

The Catholic Register.

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THURSDAY, DECEMBER 16, 1897.

Calendar for the Week.

- Dec 16-S. Alice, 17-S. Olympia, 18-Expectation of I. V. M., 19-S. Nemesian, 20-S. Christian, 21-S. Thomas, 22-S. Zeno.

The Canadian friends of Irish Home Rule are responding generously to Mr. Blake's call upon them. Forward the cause!

By the death of Mr. Robert Simpson Toronto has lost an honorable merchant one of her worthiest citizens. By honest methods he built up a vast business and erected in the heart of Toronto the handsomest and most modern store in Canada.

Complaints against the Toronto police system, or lack of system, grow more frequent. The blame rests with a Board of Commissioners constituted on a plan that would have suited Russia in the days before Queen Catherine reformed the laws.

We are asked to believe—and the assurance we know is made in perfect good faith—that no Irish Catholics have been dismissed from the service of the Dominion because of their religion or nationality. But whilst this assurance comes to us from one direction, a correspondent in a different place asks us to publish the facts of the dismissal of Mr. M. D. Nollan, land leasing water at the port of Hamilton.

Within the past week rumor has reopened the question of the appointment of a papal representative to reside permanently at Ottawa. It is reported that Sir Wilfrid Laurier has asked for this through Hon. Mr. Russell; but the statement is left without official confirmation or denial.

the usual way, and it is not likely to be departed from. That we may expect the announcement of the decision very soon is most likely. Whether or not the policy included in the decision may make room at Ottawa for a permanent representative of the Pope is a speculation upon which there can be no issue entering until we have something more than newspaper rumor to go upon.

The result of the recent municipal elections in the city of Belfast, Ireland, furnishes a gleam of hope for the future. The municipal affairs of Belfast have long been run by a clique of Orange Tories. Their exclusiveness brought the Catholics and other progressive elements into hot conflict with them. For several years back the war has been pushed with vigor, and in the recent elections the 'old gang' suffered a clear defeat. Six Liberal candidates among other new blood were returned. One of the first results of the broken power of the bigots is seen in the greater freedom of public action which the Lord Mayor of the city exercises. The Right Hon. W. J. Priece can now afford to set an example which in future, it is to be hoped, may often be copied in Belfast. He has opened a Catholic charity, the Mater Lufurum bazaar. In setting this example of toleration he only followed up his inaugural address to the corporation in which he condemned the old spirit of class exclusiveness and bigotry and welcomed the first victory of the movement for reform and better government.

A correspondence is going on in one of the city papers relative to the storming of the Dargai ridge and the nationality of the killed among the Gordon Highlanders. There are some Scotchmen in Canada it would appear who believe that the regiment in question is really Scotch in more than name. An Irishman engaged in this correspondence, who is endeavoring to make them acknowledge hard facts, has quoted Reynolds' Newspaper, but they will not accept that publication as sufficient authority. Elsewhere we publish the speech of Rear Admiral Lord Beresford C.B., who refers to the matter in a way that should settle it beyond further dispute. Lord Charles says: "He went to the War Office and obtained the names of two killed and wounded in the battle fought by the Gordon Highlanders so gallantly, and what names did he find? Patrick Hogan (cheers), Dennis Hickey, and last but not least, the gallant piper who, when both his legs were shot through by bullets, put his back against a boulder and played to encourage his comrades to fight, and whose name he found to be Finlister (cheers). That man, who he believed, had been recommended for the Victoria Cross, and no, he would not get it. Lord Charles' personal evidence is enough. He is himself a fine type of an Irishman and one of the most distinguished sailors in the British Navy to-day. He was born in 1846 and entered the Navy in 1865. He commanded the corvette at the bombardment of Alexandria, and for his gallantry there received medal with clasp, bronze star and 3rd class of Medjidieh. It was he who stopped the reign of anarchy in Alexandria and instituted the regular police system in the city.

French-Canadian Senators and Divorce.

