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TORONTO, FEBRUARY 8, 1906.

TAXATION AND EXEMPTIONS.

This vexed question seems to be again to the front, boding no good to the peace of the community or the welfare of Catholic institutions. For any one to sit down quietly while our orphan, hospital and educational institutions are taxed is unmanly, un-Catholic and unpatriotic. According to estimates the exemptions in Toronto amount to thirty millions and more. This leads people to calculate how much income taxes upon this property would bring the city, and then the rate might be lessened. There is no likelihood that the rate would decrease. It is a characteristic of modern governments to increase taxes, not diminish them. But it is a very unjust fallacy to place all exemptions in the same category, add the values and say so much property is exempt which should pay taxes. This amount may represent many different classes of property—some of which in all equity and principle should be exempt, other of which is striving to evade the burden. It is urged that education, care of orphans, aged, and sick are business projects, and that therefore those engaged in such works should pay taxes. A great business indeed, as understood and practised in the Catholic Church! They are business projects in which all the expenditure of money, work and energy is on the side of those engaged, and the profit all on the side of the community of poor and sick. In one sense, and in one sense only, it is business—the great business of the Church—the saving of souls, carried on by devoted men and women, who without murmuring give their years, their strength, their heart and mind to this work. They naturally get food and clothing and a roof to cover their head; nor do they ask anything more. Yet this is the class of people our new mayor proposes to tax. What zeal and ability he displays! These religious have been laboring in Toronto for fifty years and more. By their life of sacrifice, by the charity of our people, they have extended their usefulness. But they are no richer now, nor any better able to pay taxes than when their predecessors landed amongst us without purse or scrip. There is one principle governing taxation, that the weight of a burthen should be distributed so that none shall feel it heavier than others. By the taxation of our religious institutions this principle will be doubly violated. It does not matter what kind of a house a poor man lives in—large or small; taxes come heavy upon him. So it is with these religious. They are poor; their communities are poor. Their houses may in some cases not be small, though few are spacious enough for the number of dwellers. Taxes upon them would impoverish and throw them irremediably into debt. Such action would most seriously cripple their power for good. All the classes of indigent and sick whom these religious serve would suffer. We maintain therefore that the taxation of religious houses of charity violates the principle above. Furthermore, the care of the poor and the weak is such a charge that by all Christian reasoning they should not be taxed. It is revolting to the instincts of religion. Society ought to deem it much more blessed to give than to receive. The number, the variety of different establishments for the care of the poor, ought to be the pride and honor of the city, instead of devising plans of taxing them.

What about our voluntary educational institutions? Some one may argue: You surely would maintain that colleges, academies and similar houses should be taxed? Most emphatically not. If the number of these institutions were greater, their property more valuable, and their endowment even a probability, we might reason at greater length, and claim that the taxation of educational houses is illusory, unfair and contrary to true enlightenment. However, there being in Toronto only one Catholic college, and a very limited

number of academies for young ladies, it does seem like killing a few flies with a sledge hammer to tax these earnest laborers in the vineyard of learning. On the one hand our enemies taunt us with our poverty, whilst on the other they tie our hands by taxing us. Education ought to be free. In the cases in point it has been free in the city of Toronto for fifty years. The stipend charged has barely covered current expenses. If in their yearly accounts they had charged even a minimum salary against the work there would have been an annual deficit. They did without salary, and devoted what little balance they might have had to improvement. Unlike their sister institutions, they had no government to approach, whose resources would be ever ready. As time went on and sacrifice brought its reward in improved conditions, then did these institutions grow. Along comes the municipal gardener with his shears to top off the branches. The tree is growing too fast; it is overshadowing the street. Who will pay, say, the taxes of St. Michael's College? Not the gentlemen in charge, for they have nothing. It must be the students. These by a great majority are strangers, who come to Toronto for education, and who besides their college fees pay quite a sum annually to tradespeople for different articles. To discourage these young men and women from coming, taxes are proposed which they will have to pay in the name of their Alma Mater. Is that the principle which has governed Toronto so far? The city did away with market fees to let produce come in freely. The city encourages manufactures in a similar way. In a strange spirit of contradiction it threatens to tax the manufacturers of the best goods in society—the educationists. With one hand the city generously and rightly gives a handsome sum to the new hospital for the purpose of encouraging medical education; with the other hand it threatens Catholic education.

