an integral part of our religious system. Communities have been established to carry on the work. Men and women devote their lives to the advancement and proper education of the young. Seminaries, colleges, academies, schools are the various houses of learning in which education goes on. No salaries, except mere living wages are demanded. No wealth is acquired that is not spent for material improvements. No success looked for unless the honor accruing from well-trained generations of saintly priests and honorable laymen and pure-hearted women. To claim taxes from such institutions is to place the burden upon the wrong back. The pupils would have to pay; but they are not the parties who should be taxed. Again, it is an acknowledged principle that taxation should cause no serious damage to any valuable industry or enterprise. No enterprise is so important for our church or our country as a system of education under the encouragement and care of religion. To tax our colleges and academies is to paralyze their efforts and usefulness. The least the State can do is to let our educationists alone. Let them attend to their business, and not harass them with threats of taxation. It is not an unqualified good for educational institutions to be situated in great cities. Many advantages for

residential schools could be mentioned favoring their being, as is largely the case in England, situated in the country. It is hard to get beyond the gasping roar of modern municipalities.

## KRUGER IN FRANCE

Paul Kruger, the ex-president of the Transvaal, has been making a triumphal journey through France. At every great centre his reception has been most enthusiastic and it must have been extremely gratifying to the old man to have been made the object of such scenes of welcome and of sympathy for his cause. At Marseilles, where he landed from the ship, he was greeted with tremendous acclamations and other evidences of sympathy, while a banquet and addresses in abundance were also offered him as a salute for his defeat. As in Marseilles, so was it all through France, and he was given ovations all along his route. It is a noteworthy fact that all these outbursts of good feeling, all these expressions of the sympathetic siding of the French people with Kruger in his gallant stand for the liberty of his country were rather spontaneous ebullitions of the people themselves than of the organized French Government. Officially he was non-existent; with the people he was a hero. The Government did not receive him as a guest, nor did it recognize him in any way, though the several municipalities did. There is not the slightest doubt but that the French people were heart and soul with Kruger in his struggle against England in South Africa; they left no room for doubt and seized upon every pretext to let the world at large see in what direction their sympathies lay. France, as a whole, always was antagonistic to England whenever an opportunity was given; but then it was their privilege, and since they have a perfect right to think as they like, it does not seem to be anybody else's business. England is France's bugbear. Every diplomatic move made by the representatives of London is regarded with suspicion across the Channel and the people have come to believe that England is their one great enemy. That always was the state of feeling in France, but of late years it has become intensified so that the slightest occasion was seized upon as a pretext for a quarrel—mostly through the newspapers. France is jealous of England; she always was—and from jealousy to mistrust is but a short step. Thus Mr. Kruger is being feted and addressed and all the rest of it, but, as we said in these columns before, that is all it will amount to. The Parisian journals have come out plainly with the statement that France cannot lend him any assistance in any project he may have to unfold upon Europe in the way of seeking aid in his South African dreams. The Transvaal has seen Mr. Kruger for the last time, and that country will now settle down under the English Constitution. Mr. Kruger comes too late to Europe. The game has been played and England has won, and at too great a cost in life and in money to brook a "interference" from any source. As far as France is concerned, there is no possibility of there being anything done in that direction; nor does any other European power seem to be over-anxious to meddle in affairs that do not concern them. France, the most rabidly anti-English nation in Europe, can hold out no hope for the ex-president of the Transvaal, and, such being the case, it is difficult to see where he can secure any aid in his lost cause. There was but little anti-English demonstration in the French town, and that little, which arose in Marseilles, was the result of the silly and thoughtless action of a few Englishmen who kept throwing cents among the crowd, as was their custom, but the people took it as an insult directed against Mr. Kruger. It was an unfortunate incident, but it was quickly over. There was not an occurrence that would call for even a diplomatic demonstration.

## HOME DECORATION.

Our Catholic homes often lack many things that might tend to beautify them and render them more comfortable, but in that we can find but little fault, since it arises in many cases from causes over which the owners have no control. One of the vast majority of them do lack, and

which is entirely due to the inexcusable thoughtlessness of the parents of the family, is evidences of Christianity—of Catholicity. Run through the Catholic homes of this city and take a note of the emblazon of the Faith in them. A very small sheet of paper would contain the entire inventory of all one would find. Catholic pictures, Catholic statuary, holy water fonts—anything that bears a Catholic impress—is tabooed as too prudish, as too much like bigotry, whenever they are considered at all. In most of cases the thought of having evidences of the Faith in prominent places in the home never enters into the heads of our people. It is a peculiar thing. The grandest paintings the world has ever seen; the greatest masters the world has ever produced; the most sublime statuary, the best sculptors have all been taken up with Christian art. There is scarcely a great painting in Europe today that is not intensely Christian and Catholic. We cannot perhaps secure any of these masterpieces, but we can get copies of them at almost any price. If our people would but realize how much more beautiful is a copy of one of the world-famous paintings of the Madonna than is a chromo of some battle scene; if our people would but learn that a painting of our Lord is not an evidence of prudishness in a Catholic home; if our people would but see that good taste inclines toward quiet copies of grand old paintings rather than to the silly, highly colored out of a cast or some other equally childish subject which is framed and set up in a conspicuous place, "because it looks comical." Apart from good taste, we are in a Christian country and no one should or would wonder at our decorations running in the direction of Christian art. Moreover, how are our children to secure a Catholic training, which must of necessity largely depend upon the surroundings of the home, if anything and everything that savors of our Faith is banished from it? This is a very serious question and one that will bear pondering over. Our homes must have some mural decoration; then let it be in good taste and of the best—both of which must needs lead us to choosing Catholic pictures.

