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THURSDAY, AUGUST 12, 1897.

Calendar for the Week.

Aug. 12—S. Clare, Ab.
13—S. John B. Schman.
14—S. David.
15—10th of the Month.
16—S. Hyacinth.
17—S. Liberatus.
18—S. Helena, Emp.

Official.

The clergy of the archdiocese of
Toronto are hereby notified that the
annual Ecclesiastical Retreat will be
held at St. Michael's College, Toronto,
commencing Monday, August 23rd. All
are requested to attend. By order of
His Grace the Archbishop.

JAMES WALSH, Secretary.

Toronto, Aug. 3, 1897.

The comparison of the work done at
their recent examinations by the pupils
of the Public and Separate schools of
Ottawa is highly creditable to Catholic
education and to the intellectual
strength of our Catholic boys and girls.
We republish the figures to-day from
The Ottawa Free Press. Comment upon
them is needless.

A number of Spanish Anarchists who
arrived in Liverpool last week earned a
lot of mistaken sympathy by their relation
of alleged persecutions inflicted upon
them in Spanish prisons. Now those distinguished "refugees" are
talking by the yard of the horrible assassination of Senor Canovas del Castillo as
a just retribution. French Anarchists
are enjoying a similar newspaper notoriety.
In spite of all the detestation which the name of an Anarchist arouses,
there is something admirable in the British principle of a safe refuge on
English soil for all foreign refugees. In
ordinary times people may not win at
classing an irate Anarchist as a political
exile; but when the glory of newspaper
space is thrown around those gentry at
a moment when their fellow conspirators
have plotted such an atrocious murder as
that of the Spanish Prime Minister on Sunday last,
the notion of safe asylum in Britain is in
danger of falling into disrepute.

The most repulsive feature of the
assassination of Senor Canovas del Castillo
is the confessed connection between the crime and the fiendish Anarchist
outrage of a little more than a year ago,
when a bomb was thrown into the Corpus Christi procession in
front of the Church of Santa Maria del Mar,
Barcelona. On that occasion a large number of innocent victims fell.
There was no other motive than Anarchist
hatred of the Catholic religion. As the bomb
throwers had come from Italy the belief prevailed that the outrage
was instigated by the Italian Freemasons.
The priests and young maidens whose lives
were plotted and sacrificed had done nothing to offend Anarchy or
Italian Freemasonry more than to follow the
Blessed Sacrament through the streets of a
Catholic city. The crime aroused all Spain.
The Government, with Senor Canovas del Castillo at its
head, undertook a vigorous line of prosecution,
and justice was appeased by the execution,
according to Spanish law, of some of the wretches concerned.
Others fled to France and England. The murder
of the Prime Minister has been carried out in
retaliation against the law of Spain; and again the
murder is found to be an Italian. It is
certainly time for the Italian Government
to undertake a campaign against its
Anarchist schools. Then the world
shall know what allied power dwells at
the headquarters of Anarchy.

Two hundred and eighty papers are
announced for reading and discussion
at the International Catholic Scientific
Congress at Fribourg, Switzerland. The
congress is now attracting universal attention
and has already disarmed an old slander in the mouths of the
enemies of religion, that the Church is a
barrier in the way of scientific progress.
There is but one enemy of true modern progress,
and that is secrecy. Publicity, which stands
for liberty of speech and conscience, is the
genius of free institutions and personal
liberty. The secret society, with its oaths,
brands and pass words, is the still-hunter
on the track of free agency.

The Catholic Church is the light in the
world, that calls upon all men to come
into the open and profess themselves
fearlessly. The Church and true science
are inseparable. They have always
been so. Down through the ages the
brightest minds that have aided science
have given obedience to the Divine
teaching of the Catholic Church. And
so it is that the fame of the Catholic
Scientific Congress is primarily a reminder
of the historic and unchangeable
attitude of Catholicity.

The excessively virtuous aldermen of
Toronto held a special session on Monday
to decide whether or not they should
allow a local theatre to show pictures of
a prize fight. They put their moral
intention upon record by giving a
prohibitory bylaw a first reading, thus
making themselves solid with the
cranks. But, alas for virtue in distress,
they were unable to consummate their
laudable undertaking because a technical
neality stood in their way! Thus they
also retain the friendship of the tough
element. If people wish to spend their
money upon pictures of a prize fight in
a hall or a theatre, it is hard to see
what moral obligation rests upon aldermen
to prevent them. What the aldermen
could do, and what they have both a
right and an obligation to attend to,
is to prohibit the sticking of indecent
pictures of prize fights and other developments
of depravity upon all the
dread walls of the city, where innocent
children and women must see them.
The manner in which the streets of
Toronto are pictured with indecency
shows what consummate knaves the
aldermen are who profess any solicitude
for public opinion in this respect.

