

The Catholic Register.

PUBLISHED EVERY THURSDAY

AT THE
OFFICE, 40 LOMBARD ST.,
AT THE
Catholic Register Bldg. and Pub. Co.
of Toronto, Limited.

SUBSCRIPTION PER ANNUM, - \$2.00.

Approved and recommended by the Archbishops,
Bishops and Clergy.

ADVERTISING RATES:

Transient advertisements 10 cents per line.
A liberal discount on contracts.
Resolutions should be made by Post Office Order,
Express Money Order, or by Registered Letter.
By cheque, 25 cents must be added for discount.
When changing address, the name of former Post-
office should be given.
No paper discontinued till arrearage is paid.
Notices of Births, Marriages and Deaths, 50 cents
each.

THURSDAY, SEPTEMBER 9, 1897.

Calendar for the Week.

Sept. 9.—St. Peter Claver.
10.—St. Nicholas of Toronto.
11.—St. Protus and Hyacinth.
12.—Holy Name of Mary.
13.—St. Amatus.
14.—Exaltation of the Holy Cross.
15.—St. Nicomedes.

While Emperor William, in the name of his grandfather and of Providence, is impressing upon his subjects the grim reality of his divine right to rule them according to his whims, one of his English royal relatives has published the statement that 6,000 patriotic Germans are languishing in state prisons on charges of lese majeste. It would be interesting to know the opinions of those 6,000 persons regarding the Emperor's boasted knowledge of things divine and hereafter. Likely enough they would be inclined to agree with the startling information gained from the occupants of Hades by Quereido:

But where, good sir, do you confine your kings?
There (said his guide) the group is full in view.
Indeed (replied the Don) there are but few.
His lack interpreter the charge disdained;
Few fellows there are all that ever reigned.

Emperor William has contracted a habit of speaking on public occasions as if his grandfather and Providence were directly responsible for all the young Kaiser's acts. He has yet to learn that kings like other individuals are responsible each for his own performances.

True Witness—Montreal envies Toronto, we freely confess it. To tell the truth the occasion for such a feeling occurs but seldom; but where it does it is only right that it should be acknowledged. The British Association for the Advancement of Science has met within her gates and its members, apart from the exchange of ideas, all of which are fraught with advantage to the world, have had the opportunity of listening to two eloquent discourses. We refer to the sermons preached on Sunday, 22nd August, by Rev. Fathers Halpin and Ryan, before the Association, in the Cathedral of St. Michael's.

They were a grand challenge to the intellectual world and an irrefutable answer to the old calumny and lie that the Church is an enemy to education and science. Anyone reading the sermons, reproduced in another column, will see how closely allied true religion is to higher education and how truly the disciple of Christ and the disciple of Science can go hand and hand along the path which leads to man's eternal salvation.

Following up the appreciation by our Montreal contemporary of the two scientific sermons as published in a recent number of *The Register*, we gladly give prominence to the following "suggestion," which comes from one of our Toronto readers:

"DEAR SIR:—In your issue of Aug. 26th appeared a report of the sermons delivered before the members of the British Association for the Advancement of Science by the Rev. Father Halpin, S.J., and Rev. Father Ryan. The reading of these sermons must have impressed the most casual reader with their eloquence and forcible presentation of Catholic Truth, and as such to be gladly welcomed as declarations of the real relation of the Church to the progress of science. In these days, when superficial minds are much exercised over the 'higher criticism,' and the supposed effect of scientific research in relation to matters of faith, it must be a source of much congratulation to Catholics to know that the doctrines of the Church are able to satisfy any honest critic, be he scientist or otherwise; and it must be equally satisfactory to know that before such a brilliant array of learned men the Church in Toronto has had an opportunity to explain, by her two talented sons of the faith, her exact position, now as in the past, and her sympathetic relation with all that pertains to the common good. And now for the suggestion. Cannot the Catholic Truth Society either as a whole, or failing that some one of the branches, arrange to have these sermons issued in

pamphlet form? The cost cannot be very great, whilst the good resulting from a distribution of them is quite obvious.

"I will not enlarge upon my suggestion, further than to say that it seems to me this is an opportunity for the furtherance of their objects that the Catholic Truth Society ought not to let pass."