A false and malicious reference to the attitude of the French-Canadian Senator with regard to divorce proceedings at Ottawa having appeared in The Mail and Empire, and having been brought to the attention of the Solicitor-General by the editor of The London Record, Mr. Fitzpatrick has written the following communication to our western contemporary:

Office of the Solicitor-General of Canada, November 26, 1897. DEAR SIR,—I send you herewith a memorandum on the subject of Divorce to which you referred in yours received this morning.

In so far as the French-Canadian members of the Senate are concerned, the statement contained in the clipping you give me is an absolute libel. I think they do take part in divorce proceedings and invariably vote a thing against divorce, but it is a thing unheard of, and I never even heard it suggested, that a French-Canadian member of the Senate would receive money to abstain from voting. Yours truly, C. FITZPATRICK.

Divorce Obtained in Foreign Countries. The domicile of the spouse is the test of the jurisdiction to dissolve their marriage. The English courts will recognize divorces granted by a competent tribunal in a foreign Christian country dissolving the marriage of persons bona fide domiciled in that country, in the absence of collusion or fraud, even if the parties are English and if the marriage was solemnized in England, and although the causes for which the divorce was granted would not have been sufficient to warrant a divorce in England. But it is necessary that there the divorce is obtained. Harvey v. Farley, L. R., 8 App. C. 43, 1885, p. 60. See also Midwinter v. Midwinter Prob. Div., 1893, p. 93.

Tax Exemptions.

Always towards the close of the year when election time comes round in Toronto we are sure to hear some cry raised for the purpose of saving the "old gang" at the city hall from an undesirably large share of the attention of an over-taxed people. These cries are often so startling and unpleasant that the public ear must be familiarized with them gradually. It may even take a year or two years of regular sermading, but the "old gang" are most assiduous workers of the public ear and finally the taxpayers will listen. One of the coming municipal crises in Toronto will be the taxation of churches. Already there is a constant harping on exemptions, and if the tax payers can only be got to think that the abolition of these "favors" to churches might possibly lighten their terrible load, the practical object of the "old gang" would be achieved. During all the time that such cries as this for church taxation are being rehearsed the people only hear one side of the story. One class of economists only supply the writers and the talkers. This is not good for the public interest, it is not complimentary to the popular intelligence, because the notion at the bottom of it all is that the people never think for themselves, and that just as soon as the newspapers have familiarized their eyes with some new political nostrum they will try it anyway, as some people try a bottle of every brand new patent medicine advertised upon the same plan. Meanwhile bad government secures a free field; inferior men crowd the council; lodgements run the elections; ringleaders play into each others hands and municipal government declines steadily from bad to worse. The people admit themselves powerless to deal with such a problem as the \$9,000,000 court house tangle. Public opinion suffers from extreme lassitude and is incapable of being roused. All that can be done is to go on dosing with patent medicines, each remedy leaving the tax payers worse off than before.

The press—that great engine of popular education!—seems to be conducted in Toronto solely for the purpose of humbugging the people. Hitherto the church press has never meddled much with municipal politics. This field of discussion has been considered beneath the serene dignity of religious journalism. But surely when such a question as the taxation of churches is being pushed forward as a move in the old game of keeping attention off the almost desperate condition of things for which the "old gang" at the city hall are responsible, the church press should come down from its steeple and talk to the taxpayers as much for their temporal as for their spiritual good.

Ask the people to examine the foundation of this whole matter of exemptions. To begin with, the proposition will not be disputed that if all the people of Toronto were church-goers of any faith—no matter whether Christians, Unitarians, or Jews—there could be no injustice done to any section of them by the common exemption of their churches from taxation. But if we have a protesting section of the tax-payers who are not church-goers, we have quite a different question of fact to consider. And this question is, Should residence in Toronto be cheapened for the no-church citizens? It is a most important question. But it is a question that will simplify itself for anyone who carefully considers it. The taxes must be paid somehow. If Peter does not pay, the Paul must. In the same way if the share of the no-church man is reduced, the difference must be met by the church-goer. In fact the proposition to abolish exemptions because of the existence of a considerable no-church class in the municipality would, in the plain language of business, mean calling upon church-goers to pay some share of the present taxes of their pagan neighbors. That would admittedly be a pleasant arrangement for the pagans. We might naturally expect in the city a large influx of that order, just as tramps flock in for the winter when Christian charity flourishes.

