

DISOWNED

(By the Rev. A. Belanger, S.J., in Messenger of Sacred Heart.)

THE ENIGMA

We will now bring plainly to light the disguised confiscation and violated equality which congregations are the victims.

Here, for instance, are live individuals who, smitten with love for suffering humanity, decide to relieve it. They buy property valued at 100,000 francs, improve, embellish and furnish it at a cost of 10,000 francs, and into it receive either poor old men and women or orphans, whom they feed, care for and educate.

What will they have to pay? The land tax, personal tax, license tax, and the tax on doors and windows (from the last they may perhaps be dispensed). That is all. And since it is but too evident that there are no profits, no 4 per cent, income tax is demanded. Moreover, being laymen, they are not asked 10 per cent on the gross assets.

But some fine day our five charitable proprietors decide to make vows; they elect a superior, and perhaps make such extreme use of their liberty as to adopt a special habit of black or brown.

Then everything changes!! They must pay the same taxes as in the past, and if they every enjoyed any exemption it is immediately withdrawn.

As formerly, should one of them when dying wish to leave his estate to the others, he must pay the 11-12 per cent.

Moreover, thenceforth the community property will be reputed to yield 5 per cent. of the gross capital, and on that created income they will pay 4 per cent., 220 francs.

They will pay 40 per cent. on the gross value of their real estate to make up for the droits de mutation, which they nevertheless pay elsewhere—400 francs.

They will pay on the same title .30 per cent on movables—30 francs. Hence, by way of chastisement for having pledged themselves to the perpetual service of the poor, they will pay yearly 650 francs.

If they are fortunate enough to be authorized, they will have the advantage of being unable to sell or acquire without the authorization of the State. And, indeed, they are pretty sure of being denied the privilege of accepting any legacies that might be left them.

They will continue to pay the taxes of common law, and, in addition:

Francs.	
The tax of 4 per cent. on an imaginary income	20
The mortmain tax on real estate	120
The tax of 30 per cent. on the gross value to all their property	330

Total

We will deduct, if you wish, the mortmain tax, which gives them the right to transmit their real estate without paying any other droits de mutation.

Again, in this case, they will pay as punishment for having made vows and devoted themselves to a life of doing good, 550 francs a year over and above ordinary taxes.

To write of these things seems like a dream, and yet it is a harsh reality. Poor, dear, honest Frenchmen! In what absurd iniquity do you co-operate?

Another example: After comparing the taxes, paid by a societe de rentes viageres, having gross assets amounting to 20,000,000 francs, with what would be demanded of an authorized congregation possessed of the same wealth this was the result obtained:

Where the anonymous society would pay 14,496 francs (maximum figure), the congregation would pay 17,596 francs (minimum figure): that is, more than eight times as much. Besides, there is a means, simple indeed in its mathematical severity, of proving that the taxes levied on congregations are instruments of inevitable ruin.

We have seen that their gross assets, although in general producing nothing or almost nothing, would yield at most one-half of 1 per cent. of these gross assets if exploited by a skillful society or company wholly intent upon realizing profits

The powerful Bank of France gives only .56 per cent. (a trifle more than one-half of 1 per cent.) of its gross assets; the Rentes viageres, .32 per cent. (a barely one-third of 1 per cent.)

Now, the droit d'abonnement consumes .30 per cent. of the gross assets, and the 4 per cent. income tax .20 per cent., which makes .50 per cent. of the gross assets.

Therefore, if there were any income, it would be totally absorbed by these two taxes alone. It is 100 per cent. on the income, and, in addition, there remains to be paid all the common-law taxes, and also that on mortmain.

Thus it is clearly not deemed sufficient to absorb the whole of what the income would be (if, indeed, there were any); the public treasury demands even more. And since each year beholds capital encroached upon, what can be reasonably expected but entire ruin, and that at an early date?

This will surprise none but honest men. Sectarians are well aware of it, for they have contrived these laws with this express end in view.

Such, then is the enforced situation of congregations, and it can be summed up in a few words:

1. They are placed outside the pale of common law and, as regards taxation, are the victims of a violated principle of equality. Taxes are imposed in the guise of punishment on men who are obnoxious to the would-be sectarian majority.
2. Taxes are paid upon incomes which do not exist, and are reckoned at a fabulous rate.
3. Taxes are paid twice or three and a half for the same object.

Probable result—The early ruin of many congregations and their works; the lessening of the number of poor helped, children instructed and so on; the extinction or embarrassment of congregations in France, echoing sadly in the missions and causing there incalculable evil both to civilization and French influence.

It is in order to have no co-operation in such dire consequences that these congregations have offered a passive resistance.

Do you still find them rebellious and aggressive?

THE END.

