

## The Catholic Register.

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THURSDAY, MAY 9, 1901.

## DEGRADING POSTERS.

With no small satisfaction do we publish to day the letter of Archbishop Brochu to the Council of Montreal protesting against obscene posters and literature in the streets of that city. This is an evil not common to Montreal. Toronto is in the worst plight, being more of a "theatre town" than any other in Canada. Some time ago the dead walls of this city were lithographed weekly with decidedly the most abominable pictures ever seen here or elsewhere; and the irony of the public subjection to the insult at that particular time was in the fact that the Toronto police body owned the theatre advertised. Of course the city had the Morality Department which occasionally ordered some grossly obscene detail covered up; but that made the advertising all the more valuable, and the police property proportionately more profitable.

Taking matters as they stand to-day the public grievance would be considered unendurable by a community that understood its rights. There are theatres and theatres in Toronto, but the worst of them, for which no apology can be offered, is never as bad as its lithographed advertisements. These are the lures spread to attract young men; and there is no reasonable excuse for tolerating them. People who invoke liberty of the individual in all cases where indecency needs defence, cannot do so in this case. If individuals are to have liberty to degrade themselves they may pay their money to see the exhibition; but in order to drum up patronage why depict the show even worse than it is where young and old must see it whether they will or not, unless they are to go through the streets with their eyes always turned towards the sky? Children from their tenderest years are thus familiarized with the obscene, because they have the misfortune of being born in a city that prides itself on its Christianity. Archbishop Brochu hit the nail on the head when he brought responsibility in Montreal home to the Mayor. It is the Mayor of this city who is also responsible; and although at the beginning of the year Mr. Howland promised to give attention to this abuse he has done nothing, and has probably found out why the subject should cease to interest him.

## A LEARNED RABBI'S REMARK.

Rabbi Gasler, who has been Hohenheimer lecturer at Oxford on Slavonic Literature, has an article in the current North American Review, on "Jews and Judaism in the Nineteenth Century." It is characteristic of Jewish writers to-day, when discussing European anti-Semitism, to adopt a moderate tone, and even lay some of the blame at the door of the Jews themselves. Rabbi Gasler showed an inclination of this kind in the following reference which he makes to the "Kulturkampf":

The German empire had scarcely been established when the old war between Kaiser and Pope broke out anew. Under the name of "Kulturkampf" Bismarck and his Minister, Falko, inaugurated an era of persecution of the German Catholics. I cannot enter here upon the merits of that struggle. But the fight against one religious denomination, though carried on for political purposes, was dogmatically shifted from the Catholics, and by the Catholics on to the German Jews.

Does the Rabbi mean to hint that the German Catholics were so cunningly cowardly as to shelter themselves behind the Jews? Surely the history of the Falko laws does not leave room for any idea of that sort. Falko's "neutral schools" did not alarm the Catholics' tone. The Minister may have thought he was dealing with a

Protestant community that would work at any persecution of Catholics. He did not have long to wait until he found out his error. The Catholics not only decided to fight the issue to the last ditch, but to maintain a permanent standing army after the fight was over. That army is the Centre Party. It is stronger to-day than when it defeated Falko, and the old system of Christian, denominational schools was restored, with obligatory religious instruction. The Centre Party shifted no responsibility from its own shoulders. It fought for educational freedom in the Catholic provinces and won. And in order to insure the continuance of Christian education it stands on guard over the schools to-day as vigilantly as when Falko was dismissed the Ministry. Moreover, there are still some vestiges of the Kulturkampf laws on the statute book, the removal of which, at this moment the Centre Party is insisting upon. Does that look like a desire to stop the war or shift it on to the shoulders of the German Jews?

It was, perhaps, unfortunate for those German Jews who desired to mind their own business, that Bismarck and Falko were backed in the Reichsrath by deputies who were known to be orthodox Jews. Their attacks upon the Prussian idea of education naturally provoked retort, but merely of an incidental description. The retort came chiefly from the Protestant element, then beginning to be seriously alarmed lest the Bismarck plan should destroy the old plan of Christian education utterly. These individual Jews discovered that, with Protestants as with Catholics, they had scratched the Prussian skin on a sensitive part. But, as far as Catholics were concerned, they allowed neither the sympathy of the sound Protestants, nor any other diversion to turn them from their course. They shifted no part of the load from their broad shoulders, and their victory became the admiration of the world, as it is to-day the safeguard of German politics. The Centre Party is the most patriotic group in the empire, and is so acknowledged.