For the purpose of our argument the tramp provides a true parallel to the pagan who protests against paying his full share of the taxes. As we here consider them, both merely take advantage of the charity of the Christian disposition. The practical Christian is always governed by con-

science. He pays his debts (including taxes) as a matter of conscience; he contributes to the support of his church upon the same principle and he gives what he can spare to deserving charity because he knows he is obliged by religion and conscience so to do. But the practical Christian also declines to be imposed upon. And even if he were so extremely obliging as to admit the pagan to a hundred claim upon his purse with the tramp, the further question would arise, How long could he stand the strain? How long could he continue to support his church and help to pay the taxes of the pagan too? The taxes that might be levied on all the churches of Toronto would come to a very large sum. And human ingenuity could frame no possible plan of distributing the obligation fairly among the members of all the congregations. Any attempt to meet church taxes would have to rest upon a voluntary basis. There may be a few wealthy congregations where the obligation would not frighten the principal supporters of the church, but different conditions would confront the average congregation. And we fear the consequence would be that many of the churches would in time be put up for sale for unpaid taxes, and the overburdened practical Christians would have sought a place of residence where distress for conscience would not fall upon them, where they would not have to foot their pagan neighbors' tax bills.

The "old gang" at the city hall have already increased the burdens of taxation to such an extent that the council finds itself with numerous parcels of real estate on its hands for default of taxes. Would the addition of a dozen or a score of bankrupt churches increase the very slim chances of disposing of all the property now held in the municipal pawn shop property that is worthless by reason of the excessive taxes. What is the tax-payer himself likely to think? Putting one thing with another, is it not more advisable for him to try to reduce the burdens of taxation by some safer plan?

Mr. Blake on Canadian Affairs.

The most interesting episode of the past week in Canada was the appearance of Hon. Edward Blake at the National Club and his rebuking the jingoes there. Lord Aberdeen was the guest of the evening—Wednesday evening the 9th—and Mr. Blake was expected to furnish the feast of reason. He did so in the most practical style, describing the actual position of Canada politically as well as commercially, and opening an instructive view for the benefit of the jingoes. There can be little room for doubting that Mr. Blake wished to disabuse the public mind of the false impressions that certain recent speeches were calculated to create. He quoted a declaration of his own five years ago in London when he made the Canadian standpoint perfectly clear to the world. He said then: "I believe the sentiment of attachment and respect, of loyalty and affection, on the part of the masses of the Canadian people towards the United Kingdom, to be widespread and deep-rooted; and that I am convinced it owes what strength and vitality it possesses in a very great degree to your concession of home rule in local affairs."

Nine years ago Sir Richard Cartwright, discussing the responsibilities Canadians had assumed with responsible government, said: "It is known to every man who has played any important part in Canadian politics—it is known perfectly well that before Confederation was accomplished, and since Confederation has been accomplished, the English Government have in the most unmistakable fashion given the Government of Canada to understand that from that time forth we must not expect that the British people, or the English Government, should be called upon to take any very active part in the defence or protection of Canada; that we were strong enough and populous enough to rely on our own resources; that if we should unhappily come into collision with any power, and especially with the people of the United States, it was to our own arms and to our own stout hearts that we must look for protection."