## EDITORIAL NOTES.

The Province of Kansu, in China, seems about to give some more martyrs to the Church. Late despatches from that province express the fear that the open revolt now on there will result in the extermination of the Catholic missionaries and converts.

Every Catholic young man in Toronto should attach himself to some distinctly Catholic society or club. It will keep him in touch with the young men of his own faith and it will improve him both spiritually and mentally. The clubs now attached to nearly every parish in the city are not Catholicism. They are gotten up for entertainment and mental improvement, and they are doing a great and noble work in keeping our young men together.

The Catholics of Montreal have the right idea in their Catholic Sailors' Club. All summer the club has been giving regular concerts for the entertainment of the Catholic sailors who go in and out of that port. These poor fellows are lonely and a welcome such as the club gives them is exactly what they need to drive away the blues. It lets them see, at a Catholic stranger is no longer neglected because of his Catholicity; it makes them feel that the Grand old Faith is a tie that binds; it provides amusement and welcome hither furnished by the saloons alone. The Sailors' Club always had the best musical and other entertaining talent in Montreal. The Church needs such organizations as that among laymen and she cannot have too many of them.

The Irish members-elect to the English House of Commons have decided to stay at home during December. They will not attend the Parliamentary sittings, but will turn all their energies and efforts towards campaigning and firmly fixing the Irish League. They do not mean to leave this greatest of Irish movements without having seen to it that there can be no possible failure at home while they are labouring abroad. The League is now organized in every parish in Ireland, and the Parliamentary representatives will

strive to not only see that each branch is firmly established but will also labor that the several societies throughout Ireland may be bound together for concerted action. There can be no possible failure. Australia is now lending money to the fund, and America will not be behindland in lending pecuniary aid. We have now a united Ireland once more, and she is ready as she never was before, for a fight in London.

The cry that the birthrate in Toronto is falling off seems to arise from a lack of a true knowledge of the facts. There seems to have been the usual number of births, but there has been a gross neglect on the part of parents in complying with the law of registration. The act calls for a two-fold registration—by the doctor and by the parents—but hitherto if one of these registered nothing had been said. As a result neither party bothered very much about the question, and dozens of births went without registration at all. The fact that no fewer than twenty-eight fathers were arraigned before the magistrate one morning for non-registration of births will give some idea of how this thing has been neglected. It has been said that the registration department was wont to go through the daily papers to get its vital statistics.

We have in our columns this week a call to the members of the St. Vincent de Paul Society of this city to celebrate the introduction of this great charitable work into Ontario. Fifty years ago the Catholic poor of this Province first came under the care and protection of this great charitable movement. Fifty years of hard, incessant work has accomplished much, but there is much yet to do. Our societies have had a hard time of it to look after the poor; they have not received the support that they should have been given, nor are they receiving it yet. Fifty years is a long time, and infinite good has been accomplished; there is much to return thanks for, but the work is but beginning. We have a solid foundation, it is for us in the future to erect the superstructure. Fifty years have we labored in our efforts to lend aid to our poor, and our work has been abundantly rewarded, but we are but beginning. Poverty is not decreasing with an increase of population—the contrary must be the result—and this growing want, this incessant call for aid must be met by an ever-increasing energy, an ever-strengthening society. Catholics in this city have not yet come to realize to the full the debt that they owe to this greatest of all the societies of God's holy Church, to this grandest work in Christendom to-day. Catholics have not yet come to a sense of their duty with regard to giving alms, to assisting this noble society in its grand and holy work. We need educating, and it is to be hoped that this Golden Jubilee will effect a great change for the better in our contributions to the funds of the Society. God's hand is certainly with them in their truly apostolic work, and is directing it and guiding it.