A SPRAINED ANKLE is not an uncommon accident. Pain-Killer relieves and cures almost as if by magic. The greatest household remedy. Avoid substitutes, there is but one Pain-Killer, Perry Davis'. 25c. and 50c.

THE FINIAN FINIAN. There never sat cleric in church, where melodiously they chant psalms, more true to his word than the Finians, the men who never shrink from fierce conflicts.—Translation—Ossian to St. Patrick.

Dim Jays that glimmer thro' the misty Past— Weir'd, shadowy days beloved of Eire's bards— Days of the Finian chivalry, I sing Your sombre glory and the unrivalled fame Of Goll the son of Morna—and of Finn And Oisín, son of Finn, and Conan brave, And Oscar, fletcher than the hunted roe, Gentle in hall, but fearful to the foe When his long hair streamed 'mid the battle-crush.

Ye Finians! greet your joy to lead the chase When the dun deer leaped swift thro' Glen da Vault, While baying hounds waked lonely Knock-in-Ar: To hear the echoing horn upon Slieve Grot And the white waters roar at Assaroe; To plunge spear-armed, light-buskined in the woods Of Ciu Mail where the huge-branching trees Made gloom as of a cloudy winter's eve, And the winds' tumult 'mid the gnarled boughs Thrilled like the Ocean's voice when booming waves Burst in with thunder-shock at Bundatroe.

These your delights, oh Finians!— the fierce chase And fiercer brunt of furious battle-shock Shaking the shadowy fields whose glory fame Comes down athwart the mist of centuries: Dubh-Cumair, Cnucha, Moy-Much-ruine the red, And Gabhra (1) where your flaring glory-torch Plunged deep in blood, hissed out in rayless gloom.

All hail ye Finian warriors, true types Of Eire's manhood, virtuous and strong, Kind to the weak and generous to the poor, Gentle in converse, friendly unto all, Peerless in battle, scornful fear and death.

(1) Dubh-Cumair, etc.— names of battle-fields on which the Finian hosts fought. —Rev. James B. Dollard (Shav-nomon.), in Boston Pilot.

Catholic Unsocialiility.

(From The San Francisco Monitor.) Catholic unsocialiility is a perennial topic of comment with writers for the Catholic press. It is a live question, too, and touches a matter that vitally concerns the social and religious welfare of the Catholic community at large. Indirectly, but no less surely on that account, can be traced to this source a serious leakage in Catholic numbers. Thousands have been lost to the Catholic faith who would not have strayed away if there existed a closer fellowship with their brethren in the fold in social as well as spiritual affairs. The effect of this condition is apparent in the life around us to all who have eyes to see. The children of Catholic parents who find their associations exclusively among non-Catholics, naturally in the course of time get out of touch with those with whom they share community interests of the highest importance. Unless they are exceptionally blessed in their home religious influences, against which this circumstance itself is a strongly adverse surface indication, there is nothing very surprising in the fact that they gradually yield to the pressure as in other things. That this has been an actual force working to the loss of Catholic numbers for generations, is sadly demonstrated in the lives of thousands of non-Catholic descendants of Catholic ancestors to be found in every part of this country. The promotion and cultivation of sociability among Catholics is a subject worthy of the most serious attention and consideration of every person who has at heart the highest interests of the Church and faithful.

On the Threshold of the Catholic Church.

The following letters speak the thoughts of Cardinal Newman at the moment when he was standing on the threshold of the Catholic Church: GOOD-BYE. (To a Number of Friends.) Littlemore, October 8, 1845.

I am this night expecting Father Dominic, the Passionist, who, from his youth, has been led to have distinct and direct thoughts, first of the countries of the North, then of England. After thirty years' (almost) waiting, he was without his own act sent here. But he has had little to do with conversions. I saw him here for a few minutes on St. John Baptist's Day last year. He is a simple, holy man, and withal-gifted with remarkable powers. He does not know of my intention; but I mean to ask of him admission into the one Fold of Christ.

RECEIVED INTO THE CHURCH. (To the Rev. F. W. Allies, M. A.) Littlemore, October 9, 1845. My Dear Allies: I am to be received into what I believe to be the one Church and the one Communion of Saints this evening, if it is so ordained. Father Dominic, the Passionist, is here, and I have begun my confession to him I suppose two friends will be received with me.

May I have only one-tenth part as much faith as I have intellectual conviction where the truth lies! I do not suppose anyone can have had such combined reasons pouring in upon him that he is doing right. So far I am most blessed; but, alas! my heart is so hard, and I am taking things so much as a matter of course, that I have been quite frightened lest I should not have faith and contrition enough to gain the benefit of the Sacraments. Perhaps faith and reason are incompatible in one person, or nearly so.