All this is deeply offensive to the jingoes. It is entirely foreign to their creed that any part of the loyalty of Canada is founded upon the possession

of our free institutions. The jingoes prefer to believe that we are loyal solely because we love all things English and hate all things Yankeeish. And it is only natural, too, that they should hope as they believe. Their hope is to see the entire British empire governed from Westminster, and they think the more Canada surrenders to Downing street in the meantime the nearer she approaches their ideal and helps their cause. On the contrary anything that promotes either friendship or trade with the United States is regarded by them as dangerous and unpatriotic, if not actually treasonable. Mr. Blake had no hesitation in tearing off the thin gauze of public enthusiasm from their delusions. Speaking of the public enthusiasm he observed: "Now, sir, I rejoice to think that the recent remarkable demonstrations of Imperial sentiment and fervor of mutual good-will have proved the existence of a feeling strong enough to overcome great difficulties. But, after all, they have not solved the insoluble, they have not revealed the unknown, nor have they thrown one gleam of light on the problem of Imperial federation. With regard to our relations with the United States he added: "I hope we are all agreed that the ancient policy in favor of extended trade with our neighbors should still hold."

From start to finish the grand old Liberal's speech was an assertion of the honorable motto of "Canada First." He said if over it should come to war with the United States Canadians must be prepared to fight their own battles on land and look to English assistance only from her fleet. He completely overthrew the doctrines of the jingoes, and they in their anger fell upon him at once. The World newspaper also showered abuse upon him.

It is said that passionate replies were made upon the spot both by Col. George T. Denison and Mr. Parkin, the now principal of Upper Canada College. The morning papers by omitting to mention even the substance of these replies, left room for only one inference, viz., that they were not worth reporting. But on the following day both gentlemen published long speeches in The World, apparently written by themselves to back up that newspaper's attack. Mr. Parkin's speech is the more interesting of the two. It selected—as did the other—for the lead and front of Mr. Blake's offending, the statement that the problem of Imperial Federation is still without "a gleam of light." Mr. Parkin denied this and advanced several reasons for his position. The first was that only last summer he had received a letter from a real English lord—Lord Rosebery. He next said Mr. Chamberlain had come upon an Imperial Federation platform. But he neglected to add that Mr. Chamberlain has been upon every political platform in England beginning with extreme Radicalism. If he is on the Imperial Federation platform to-day it is certain enough that he will be off it, and on something else, to-morrow. He is a progressive politician is Mr. Chamberlain. But Mr. Parkin could not help himself when he saw a live English Duke hobnobbing with the Imperial Federationists; and only last summer he had the pleasure, through his connection with the Imperial Federation League, of grasping the hand of a Chief Justice. Therefore said Mr. Parkin in conclusion: "Mr. Blake ignores feelings which are growing up into passion among the Canadian people."

It is nothing to be surprised at that Mr. Parkin should find himself perfectly infatuated with the Imperial Federation idea after his experiences with the lords and the dukes and the chief justices. Nor is he far off the mark in saying that such feelings as his own are "growing up into a passion" among the Canadian people. They say that the National club is a centre of this infatuation; and that although an English lord may be worshipped by American turf-hunters, the latter as compared with some of their Canadian rivals are no better than Mr. Gilbert's criminal, who scarcely knew The difference duo To a man of ped-igree. It may comfort Mr. Parkin, and others who share his "passion," that Imperial Federation is near because they have the happiness of rubbing elbows with the aristocracy of England. But men like Edward Blake, experienced and hard-headed statesmen, who

are long past the age of infatuation are better entitled to instruct and lead the Canadian people.

Mr. Blake and the Irish Cause.

Hon. Edward Blake's speech at Strathroy has been so much canvassed by the press on both sides of the Atlantic that he has since felt called upon to explain the reference made therein to his hope of re-entering Canadian public life. Speaking at a University dinner last week Mr. Blake is reported in the following style:

I leave in a very little while I hope it will not be said that I do so to shut any public duties or public responsibilities. I do not hope soon to return to make this his abiding place. In addition, I shall not desert the cause with which I have enlisted until I can do so without prejudice to that cause. When speaking a few days ago at the place of his birth I had no malign intention of suggesting that he would mean to assume the leadership. I am out of it for good, he proclaimed. I always desired it. I always kept right away from it as far as possible. But I am out of it now and I have no earthly conceivable thing that would induce me to go into it again. Towards the conclusion he hoped it would be considered to criminal wish or ambitious expectation to take the part of an independent citizen in the affairs of his country.