The principle guiding the great works of corporal and spiritual mercy in the Church is poverty, which is directly contrary to the modern worldly spirit. This is a spirit of wealth. Everything is measured by money; prosperity, usefulness, success, value. The special function of government is to have money which may be expended. A large amount is necessary in new countries, needing all kinds of provisions for future necessities and embellishments. But this money ought to be raised upon a just principle—not upon the principle of the equalization of property. That is fallacious and socialistic—unfair in assumption, iniquitous in application and disastrous in results.

ASSUME A VIRTUE IF YOU HAVE IT NOT.

The so-called Canadian Press Association has been talking to itself about Truth. Truth, too, concerning newspaper circulation! Verily he was a malicious joker who said the sense of humor was foreign to Canadian journalism. But the funniest feature of the debate before this alleged association of newspapermen was the agreement arrived at that only the religious papers are suspected of overstating their circulation.

We had always believed the Canadian Press Association to be so palpable an all-round fraud that its functions were exclusively confined to sponging upon railways and other common carriers and such free lunch institutions as the Agricultural College at Guelph. But the Association seems to have lived long enough to consider itself able to attack something to show its own independence. Is this why it hurls the challenge of its defiance at the religious press? No doubt.

What in the name of Truth is the Canadian Press Association anyway? Is it not an aggregation of Ontario publishers of trade papers, boiler plate weeklies and advertising agents with a few legitimate editors and reporters thrown in whose presence enables the mixed crowd to pass an off-hand scrutiny? The vast majority of the members would be kicked off the door-mat of the Institute of Journalists, the Gridiron Club or any other organization of genuine working newspapermen. If the Association were what its name pretends, no one would be eligible for membership save writers who live by the pen or pencil of the newspaperman. Such is the Institute of Journalists that rightly regards the political director, the ditto business manager and the hungry advertising agent as a class of "undesirables" whose natural aim and tried purpose is to degrade the profession of the writer by striving to make the editorial room the servile annex of the cashier's counter. We are very sorry that the Toronto reporters who have formed a club of their own should have so far lost sight of the higher professional side of their calling as to recognize, much

less entertain, such a mercenary, mendicant and mendacious gang as that brought together in the Press Association. Talk about subscription premiums and the Mysterious Mr. Cobb, the cost of boiler plate, the commissions of agents and the price of advertising! Going through the donkey-farce of making such concerns public questions of first importance to the profession of journalism and the interests of the people! Thus the Press Association finds itself in the mood to attack the religious papers. By all means let us bring on this merry war upon an organization that is a fake on the traditions of the Press. Well may the religious press ask how the daily newspapers of the hour can oppose the grafting of corporations and combines when they themselves are the most contemptible grafters in the land. They hold up the Government for the cost of their cable news, and they smell the carrion of public ownership afar, for already we see they are prepared to make a strike for free telegraph tolls when the Government takes over the telegraph wires.

It is the virus of things like Canadian Press Association that subjects the newspapers of this province to the exploitation of all the land boomers, mining stock fakirs, odious medicine vendors and prospectus artists who come down the pike in an unending procession, without any other discrimination than the ability of the rogues to meet the rates charged for display type, local puffs and editorial space. And this is the quarter from which the religious press is asked to listen to a lecture on Truth. Whew!

TEACHERS' QUALIFICATIONS.

The Court of Appeal last week gave decision in the action in regard to the qualification of teachers in the Separate Schools of this Province and sustained Judge MacMahon, who had given a decree against the religious uncertificated teachers. We cannot say that this decision has added aught to our awe of the Court of Appeal. However, that is neither here nor there. The stern fact is there; the two courts have decided that a privilege of religious profession referred only to the members of these communities who were actually engaged in teaching or actually in the community at the time of the passing of the Act. Although the decision, strictly speaking, regards only one particular case it is easy to see that this case is but a type of what exists throughout the Province. It belongs to the hierarchy to decide whether the action should be fought out still further or the present state accepted under protest. We say under protest because both the Government and the leaders of the Catholic people have through more than one generation been working together in perfect good faith upon the supposition that the law was fulfilled by teachers being members of religious communities or having certificates.