The Archbishop of Toronto has been
delivering an address to an Irish audience
which we have great pleasure in reproducing.
It has grown to be a quasi-patriotic
custom among some well-meaning persons
in the United States and Canada to prate
about the hospitality of these western shores
for the "poor Irish immigrant." But the
Archbishop's words have the true patriotic
ring when he says to the young men and
women of Ireland, "Stay at home, the majority
of you, and build up your historic country."
His references to the subject of education
are also characteristic of his patriotism.
The Irish, he believes, are the most gifted
and intellectual race on the earth. Give young
Ireland the best educational system possible
and you will have men and women the peers
of any in the world. Ireland is striving
for such education, and unhappily for
thousands of boys and girls who otherwise
would have the great advantage of a
university training the boon of higher
education is still withheld through fear
of the votes of an ignorant crowd of
Orangeans. Still, the advice given by the
Archbishop is the best. Irishmen and
women stick to their country and build it
up neither higher education nor any other
great right can be withheld from them.

The consecration on Sunday last of
Mgr. Bruchesi, Archbishop-elect of Montreal,
was an event of almost unprecedented
ceremonial magnificence. In point of
character and significance it was also
somewhat unique. None of Mgr. Bruchesi's
predecessors at the time of consecration
received the title of the See of Montreal.
When Mgr. Lartigue was consecrated in
January, 1821, it was as titular Bishop of
Tolmesse and suffragan of the Bishop of
Quebec. Mgr. Lartigue became the first
Bishop of Montreal only in 1856. In 1857
when Vicar-General Bourget received
consecration the same title, Bishop of
Tolmesse, was conferred upon him. At
Bishop Lartigue's request he was made
conductor bishop; and Mgr. Lartigue
lived until 1870. Mgr. Fabre was
consecrated Bishop of Marianopolis and
succeeded to the See of Montreal on the
demise of Mgr. Bourget. Mgr. Fabre
was the first to receive the dignity of
Archbishop. Mgr. Bruchesi, the second
Archbishop, received the title at consecration.
His is also the first consecration to
take place in the beautiful St. James
Cathedral, which occupies the most
advantageous site in the city of Montreal.
His Grace has been summoned to the
dignities and responsibilities of the
episcopal office on short warning; but
he is happy in assuming charge and
the sincerest expressions of loyalty
from all classes of Catholics in his
diocese.

Freemasonry and Public Education.

Replying to the protest made by
The Register against the introduction
into this province of the Yankee
notion of laying the corner-stones of
public schools "with Masonic rites,"
The Masonic Sun, in its initial
number, publishes an effort in the
direction of personalities. It may
suit the purpose of the Masonic print
to draw the red herring of personalities
across the track of this insulting
innovation. The editor of The Register
is reminded that he is in "complete
ignorance" of the character of Freemasonry
and its "ceremony." That,

in a sense, is true enough; but everyone
who is not a Freemason is presumably
in a similar state of ignorance of the
"craft" of this secret society. Is
this, then, a sufficient reason why all
should admit the propriety of joining
the feeble-fummary of the sect upon
public functions in which ratepayers
not Freemasons are concerned? Take
the fresh editor of the fresh Masonic
print upon his own conditions and let
us see what sort of an apologist he
makes for the new idea of a Masonic
sponsorship of Canadian public education.

The ratepayers are taxed for the
construction of a public school building.
They provide the money and the work
is ready to begin, when along comes
a gang of individuals who style
each other "Worshipful This,"
"Supreme That" and "Grand
T Other Thing," and they give the
structure the blessing of secrecy and
"craft." Where is the connection
between public education and secret
society darkness? Yet when we
protest against the performance of a
secret rite on a public occasion
where insult is taken by a very large
proportion of the public, in other
words of the ratepayers, the only
defence offered is the still more insulting
answer: you must not attack
what you know nothing of. Prof.
Garner to the contrary, we know
nothing of the language of monkeys,
certainly less than we know about
Freemasonry, or any other secret
society. According to the principles
of logic which we learn from The
Masonic Sun it would have been most
superlatively appropriate to have
dedicated the Victoria Public School
at Brantford with Simian ceremonies.