This explanation by Mr. Blake shows that The Registrar at least read his Strathroy speech correctly. In deed it is to be feared that the jealousy of party journals was responsible for all the misunderstandings concerning it. The Conservatives feared Mr. Blake as an opponent, and as soon as their journals got hold of the idea that he was soon to re-appear in his former capacity as an antagonist, they thought to lose no time in treating him as such. Mr. Blake is emphatic in his denial that he has even the most remote notion of deserting the Irish cause. As far as the friends of Home Rule in Canada are concerned they know him too well to ask for this assurance. Mr. Blake, we think, speaks for the information not of the friends of the Irish cause but of its antagonists. He is equally emphatic that nothing could induce him to resume the leadership of the Canadian Liberal party. He does not say that it is out of Canadian public life or out of parliament. Just as soon as his duties to Ireland are finished there will be an immediate demand for his public services in Canada as a member of Parliament.

Society of St. Vincent de Paul.

The quarterly general meeting of this society was held in St. John's Chapel St. Michael's Cathedral on Sunday last. His Grace the Archbishop of Toronto presided and was accompanied by the Very Rev. Vicar-General McCand and the Rev. J. L. Hand of St. Paul's. Besides the members of the Council were present Messrs. Hugh Ryan M. A. Scully, M. J. Burns, Alderman W. Barry, John Rodgers, Toronto, W. P. Taylor, J. Hayes, B. B. Hughes, J. Pape, E. J. Heary, Commanders' Law and about sixty other members. The president stated that this was the general meeting held under the new central Council which had been instituted for Toronto. The formation of this council had been approved of and recommended by His Grace the Archbishop and their Lordships the Bishops of London, Hamilton and Peterboro. He gave supervision over the branches of the Society in the Dioceses of these Prelates and its duties will be to promote the extension and interests of the society in Western Ontario. In the circumference there are now three particular councils and 23 conferences, besides three recently organized conferences not yet aggregated. The following officers and councillors have been appointed to conduct the business of the Central Council: President, J. J. Murphy, Toronto; Vice-President, Alex. Macdonell, Toronto; Treasurer, John Kelly, Toronto; Secretary, Vincent J. Murphy, Toronto; Councillors, J. M. Kearney, Peterboro; J. McEldeery, Guelph; A. Vinette, London; and Hugh Ryan, R. Elmsley, and J. J. Seitz of Toronto. As the meeting was so near the end of the year the resolutions had not been asked to prepare advanced reports for the meeting. The following statement taken from the last reported report, shows the position of the society at the beginning of the year. No. of Conferences, 10, No. of active members, 211; average attendance, 90. No. of families relieved, 377; No. of persons relieved, 1620; No. of visits made, 4588. Expenses—Receipts during the year, \$2189.18, contributed by members, 330.52, expenditure—salaries and kinds, 2281.01; balances on hand 693.78. The president informed the meeting that the society had received a donation of one hundred dollars from Dr. Goldwin Smith, which as usual would be divided amongst the conferences. As the members were so numerous and they had been receiving a like amount from the doctor annually for some considerable time, and as the society had a regular revenue and received no grant from the city or otherwise, but do depend entirely on the voluntary contributions of members and friends they had reason to be particularly grateful to Dr. Smith for his generosity. The Archbishop addressed the meeting and while expressing approval of the work the society was doing for the poor and needy in the city, he congratulated that the membership was not keeping up with the growing wants, which must be expected in a large city like this. He could not understand why more of our active young men did not more of the same and make some suggestions as to means which should be adopted in order to recruit the conferences. After remarks by several of the members on the suggestion of His Grace, the meeting adjourned.