In our opinion the whole question of teachers' qualifications ought to be thoroughly revised by the Education Department. At present it is altogether upon intellectual lines and examination standards. No sufficient reference is had to the subjects taught children. Still less with the great subject of religion which after all constitutes the formal character of all Separate Schools. The Province to-day has not a supply of teachers. The Education Department is forced to give a large number of temporary certificates and that not to the outlying districts, but to central portions of the Province where the supply ought to be equal to the demand. It is alleged that poverty of salary is one great cause of the want of teachers and also the real reason why few take up teaching as a profession. There may be some truth in this, but it is not the only reason. As intellectual and examination tests are the only things by which people obtain schools, so they are the only tests by which the success of the teacher is proven. The great work of elevating, educating and forming the growing generation is in the hands of those who are here to-day and away to-morrow. Yet these are the conditions affecting teachers, whose framed diploma too many of our Catholics are ready to admire and to taunt our religious with not possessing. Compare, however, a good conscientious religious who is devoting his or her life to the work of teaching; who looks forward to nothing else, who asks no reward, not even in the gratitude of the young minds they instruct; who have the highest motives possible to guide them and animate their zeal—compare such a teacher with a certificated one and then bear answer to which of these the young generation may be most profitably entrusted.

Our people are too half-hearted, too lax in regard to the whole of this question of education. In the matter of qualifications there can be no comparison between religious and non-religious teachers.

Then we have another word to say about qualifications. The tests might be very equitably formed so that there could be certificates suited to assistants in primary schools just as they have specialists' certificates for teachers in high schools. In such cases the head teacher might be required to have a certificate according to the ordinary standard, whilst a certificate of the secondary class might be given to the various assistants. Many teachers succeed very well with the younger children and prefer dealing with them. It would therefore be very hard to require them to pass the same examination as the present second-class teachers have to pass. For religious communities in the Province to get members who will be fully equipped with certificates is asking, we certainly think, if not the impossible, at least the improbable. Religious vocations as things go now are not plentiful. The great works of benevolence and of education increase; the field is ripe to harvest, but the reapers seem to be fewer and fewer.

We can only admire the courage and sacrifice with which the religious so successfully carry on their work. Their pupils succeed and do them honor whenever they come into competition with those who have been trained by others. Even supposing this decision is not retroactive, it is impossible to expect that the younger members of a community will all have to get a certificate. It would simply mean so far as we can judge that the schools would be secularized or many of them closed and a very serious obligation placed upon the whole Catholic community. No matter what the decision of a court may be every God-fearing Catholic is bound to educate his child in a Catholic school.

WHAT'S IN A NAME?

It all depends; sometimes not much; sometimes a great deal. The connection in which it is found is often a potent factor in determining the answer to the question. Our attention is drawn to the subject by a heading in a newspaper of a neighboring city, said heading being as follows: "Catholic Card League." At first glance it ran through our mind that the lately so much talked of federation of Catholic societies had taken place, and that cards had been distributed to denote membership. This of course may seem a far-fetched and perhaps an unwarrantable conclusion to arrive at from the premises supplied, said premises being beyond all doubt open to a dozen or so other inferences, and on reading what followed, we found that our hasty conclusion was like many other results arrived at too hastily, far and absurdly away from the subject. On glancing below the heading we read that "interest in the games of the Roman Catholic Societies Card League is steadily increasing," then came the details of games between various societies, the names of the associations being given, and the scores furnished. Now while cards are innocent instruments in themselves and when viewed simply as a means of recreation, yet it is an undeniable fact that their environment and association are not always either commendable or admirable. This thought alone should surely make us pause before we use the grand and dignified name of Catholic in such a connection. The law of the association of ideas is very subtle, and its principles are so true, that almost intuitively an association once formed, even though not general, is sure to rise in the mind on viewing any object that has once taken part in the association, and cards being connected in many instances with unsavory adjuncts, we instinctively recoil and object to the light use of the word Catholic, as forming part of a name for a thing which may be and often is harmless and innocent, but which too, may be and often is, harmful and reprehensible. Then, too, the connection of words is ridiculous. No "card league" is Catholic; Catholicity has nothing to do with the matter, any more than Judaism, Mahometanism or any other religion or sect. That it is not so meant by those who use it, we are perfectly aware, but as the phrase "Catholic Card League" stands, the word Catholic is open to the construction of being a modifier for "Card League," and because it is so, the connection is altogether absurd. It may be said that a Catholic newspaper would not so use the word. Granted, but then we Catholics should not leave ourselves or our affairs open to the possibility of being so spoken of by others. A number of