The Masonic Sun contradicts two of
our statements. It says:

The name of God was in almost every
sentence used during the ceremony,
which commenced with an invocation
by a clergyman and concluded with a
prayer by the Grand Master.

In the report of the proceedings
published in the same page of the
Masonic paper it is recorded:

Rev. Dr. Cochran opened the proceedings
with prayer, after which the beautiful
Masonic ceremonies of laying the
corner-stone were carried out with
good effect.

The Masonic ceremonies came after
the prayer, the former having no
connection with the latter. It is therefore
a quibble to say that the ceremony
(implying the Masonic ceremony)
opened with the prayer of a clergyman.

We read the proceedings in The
Expositor, where the name of God was
alluded to only and exclusively in the
Masonic phrase as the "Architect,"
Christians do not so name their Lord
and Saviour. When He lived amongst
men he learned the trade of a carpenter.
There is more cunning in this
very extraordinary article by which
the statement is attributed to us that
"the principles of a prominent
infidel long ago superseded religion in
New England." As the Catholic
religion is flourishing in New England
it would have been quite impossible
for us to have made any such assertion.
What we did say was this:

As Utländers See It.

Toronto is not improving. The
past week has witnessed the consummation
of a scheme being nearly a year ago
in McKinley L.O.L. among a group
of lodgemen representing the leading
local wire-pullers of both political
parties. R. J. Fleming, upon the
understanding then come to, has seized
the assessment commissionership and
Ald. Shaw has become mayor, not by
the people's will, but by virtue of a
patent double action act of parliament
passed expressly for the purpose of
securing Messrs. Fleming and Shaw
the \$4,000 a year berths they now

enjoy. This amendment to the Municipal
Act, allowing the mayor to be elected
by the Toronto board of aldermen
in the middle of the term (when
R. J. Fleming had decided to step into
the assessment commissionership)
came upon the citizens as a surprise.
It is supposed to have escaped the eagle
eyes of the local mobsters. Or was it
not much more likely that Toronto's
M.P.'s, who are of course Orangemen
and members of McKinley lodge,
knew all about the job and were
conspiring parties to it? Anyway the
lesson to be learned from the entire
transaction is that the Government
of the city is now in the hands
of a bit partisan ring of politicians
before whose municipal genius the
record of Tammany Hall pales like a
watery moon, as our Toronto city
fathers study self help within legal
bounds. There are two theories of
modern municipal government that
have their advocates in America. One
opinion favors the running of the
cities upon political lines, the theory
being that the opposition of parties
is the best guarantee of a watchful
interest over aldermanic corruption.
The other theory favors the conduct
of municipal affairs or the same lines
as business corporations. Practically
Toronto favors neither theory. No
business corporation would search out
men of straw for its president and
board of directors. With some exceptions
the aldermen of Toronto are men
of straw—and very inferior straw at
that. They are not least politicians,
and something might be expected
from them as long as they kept their
political lines separate. But when
they make a ring, agreeing to grab all
the offices possible to share between
them, the ratepayers are in ever
increasing danger. Public opinion in
Toronto is long dead and little lamented.
Even the newspapers, with the
exception of The World, are apparently
pry to the formation of this ring,
as the newspapers of New York were
pry to the Tammany Hall conspiracy
until The New York Times sprung
its famous mine. You might spring
an earthquake in Toronto and fail
to break the chains in which the
ratepayers are tied. The city is bound
hand and foot by the secret societies.
Many property owners are unwilling
to interfere with the latest change in
the municipal situation. They say
that R. J. Fleming cannot do less than
the late assessment commissioner,
and that Ald. Shaw will doubtless
make as representative a mayor as R. J.
Fleming. What difference does it
make anyway? The civic situation is
generally hopeless. We Catholic
Utländers, who are kept out of municipal
life by the Toronto ring of lodgemen,
are perhaps in the best position after
all to look on with a philosophical air
and speculate whether we are all
drifting.

The Cobourg Deputy Collectors.