Ever yours, most sincerely, JOHN H. NEWMAN. GREAT EXPECTATIONS. (To Cardinal Acton.)

November 25, 1845. I hope you will have anticipated, before I express it, the great gratification which I received from Your Eminence's letter. That gratification, however, was tempered by the apprehension that kind and anxious well-wishers at a distance attach more importance to my step than really belongs to it — to me, indeed, personally, it is, of course an inestimable gain; but persons and things look great at a distance, which are not so when seen close, and, did Your Eminence know me, you would see that I was one about whom there has been far more talk for good and bad than he deserves, and about whose movements far more expectation has been raised than the event will justify. . . . JOHN H. NEWMAN.

A Little Talk.

Children, now's the time for you to be getting out your school books and planning a little programme for the coming year's work. There's nothing like making up your mind beforehand, you know. If you go back to school simply because you have to, and with no definite idea in your head as to the good that you are ever to get out of history, geography, writing, spelling, etc., why I'm afraid you will not have a happy year at all, and your poor teachers will find their work so much harder and more wearing and discouraging. So you must make up your minds to be, from now on, as studious and quiet and sunny tempered in school and out of school, as you possibly can, in order that your mothers and teachers may find their burdens lighter day by day. If you could just once experience the feelings of those in charge of you when you are disobedient and disrespectful, and unwilling to do what is asked of you, I am sure you would profit by the lesson. Now is the time, dear children, to take up the work of beautifying your characters. Don't forget that you are going to take your disposition into eternity with you. Don't forget, either, that neither in this life or any other will you ever get anybody to like you — much less love you — unless you are kind and loving hearted, unselfish and truly humble. A cold ugly temper and selfishness and pride, as you would so many snakes. And above all, do not forget the advice of the great saint who said: "In all efforts in the line of self-mastery (and that's only another name for getting rid of one's faults), strive as if everything depended on yourself and pray as if everything depended on God."

SIGNALS OF DANGER.—Have you lost your appetite? Have you at coated tongue? Have you an unpleasant taste in the mouth? Does your head ache and have you dizziness? If so, your stomach is out of order and you need medicine. But you do not like medicine. He that prefers sickness to medicine must suffer, but under the circumstances the wise man would procure a box of Parmalee's Vegetable Pills and speedily get himself in health, and strive to keep so.

TO CHARM

THE KARN PIANO is an instrument built to charm its hearers and delight its possessors. In grace of design and beauty of finish it is unexcelled. Its thoroughness of construction insures against disappointment. But its truest excellence is the marvellous quality of tone it produces.

The D. W. KARN CO., Limited MAPLE, HARP, AND PIPE ORGANS AND PIANO FURNITURE WOODSTOCK, ONTARIO



Educational

St. Michael's College

(BY AFFILIATION WITH TORONTO UNIVERSITY.) Under the special patronage of His Grace the Archbishop of Toronto, and Directed by the Basilian Fathers. Full Classical Scientific and Commercial Courses Special courses for students preparing for University Matriculation and Non-Professional Certificates. Terms when paid in advance: Board and Tuition ...per year \$150 Day Pupils 28 For further particulars apply to REV. J. R. TEEFY, President.

LOYOLA COLLEGE MONTREAL

An English Classical College. Conducted by the Jesuit Fathers. There is a Preparatory Department for junior boys, and a Special English Course for such as may wish to follow the ordinary curriculum. Prospectus may be obtained on application to THE PRESIDENT, 63 Drummond Street, Montreal, P. Q.

Mrs. Elsa MacPherson

CONCERT PIANIST AND TEACHER. Diplôme Royal Conservatorium of Music, Leipzig. Conductor St. Mary's Choir and Irish Musical Art Society. STUDIO—5 SUSSEX AVE. TORON.

Loretto Abbey

Wellington Place, Toronto, Ont. This fine institution recently enlarged to over twice its former size. Situated conveniently near the business part of the city, and yet sufficiently remote to secure the quiet and seclusion so congenial to study. The course of instruction comprises every branch suitable to the education of young ladies. Circular with full information as to uniform, terms, &c., may be had by addressing LADY SUPERIOR, WELLINGTON PLACE, TORONTO.

School of Practical Science

ESTABLISHED 1878. Toronto. Affiliated to the University of Toronto. This School is equipped and supported entirely by the Province of Ontario, and gives instruction in the following departments: 1-Civil Engineering, 2-Mining Engineering, 3-Mechanical and Electrical Engineering, 4-Architecture, 5-Analytical and Applied Chemistry. Special attention is directed to the facilities possessed by the School for giving instructions in Mining Engineering. Practical instruction is given in Drawing and Surveying, and in the following Laboratories: 1-Chemical, 2-Analytical, 3-Milling, 4-Steam 5-Metallurgical, 6-Electrical, 7-Testing. The School has good collections of Minerals, Rocks and Fossils. Special Students will be received, as well as those taking regular courses. For full information see Calendar. L. B. STEWART, Sec'y.