societies federating for recreative purposes would preclude any such possibility by giving such federation a distinctive name, a name in which the word Catholic could not be lightly used. This is not the only instance in which the eye has been offended by an association of things not only dignified, but even sacred, with things profane and worldly and in such a way as to always appear incongruous and sometimes blasphemous. It is inharmonious enough to use the name of a saint, or the name of our holy religion in connection with such matters, but when we meet as we have met, though not as commonly in Canadian papers as in those on the other side, the Sacred Heart, the Precious Blood and other sacred names as attributes to profane and sometimes questionable amusements and pastimes, our sense of the fitness of things is up in arms and we are ready to cry, halt! It cannot be denied that we are not as thoughtful and careful as we might be in this matter. More thought on our part in naming and speaking of our social functions and recreations, would in a great measure do away with the opportunities which our present carelessness gives to others to speak lightly of things which to our mind should only be used with reverence and with reverent connections.

EDUCATIONAL APPOINTMENTS.

The Whitney Government has made its first good appointment in the Education Department. Mr. A. H. U. Colquhoun was made Deputy Minister on Tuesday. Mr. Colquhoun is a newspaper man of wide experience and is the protege of no lodge or society. The recent severe shock given to decent public opinion by the appointment of Margaret L. Sheppard's colporteur may have given Mr. Whitney and his associates a lesson. At the same time the newspapers are discussing the probable creation of a new office in the Education Department to provide a well-salaried position for one of the men who came down to this Province lately to stir up sectarian warfare between Catholics and Protestants. The lodges which have been holding love feasts for the Minister of Education and his friends will be asking too much if they insist upon forcing this intrigue through.

Silver Jubilee of Rev. J. Schweitzer

From the January number of the Schoolman, the very creditable journal of St. Jerome's College, we learn that "one of the greatest ecclesiastical celebrations ever held in Berlin, took place on Wednesday, Dec. 27th, 1905, when our beloved professor and superior, Rev. Joseph Schweitzer, C.R., B.A., commemorated his ordination to the priesthood by the celebration of his silver jubilee. Though somewhat late, the Catholic Register joins with the many friends who gathered on the occasion to offer congratulations and to hope for Father Schweitzer a yet golden jubilee of the good work he is doing at the College of St. Jerome.

PERSONAL

Hon. John Costigan was in Toronto last week. The Catholic Register found its old friend looking hale and hearty and as full of vitality as of old.

Smoker's Cancer

Stott & Jury, Bowmanville, Ont., will gladly send you the names of Canadians who have tried their painful home treatment for cancer in all parts of the body. Some of the cures are simply marvellous.

Irish History In Ottawa Schools

Ottawa, Feb. 6, 1906.
 Editor Catholic Register:
 Dear Sir,—In the Catholic Register of the 1st Feb. inst., I observe an article headed "Irish History in the Schools," drawing attention to a motion which was brought some time ago before the Separate School Board, Toronto, to the effect that Irish history should be taught in our schools, or at least used as supplementary reading in the classes. As poor Richard says, "Be up and doing and doing to a purpose." I beg to state that so far as the Separate Schools of Ottawa are concerned, thanks to the interest taken in the matter by the Ancient Order of Hibernians, this supplementary reading of Irish History is carried on with very fair results for over two years and I deem it proper to state that Mr. John J. McGee of this city has offered two prizes both to the boys' and girls' sections of St. Joseph's School, for the best examination in Irish History for the period embraced in the nineteenth century.
 Yours truly,
 W. J. LEE,
 Principal St. Joseph's.

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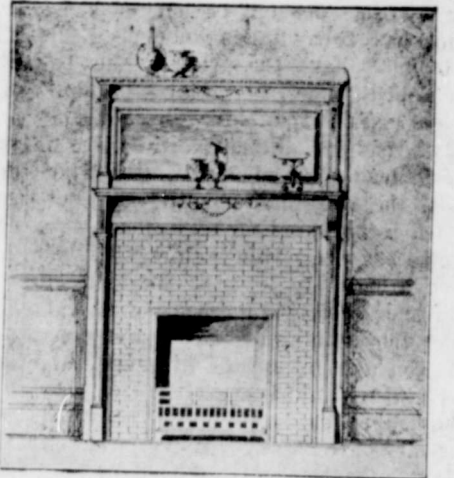
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