The time has come for Catholics to
assert themselves upon the subject of
dismissals from the Dominion service.
In the wedding out process that has
been undertaken by that remarkable
creature Tarte and other members of the
Government Irish Catholics are the
first victims selected for the political
axe. The Register has waited for a
case to occur that could present no
reasonable grounds of defence, and on
such a case a protest must be pressed
and a definite stand taken.

No more glaring instance of injustice
is to be found in the history of the
spoils system as adopted in Canada
than the dismissal of Mr. Daniel
McAllister, deputy-collector of Customs
at Cobourg, under the pretence of
supernaturalism. Just imagine
supernaturalism with an allowance of \$225
per annum. No attempt has been
made to defend or excuse this outrage.
No complaint of any sort had been
made against Mr. McAllister, no official
could be more popular or respected
in his neighborhood. Letters from
Cobourg inform us that the inexcusable
partisanship of Mr. Paterson has
disgusted the people of the town,
Liberals as well as Conservatives, in
whose good opinion no local man
stood higher than Mr. McAllister.
We are informed also that an effort
will be put forward to have the
action of Mr. Paterson reversed,
there being no shred of intelligible
cause upon which the latest
kind of apology can be framed for it.
There has not been as much as a hint
of "offensive partisanship"—that
phrase which reduces the fable of the
"Wolf and the Lamb" to an apothegm.
A few days before the so-called "super-

annuation" was announced Mr. McAllister,
the experienced and trained
examiner of the Customs Department,
had said to Mr. McAllister: "You
are just the man we want in this
position." Before saying this Mr.
McAllister had thoroughly examined
Mr. McAllister's books and business.
There can be no other opinion, in view
of Mr. McAllister's commendation of
Mr. McAllister as a thoroughly
efficient official, than that Mr.
Paterson, the inexperienced political
head of the department, dismissed the
Cobourg Deputy Collector with full
knowledge that in doing so he was
injuring the public service.

We believe that Mr. McAllister's
head was out of because, being a
Catholic, Mr. Paterson believed the
victim to be without influence to expose
or publicly protest against the outrage
inflicted upon him. Mr. Paterson
will find himself mistaken. There is
not a Catholic in Parliament worthy of
a Catholic vote who will not make this
case the subject of the most indignant
protest at the next session of Parliament.
Catholics will find it to their
advantage to have it clearly understood
on the floor of Parliament that the
Liberal Government has undertaken to
weed out of the public service all
officials who are not violent partisans;
also that wherever the head of a Catholic
appears, it must come off. When
this has been clearly stated Catholics
will know how to act.

Canovas del Castillo.

By the assassination, on Sunday
last, at Santa Agueda, of Premier
Antonio Canovas del Castillo another
tragedy has been added to the already
long list of Spanish calamities that
may be counted within the past thirty
years. We name this period of time
as carrying us back to the death of
Marshall O'Donnell, whose political
cloak may be said to have descended
upon the shoulders of his friend and
lieutenant in the ministry, Senor
Canovas (Castelar). Unfortunately,
perhaps, the murdered statesman was
not ready to display the strong soldierly
determination of O'Donnell, whose
turn for dictatorship always asserted
itself in the face of those insurrections
that time out of mind have kept Spain
in a condition resembling an unquenchable
volcano. Senor Canovas del Castillo
was at all times a man of peace
and conciliation. Banished from Spain
on the eve of the revolution
of 1808 the opportunity was not
afforded him of demonstrating his
strength or his weakness during the
ensuing seven years of intestinal disorders;
but he proved himself equal to a
grave crisis by the suppression of
the second Carlist conspiracy. His
fortune at the time of the revolution
may have been kind to him. The
assassin's bullet, which cut short the
career of General Prim in 1870, might
sooner have found a mark in his body
than fate has ordained. He was never
wanting in courage. On his return
from exile he declared for liberty and
constitutional monarchy once more.
Unexpected victory perched upon his
banners, and he has since been the
leading figure in Spain. His life was
attempted in 1888. In 1893 a fatal
explosion occurred in his house.
Dynamite outrages had begun to be
the terror of Spain, and it looked as if
anarchy would kill what civil war had
failed to destroy. A month after the
explosion, but through no cause
connected with it, Senor Canovas del
Castillo retired from political life,
finally as he said. Senor Sagasta
falling upon the rocks in 1891, Canovas
was recalled early in the following
year and returned to the task of Government
in a decidedly more conservative
frame of mind. There is no doubt
that his Cuban policy commended itself
to the great majority of the Spanish
people.