## ADVANCE CANADA.

A lesson for both political parties in Canada was contained in a despatch from St. John, N.B., last week regarding a cargo of 2,700 tons of Kootenay lead ore, part of a large consignment ordered from Antwerp. This lead, mined on the other side of the Rocky Mountains, is hauled across the continent, treated in Europe, and returned to Canada again in due course, to be used in the manufacture of paint. It is the same with lead as with various other minerals.

Are the public men of Canada really alive to the country's potentialities? Month follows month at Ottawa; and still the session goes on developing little more than slightly altered repetitions, on one side of the House, of the immortality of Sir John Macdonald's policy, and on the other of the superior statesmanship of the revenue tariff. Neither party seems to be able to get away from these contentions that, if not wholly unprofitable to the country and the public, are at least as dry as thrice sifted cinders. Sir John Macdonald was a great Canadian in his day, and so was Alexander Mackenzie. But both are dead; and what is more, they died without full knowledge, or opportunity for knowing, the vast natural wealth of the great Canadian West. Let us honor their memories, for their records, which are closed; but remember there is a new policy inviting the public men of Canada to-day, if they can but manage to lift their wistful eyes from the pages of Hansard and turn them upon the living facts of the present hour. That which has been done for iron and steel can with greater profit be repeated for silver lead, and other industries in British Columbia. Canada is not as a nation groping in the dark. Our public men have before them the open book of the industrial development of the United States with success written on every page. Canada must follow the lead of the United States with regard to mining development. Any Government at Ottawa should not be afraid of the future. It is not enough to have mining going on; smelting, refining and manufacturing must also be done in Canada, and cannot too soon be undertaken. Then every part of the country, down to the shores of Nova Scotia and New Brunswick would share in the benefits reaped. At the Eastern States of the Ameri-

can Union have grown rich by the development of the west, so will the manufacturing centres and agricultural districts of Canada reap profit from a new policy along these lines as well as the miners and mine owners. Western properties that respond actively to the stimulus which the Government may give will invite Canadian investment; and Canadian money, like Canadian skill and labor, will thus be employed for the benefit of our own country, which must be the best practical inducement to foreign capital to come in also.

## MARK TWAIN AND THE MISSIONARIES.

Rev. Judson Smith, D.D., of the American Board of Foreign Missions, continues in this month's North American Review the discussion of the Chinese missionaries in connection with the public charges made against them; but he wisely refrains from referring directly to Mark Twain's last article, or mentioning its author in any direct way. He confines himself indeed to praising the characteristics of Rev. Dr. Ament and his associates, and claims that all their performances had the full knowledge of Mr. Conger, United States Consul. Mark Twain made his appeal to the court of Christianity and common honesty. Dr. Smith is satisfied with the assent of Mr. Conger and the easy rules that guide men in war time. The charge of looting by missionaries is denied by him, and newspaper articles are relied upon to strengthen the denial. Dr. Smith lays great stress upon the confusion into which China had been thrown by the Boxer movement, and says:

It was under these circumstances that Messrs. Ament and Towkabay struck out the plan which they have followed with such remarkable success of securing indemnity for the Chinese who had suffered losses from the very villages where these losses had occurred. In this course they had the open and public approval of Mr. Conger and other authorities, and have followed a well-known Chinese usage.

This excerpt explains fully enough the matter of difference between Mark Twain and the missionaries. Mark Twain protests that the missionaries should have been guided by the principles of honesty and Christianity; Dr. Smith is plainly satisfied that as long as the United States authorities did not object, Chinese usage was good enough for missionaries who were there to Christianize the Chinese and convert them from their usages by the force of example. Thus what Mark Twain terms looting with violence, Dr. Smith is enabled to speak of as a remarkably successful plan of securing indemnity. The distinction is in a slight degree grimy humor.

It would certainly have been better had Dr. Smith discussed the subject on the lines laid down by Mark Twain.

## THE JUBILEE.

An apt text for an article on the purposes of the Jubilee has been chosen by Rev. Father Coppen, S.J., in the current number of The Messenger of the Sacred Heart: "Dofreud not thyself of the good day, and let not the part of a good gift ever pass thee." Ecc. xiv, 14.