Toronto is about to make a great fight against the terrible White Plague—consumption. What is practically an Isolation Hospital is to be built within thirty miles of this city, where cases of the disease will be treated. Whether the hospital is to be erected by private subscriptions or by public funds has not yet been decided upon, but a citizen has offered to pay for the building and his offer is now under consideration. Consumption is recognized as a contagious disease and the presence of those afflicted with the dread sickness is a menace to those who come into daily contact with them. The Anti-Consumption League, with headquarters in this city, intends to work upon the establishment of such buildings as it proposes to have erected for Toronto's patients, and will not cease until it has dotted Ontario over with these safeguards to life. They cannot but be a boon to the afflicted ones, since they will furnish what treatment science has so far discovered and they will at the same time lessen the death rate from the great northern plague, in that they will isolate those who are afflicted with it. These hospitals will be step in the right direction. We cannot do too much to lessen the number of cases in our midst, nor can we set too soon.

It may please God that these flames of ancient religion now burning forth may be followed by a vast fire, and that the excellent example given by so many may draw on all the others. What is there, in fact, which is so necessary for this age as the regeneration of Christian spirit and the ancient virtues in States which extend throughout the world? What is disastrous in that other, far too many, remain deaf, and do not listen to the warnings which such an arising of piety offers.

If, however, they knew "the gift of God," if they thought that nothing more unfortunate could happen to man than to be withdrawn from the Liberator of the world, or to have abandoned Christian morals and precepts, they would assuredly arouse themselves and hasten to escape their too certain loss by a change of life.

Now to maintain upon earth, to extend the Empire of the Son of God; to labor with zeal in order that men may be saved by the participation of the Divine graces, is the duty of the Church. This duty is so important and clings to the Church so closely that its authority and power rest chiefly upon this task. It seems to us that up to this day we have applied ourselves according to our strength to fulfill this mission in the ministry of the Supreme Pontiff—a ministry very difficult and full of care. As for you, venerable brethren, in an habitual and even daily manner you converse with us to this same task your chief thoughts and labor.

But all of us, looking to the circumstances which surround us, ought to make still greater efforts. Upon the occasion especially of this holy year, we

way in which the Triduum in honor of the canonization of St. John Baptist De La Salle was carried out. It was certainly a moving sight on last Friday and Saturday mornings to see the school children of the city paying honor and reverence to one who gave them the solid foundation, and more than that to a Catholic—Christian education. St. John was truly a hundred years ahead of his time when he recognized in his system of schools that had as their primary object the teaching of Christianity to the young that a purely secular training was a menace to Christianity and to morality. Advocates of this secular system are but now beginning to see the folly of it all. An our Catholic schools are today in principle so were they founded by St. John De La Salle. F. noble, self-sacrificing followers who devote their lives and their talents to the humble work of educating the young, and ever shall be a monument to the Divine call to St. John and his answer to it. Everything passed off with a clock-like precision so typical of the work of the Christian Brothers, and nothing was left to be desired in the exercises of the Triduum. It must have been pleasing to the Saint to see so many children approaching Holy Communion in his honor; it must be pleasing to him to look down from his well-earned throne in Heaven and behold his spiritual children laboring in their appointed fields in the footsteps of himself, the founder of their Order and of their mission, their daily mission to the children of the Church. Truly the Triduum was an inspiring sight; truly we have much to be thankful for that our children are in the hands of so self-sacrificing, so painstaking a body of men as the humble followers of the great patron and founder of Catholic schools—the great St. John De La Salle.

## THE ENCYCLICAL.

To our venerable brethren, the Patriarchs, Primate, Archbishops, Bishops and other ordinaries, at peace and in communion with the Holy See, Leo XIII, Pope.

Venerable brethren, health and apostolic benediction.

Although those who direct their gaze towards the future cannot be free from disquietude; although even the subjects of fear which happen to arise are many and grave at a time in which so numerous and so deep-seated evils afflict society and individuals; however, this close of the century seems by divine grace to give rise to hopes and consolations. No one, in fact, will think that it is without importance for the common salvation that the thought and mind of all people are renewed, that the zeal of Christian piety and faith has been re-animated. These virtues have been revived or fortified in these times amongst a great number, as special manifest signs testify.

In the midst of the seductions of the world, and notwithstanding so many attacks directed against piety, we have seen at a signal from the Sovereign Pontiff many pilgrims hasten from every quarter of the world to Rome to the tomb of the holy apostles. We have seen the citizens of the Eternal City and strangers accomplish openly works of piety; trustingly in the indulgences which the Church will offer them, seek with an increasing ardor the means of preparing for their eternal salvation. We therefore, on the other hand, would be moved by this piety more lively than usual, which is manifested towards the Saviour of the human race, and to which all eyes can testify? We may easily judge that it is worthy of the most flourishing epoch of Christianity, this zeal of many thousands of men who with unanimous intentions and sentiments from east to west salute together the name and celebrate together the praises of Jesus Christ.

May it please God that these flames of ancient religion now burning forth may be followed by a vast fire, and that the excellent example given by so many may draw on all the others. What is there, in fact, which is so necessary for this age as the regeneration of Christian spirit and the ancient virtues in States which extend throughout the world? What is disastrous in that other, far too many, remain deaf, and do not listen to the warnings which such an arising of piety offers.

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