Canovas has been shot down by
a miserable Anarchist, a Neapolitan
named Golli, who boasts the existence
of a formidable Anarchist conspiracy.
The state of Spain has long
proved a fertile soil for wild beast
Anarchists, and the perpetration of
this outrage may rouse the nation as
much to the dangers of internal
disensions as to the foreign enemy, which
so lately deprived France of a patriotic
president, and has now cut off from
the service of Spain a brave and
patriotic Premier.

The Pope has sent to Cardinal Sancha,
Archbishop of Valencia, a letter cordially
approving of his efforts in promoting
the formation of an Anti-Masonic association
for Spain. His Holiness has already
sanctioned the establishment of such
associations elsewhere.

The Klondike.

It is certainly not in any anti-Canadian
spirit this journal expresses the
opinion that some part at least of
the fault will not lie with Canada
should we fail to see the history
of the Rand revealed in the
Klondike. In the Transvaal, as in
Alaska, gold is the disturbing factor.
Krugger made Boer laws to fleece the
Utländers, who looked into his Republic
with the gold discoveries, and the
latter, with England's connivance,
conspired to seize the rich territory.
Bloodshed was the result; but the
Utländers deserved all they got. The
Government of Canada know as much
about the Klondike as they do about the
North Pole, until American Catholic
missionaries, and American prospectors
revealed its rich placers to the
world. At once Canada laid an unprecedented
tax upon the placerminers, and we
shall not hesitate to say an unjust
tax. In order to collect the new
imposts the Government is equipping
a military expedition with Maxim
guns, and the Government newspapers
are warning the miners that the force
consists of picked men, all sharpshooters.
They are fully equal to Krugger's
Boers. Meanwhile the American papers
are harking the miners to resistance
and promising the sympathy of the
American Government. The Klondike
is right on the American (Alaskan)
border, so that it is not at all improbable
the mischief makers in the newspapers
may stir up considerable bad blood
on both sides. The weakness of
Canada's position in the matter is
found in newspaper avowal that the
mining imposts are laid on as a
measure of retaliation for the long
spoil of unfair dealing Canadian
workmen have had to endure in the
United States. Ninety per cent of the
Klondike miners are Americans, and
Canada means "to get back at Uncle
Sam" over their heads, and at the
same time help to fill the Dominion
treasury. If a spirit of revenge could
excuse injustice, the new mining
regulations that have been framed for
the Klondike might be apologized for.
But it can scarcely be admitted that
retaliation is the right principle for
Canada to proceed upon in her dealings
with the United States. That the
Klondike laws are unjust and revengeful
is a proposition confessed by our
press; and if the press is wrong
the mischief it does is not less. The
imposts are moreover unprecedented.
No gold producing country has ever
gone anything like so far in taxing
miners and prospectors. Even the
Rand laws are superior to the Klondike
regulations. But where gold is the
prize justice is not likely to be
the guide.

Sir Wilfrid to Visit Ireland.

Having been titled by Royalty in
England, and decorated by Democracy
in France, Sir Wilfrid Laurier is going
to Erin to receive the only honor
Irishmen can offer him—Hospitality.
The Irish visit has been reserved for
the last, and although the date has
not been definitely fixed the announcement
of the fact itself will give considerable
satisfaction to many of the Premier's
admirers.

A month ago the County Grand
Jury and the Council of Galway
extended a joint invitation to Sir Wilfrid
Laurier, Sir Louis Davies and Mr.
Chamberlain to visit the old western
city in connection with the choice of
a port of call for the fast Canadian
steamers which Messrs Peterson and
Tate are now building for the Government.
The invitation has been accepted
both by Sir Wilfrid and Sir
Louis Davies. It is not likely that
Mr. Chamberlain will accompany
them. As the fast Canadian service
will not commence before May, 1899,
Galway seems to be pressing its
advantages in good time.

Sir Wilfrid Laurier is assured of a
cordial welcome on his arrival in
Ireland. His proposed visit to the
Popo and his frank reference in the
course of his speech at the British
Chamber of Commerce banquet in
Paris the other day to the persecution
of French religious orders and congregations
must naturally have caught the
attention of a Catholic people like
the Irish. But aside from these things,
Ireland is sure to regard the present
Canadian Premier as one of the most
interesting visitors the country has
ever received. His race and religion,
along with his distinction as the
premier of a Dominion enjoying all