Father Coppen considers at length the purposes for which God and His holy Church intend this great solemnity: the glory of God, the exaltation of the Church, the sanctification of souls, and the plenary indulgence offered to those who comply with the required conditions. "It remains for every individual Catholic," says the writer, "to do his part towards the fulfilment of these meritorious designs. There are, besides, very special reasons just now why we should make unusual exertions in the cause of holy religion. In this age of scepticism we, the children of the Church, should exhibit the power of our faith; amid the general rush after the perishable goods of earth, we should raise the hope of men to higher things. We, ourselves, all of us, need an increase of Divine love, a more earnest spirit of unworldliness, of unselfishness, of penance, of sacrifice, and of all natural and supernatural virtues. All this increase in holiness is offered us in the actual graces which the Holy Spirit so generously holds out to those who hearken to His loving invitation. We must join our voices with the universal prayer of the Church which ascends to Heaven during this blessed season, and cry out for our own benefit and for that of our brethren: 'Send forth Thy Spirit and they shall be created, and Thou shalt renew the face of the earth.'

## Down With Ring Taxation.

In consequence of the action of the City Council on Monday a by-law to raise \$183,500 for the Industrial Exhibition will be submitted to the ratepayers on May 31. The expectation of the Exhibition crowd is to organize a majority of an inevitably small vote upon a single by-law. The Register cannot too earnestly raise its voice against the proposed expenditure. The Industrial Exhibition is a large and unnatural tax upon the people of Toronto, in return for which the ordinary ratepayer receives not the shadow of the value of a kopeck. The city has already lost to the Exhibition, comprehending its entire history, over \$1,250,000, and the only assets standing over against this loss are the buildings, which are worthless for any other than their present purpose, and the valuation of which as part of the going concern is well under \$500,000. Year by year in taxes directly and indirectly levied, the ratepayers are compelled by a clever clique to drop more money into the hole; and this year a modest \$183,500 is asked for in addition to the regular steady drain. And to do what? To compete against the Pan-American Exposition! Is it reasonable?

The citizens of Toronto cannot too soon learn the naked truth about the Industrial Exhibition. Its management is virtually irresponsible to any body or anything. An investigation which was ordered last year was choked off, after Alderman Denison, who asked for it, had been defeated in Ward 6, and defeated by the vote of the Exhibition employees, as a score or more of them took occasion to remind him by anonymous letters after the election. A clique of city officials working in with other cliques know that in the army of Exhibition employees of all sorts they have a voting machine more reliable than any of their secret societies. Salaries and patronage are controlled by rings through an association which in its present composition should not be allowed to exist a day. Remember that this irresponsible association imposes heavy taxation on the people of Toronto. The City Council stands intimidated. The citizens must assert themselves in the most emphatic manner by voting down this impudent money by-law.

## Persecution in Ireland.

In this issue a short despatch appears from Dublin announcing that The Freeman's Journal has been adjudged guilty of contempt of court for commenting on the case of Mr. McHugh, M.P., who was lately tried for seditious libel. Though found guilty the authorities dare not punish the editor of the great Nationalist paper. Here in Canada where Irish news comes to us dressed up in something of the same style in which Irish character is represented by some of the professed humorists of the funny weeklies people must have a false idea of Irish affairs. If an Irish paper like The Freeman's Journal is unwarrantably set upon, the official version of the matter only reaches this side of the Atlantic by the Associated Press. To-day we are able to publish an English version of the persecution of The Freeman, which must be considered as impartial. It is from The Daily News, of London, the leading Liberal organ of Britain. It is worth reading carefully several times over. It shows only too plainly that the old oppression still sits enthroned in Ireland.

## REV. JOHN HUNT.

The late Rev. John Hunt was a familiar figure in Toronto. The aged Methodist minister was daily seen doing the same rounds of kindly and charitable work. He had a warm heart and a liberal mind. He was a regular visitor to St. Michael's hospital; and at the opening of the Hugh Ryan wing some years ago earnestly testified to the great public benefit of such an institution, with its doors open to all without any manner of distinction. Rev. Mr. Hunt was in his 83rd year. His figure was quite venerable, and he looked indeed like a man whom age had blessed.

## EDITORIAL NOTES.

Among the news on page 2 of this issue appears a despatch from Bombay, announcing the intention of the Government, through Lord Curzon, to give consideration to higher education to the Mohammedans of India. (It will be

noticed that Lord Curzon laid stress on the adherence of the Mohammedans to their religion as the basis of this higher education. And yet that is exactly the reason higher education is refused to the Catholics of Ireland.