St. Jerome's College

BERLIN, ONTARIO, CANADA. Thorough instruction in the Classical, Philosophical and Commercial Courses. Special attention given to the German and Polish Languages. \$18 per annum pays all necessary expenses except books. Write to REV. JOHN FAHRENBERG, C.R.D., President.

OFFICES:

20 King Street West 415 Yonge Street 705 Yonge Street 204 Wellesley Street 205 Queen Street East 415 Spadina Avenue 1322 Queen Street West 478 Queen Street West 415 Spadina Avenue 415 Spadina Avenue 415 Spadina Avenue 415 Spadina Avenue 415 Spadina Avenue 415 Spadina Avenue 415 Spadina Avenue

Financial

MONEY TO LOAN on City and Farm Properties; builders' loans, lowest rates. R. W. WHITEMAN, Manning Arcade, Toronto.

Legal

ANGLIN & MALLON, BARRISTERS, SOLICITORS, &c. OFFICE: Land Security Chambers, E. W. Cor. Adelaide and Victoria Streets, Toronto. F. A. ANGLIN, JAS. W. MALLON, LL.B. Telephone Main 202.

CAMERON & LEE

BARRISTERS, SOLICITORS, &c. OFFICE: Land Security Building, cor. Adelaide and Victoria Streets, Toronto; Bolton and Oakville, Ont. Telephone Main 1588. D. C. CAMERON, B. A. W. T. J. LEE, B. C. L.

FOY & KELLY

BARRISTERS, SOLICITORS, &c. OFFICE: Home Savings and Loan Company's Building, 80 Church Street, Toronto. H. T. KELLY, J. J. FOY, K.C. Telephone Main 708.

HEARN & SLATTERY

BARRISTERS, SOLICITORS, &c. OFFICE: Canada Life Building, 45 King Street West, Toronto, Ont. Office Phone Main 1040. T. FRANK SLATTERY, Residence, 285 Simcoe St.; Res. Phone Main 876. EDWARD J. HEARN, Residence, 21 Orange Ave. Res. Phone 1068.

LATCHFORD, McDOUGALL & DALY

BARRISTERS AND SOLICITORS. Supreme Court and Parliamentary Agents. OTTAWA, ONT. F. R. Latchford, K. C. J. Lora McDougall, Jr. Edward J. Daly.

McBRADY & O'CONNOR

BARRISTERS, SOLICITORS, &c. OFFICE: In Admiralty, Rooms 67 and 68, Canada Life Building, 45 King St. West, Toronto. L. V. McBRADY, T. J. W. O'CONNOR Telephone Main 3925.

MACDONELL BOLAND & THOMPSON

BARRISTERS, SOLICITORS, &c. MONEY TO LOAN AT LOWEST RATE OF INTEREST. QUEBEC BANK CHAMBERS, 2 TORONTO ST., TORONTO. A. C. MACDONELL, W. J. BOLAND JOHN T. O. THOMPSON, Telephone Main 1070.

SCOTT, SCOTT & CURLE

BARRISTERS, SOLICITORS, &c. Supreme and Exchequer Court Agents. CARLETON CHAMBERS, OTTAWA, ONT. Hon. R. W. Scott, K. C., L. L. D. D'Arcy Scott, W. H. Curle, M. A. D'Arcy Scott, Departmental Agent and Parliamentary Solicitor authorized under the Rules of the House of Commons of Canada.

Land Surveyors

C. J. MURPHY, H. L. ESTEN UNWIN, MURPHY, & ESTEN ONTARIO LAND SURVEYORS, &c. Surveys, Plans and Descriptions of Properties, Disputed Boundaries Adjusted, Timber Limits and Mining Claims Located. OFFICE: Cor. Richmond and Bay Sts., Toronto. Telephone Main 1328.

Dentists

Dr. R. J. McCahey, (Honor Graduate Toronto University) DENTIST 375 YONGE STREET, opposite Wilton Avenue, Tel. Main 303.

DR. S. L. FRAWLEY

DENTIST, 21 BLOOR ST. WEST Graduate of Toronto and Philadelphia. Telephone North 602.

RIPAN'S TABULES Doctors find A Good Prescription For mankind

THE CATHOLIC REGISTER PUBLISHING COMPANY

FINE COMMERCIAL PRINTING Estimates cheerfully given Prompt Service Satisfaction Guaranteed 9 JORDAN STREET TORONTO S. CHAS. GRAHAM, Manager