The Weekly Sun is concerned because militarism appears to have got hold of the Toronto Horse Show. The alarm is needless. It is the doctrine of "make," not militarism, that runs the Horse Show.

Owing to the protests of the editor of The Boston Pilot and others, the owners of The Book World have accepted the resignation of the Rev. Madison C. Peters, who, being in editorial charge of that publication, allowed it to become the vehicle of his own raucous sectarian temper.

With every desire to appreciate the work of our friend Dr. Thomas O'Hagan, we have been unable to read without a grimace his sweetly intimate letter to "Flaneur" in last Saturday's Mail and Empire. The grin was certainly justified when we got down to "dear Flaneur's" personal compliment to the Doctor upon his style, in the fashion of "one gentleman to another." We have too high an opinion of Dr. O'Hagan to suspect that he was fishing for a compliment from such a quarter. If, on the other hand, his idea was to have fun, he overshot the mark we fear. "Flaneur" was able to use or misuse the letter to his own advantage.

An English society journalist wrote the other day that it is no longer fashionable to talk about the war. In fact it is considered "bad form." The London Times correspondents in European capitals must have been warned that the war has become played out even as a newspaper sensation, for they have been writing a series of dispatches—some of them less than a column in length—telling what Pope Leo has said, done and written in his will towards the appointment of his successor. The correspondent in Rome has appointed Cardinal Gotti, and the correspondent in Vienna has selected Cardinal Rampolla. The venacious scribe in Rome is sure of his information because he saw it in Pope Leo's will. He says he saw it, and he ought to know. The inventive genius in Vienna has placed Cardinal Rampolla in the Apostolic Chair. He knows that Cardinal Rampolla has secured his own succession—by will also perhaps. In short, when it comes down to colossal impertinence, the London Times leads the newspaper press of the world.

The Boston Pilot addresses an editorial to its Canadian friends, in which it takes occasion to say: "If we believe that Canada would be richer and stronger as a part of the United States; and if Canadians do not agree with us, why that is distinctly their own business and not ours, and we are not going to waste breath or energy, and certainly not blows, to bring them around to our way of thinking." This is sensible language; but it needs to have something added to it. Canadians who believe in their own country need not become seriously concerned about annexation until that new group of "Anglo-Saxons" in England, who lay awake at night thinking how to curry favor with the United States get hold of the idea that Canada would make a permanent peace offering from John Bull to Uncle Sam. They are sure to hit upon this brilliant notion some fine morning in Canada once they start to exploit it.

"The Kings Wido Toleraver," is the heading a Canadian paper gives to the short cable despatch of Saturday last, mentioning the reception, on the same day, by King Edward, of Roman Catholics, Presbyterians, Jews and Corcorans—though the correspondent neglects to mention whether the last mentioned lot went as a religious body or a professional class. It is interesting to mention that the Catholic representative of England asked the King to give them the privilege of presenting their address upon a separate day; but the King arranged that all should come together in the order above named. The newspaper headline may interpret His Majesty's intention aright in the matter. Perhaps he thinks he is displaying a religious toleration by receiving in his English Court other than adherents of the Church of England. The Presbyterian might have waited till they got him in Scotland where, of course, they would have him on their side of the denominational border line. However, it is probable the Presbyterian deputation was one of English not of Scotch Presbyterians. The Catholic deputation, likewise, was exclusively composed of English Catholics. The Catholic hierarchy of Scotland was not represented, by their own wish no doubt. In addition to the English Catholic bishops there were the English peers, the Council of the Catholic Union and the School Committee.

## Persecution in Ireland.

The following article, under the title "Persecution in Ireland," is taken from the London Daily News:

The information which we are able to give elsewhere as to the attack of the Irish Government on The Freeman's Journal will show that this is a particularly flagrant case of harassing coercion. Since the Turks blamed the Armenians for making a fuss over being massacred there have been far more striking instances of administrative cynicism than the prosecutions of Irish editors for obstructing to jury-packing. The scandal, of course, is the first of jury packing itself. The real enemies of law are those who poison the wells of justice in Ireland by a system which turns a jury into a mere council of revenge. Even in Ireland this is so obvious that every twist and oblique of the Castle lawyers is required to bring punishment on a man who performs so obvious a public service as to condemn this practice. Mr. Patrick McHugh's case will be discussed in Parliament next week. There has not been a worse case in the annals of Irish coercion. The packing of the jury to Sligo was never denied, and the Government dare not face a prosecution in the district itself. So they tried Mr. Patrick McHugh in February last by a special procedure. They removed him from his own county and tried him before a County of Dublin special jury—in other words, a jury of the villa residents of the Dublin suburbs—almost exclusively Protestant and Unionist. They chose the charge of "seditious libel," because no plea of justification against that charge is allowed by Irish law, and the Lord Chief Justice, in trying the case, laid down the memorable ruling that the facts about the packing of the Sligo jury were "irrelevant." Truly, as Mr. Morley once said, the Irish judges are "a very subtle body of men." But not even a Dublin villa jury could quite stomach this parody of justice, and in this February prosecution the jury disagreed.

Now, it is certainly a custom in England, and it has been the usual habit in Ireland, that when a jury disagrees the newspapers resume their right of comment. In all previous Irish political trials of importance the disagreement of the jury has ended the case, and on all such cases the press of the United Kingdom has been in the habit of commenting freely. This was the rule in the trials of Parnell, Dillon, O'Brien, and many others. In some cases, indeed, comment was made, notwithstanding the public declaration, never carried out, that the defendants would be retried. But in Mr. McHugh's case no intention to retry was expressed. Accordingly the usual course, and commented on the failure of the prosecution. This morning, written on February 11th, lies before us. It is singularly able, temperate, and restrained piece of writing. "It was," says Mr. McHugh, M.P., Mayor of Sligo, but the inquisition system of jury packing that was on Saturday on trial before an experienced and competent judge in the person of the Lord Chief Justice of Ireland." Consistently with any effectiveness, could a comment have been more restrained? But restraint does not succeed with the Irish Government. The Attorney-General immediately went before the King's Bench and sought and obtained an order for attachment against both the editor of The Freeman's Journal and the editor of its evening paper for contempt of Court. The Freeman's Journal, however, quoted in its columns the opinions of The Times, and many other Tory papers, of very recent date, on the occasion of disagreements. They claimed that they had as good a right to comment on a disagreement as the assumption that the defendant is innocent, which is the presumption of the law, as on the assumption that the defendant is guilty, the presumption of The Times in this very case. The Times, indeed, urged the disagreement in the McHugh case as a reason for forcing the Crimes Act. The Freeman's Journal, therefore, asked, as Mr. Cartwright might ask in South Africa, "Why not attack The Times?" Faced by this dilemma, the Irish Government decided in order to get a firmer basis for prosecution to try Mr. Patrick McHugh, though it is extremely improbable that they had before intended to do so. This time they secured an exclusively Unionist jury, and he was convicted. So now they can go against The Freeman's Journal on a safer ground. They can ask for an absolute order for "contempt of court" from the basis of Mr. McHugh's conviction. There will be no jury and no trial, and from the judge's decision there will be no appeal. They may either imprison Mr. Braden or bid him over to keep the peace—that is to run the "Journals"—to the satisfaction of the Government—or fine the company heavily.

We make no excuse for setting forth in detail the whole story of this attack on the freedom of the press of Ireland. It is miserably narrative, but the public have become so accustomed to such incidents in Dublin that they pass them with a shrug. But at the present moment the story has a special significance. We boast, and rightly boast, of the purity of British justice on this island. But the best plants wither by transplantation. Incredible as it may seem to the Englishman, this is a typical instance of British justice in Ireland, acting independently of public opinion or a national Parliament. The thing which bears so fair an image here turns there, deprived of its proper food of freedom, into these monstrous and perverted shapes—this hunting down of honest men, this twisting of the very forms of freedom into instruments of oppression, this dark and tortuous entanglement of trickery and chicanery. To this justice is brought when she is used as the means of suppressing a nationality, and all honest men breathe more freely when frank coercion takes her place. British justice, then, is limited, by British respect for freedom. She is no place where that is absent. As in Ireland, so in South Africa. When the war against the Boers became a war against their freedom all hope of spreading the reign of British justice through South Africa departed for ever. No British justice as we understand it in England, but that type of justice which prevails in Ireland, and is mostly carried out by Irish judges for our supposed advantage, will in the future rule of South Africa.