A WELL-WISHER.

Julian Hawthorne's articles on the state of India are continued in *The Cosmopolitan*. The only fault we are disposed to find with Mr. Hawthorne is his apparent prejudice in laying all the blame upon the natives themselves. Their religion he blames for everything. Yet so far he has given no information concerning the raising of taxes, rents etc., throughout the empire, whose people he describes as naked, emaciated and repulsive in the extreme. The taxes must come from somewhere. The Indian government, the most cumbersome and intricate in the world, must be maintained. Tens of thousands of British pensioners, or their widows or spinster relatives, must be provided for with reasonable luxury. The native princes live like princes; and there are a thousand other notable sources of expenditure. Here is a pretty picture of a native prince, as Mr. Hawthorne encountered him: "At dinner (in a hotel, we had the advantage of the rajah's company; he had a head like that of a Roman Emperor of the decadent period, much ravaged by dissipation, and his conversation generally took a waggish turn. He spoke an extraordinary version of English and was listened to by the rest of the company at table with a certain admiring servility which English people of the middle rank cannot help exhibiting in the presence of royalty. As the rajah finished bottle after bottle of the champagne, which he ordered with princely recklessness, his conversation assumed a very risqué complexion; inasmuch that I looked to see the ladies retire; but they held out valiantly. The rajah wore English garments; he was stout, broad and swartly; and to the irreverent eye he looked not so much like a prince as like some disreputable buffoon, stranded from a wrecked circus, taking tipsy liberties. I presume he paid for the champagne he ordered; if so the money must have come from—one does not like to think where; but every glass of it must have cost a human life. And the fat flesh with which the rajah's body was padded was stripped from the dry ribs of many a nameless heap of bones that had once been a man, a baby or a woman."

The concluding entries in the journal of the late E. J. Glave, the famous African explorer, go far towards establishing the fact that slavery is as real in the Congo Free State to-day as ever. The editor of *The Century* publishes in the present number, along with the extracts from the diaries, a private letter to the editor of the magazine, in which the following sentences occur: "The occupation of the territories of the Congo Free State by the Belgians is an enormous expense and the administration is making the most frantic efforts to obtain a revenue of a size sufficient to enable it to pay its way. In the fighting consequent upon this policy . . . slaves are taken—men, women and children, called in the state documents 'liberated.' These slaves or prisoners are most of them sent down-stream, first to Leopoldville. There the children are handed over to a Jesuit mission to be schooled and to receive military training from a state officer established at the mission for that purpose. In two years this Catholic mission has buried three hundred of these poor, unfortunate little children, victims of the inhuman policy of the Congo Free State. On the Ville du Bruxelles, the big state boat upon which I descended the Congo, we took on board one hundred and two little homeles, motherless, fatherless, children, varying from four years to seven or eight, among them a few little girls. Many of them had frightful ulcers, which showed no sign of having been attended to, although there was a state doctor at the equator station. Some few had a tiny strip of cloth, two or three inches wide, tucked in a string around the waist to hide their nakedness, but half of them were perfectly naked. As they were huddled together on the lower deck of the boat on the damp, chill mornings, shivering with cold, death was marking many for hasty baptism and a grave at the Jesuit mission near Leopoldville."

Elsewhere Glave has described the inhuman whippings of women and children. It is quite comprehensible that a mercenary state is capable of making the so-called "liberation" of the natives a very hell of slavery. It is a mercy that the Jesuit mission exists for the reception of the poor little children, although many arrive there suffering beyond hope of recovery from the effects of neglect and inhuman treatment. What the Belgians are doing in the Congo Free State other branches of the white race are doing elsewhere—trafficking in human blood and life and calling it a civilizing policy.

Loaves and Fishes for P.P.A.'s.

SIR—I am a regular reader of *The Register* and can admire its independent, even when it attacks the Laurier Government, of which I am a political supporter. But what authority have you for insinuating that P.P.A.'s have received any encouragement whatever from this Government? Such insinuations require proof.

CATHOLIC.

As we have yet a vast amount of material on hand which it is necessary to lay before the public for the information of Irish-Catholic admirers of the Liberal Government (if any such still exist), we make the foregoing communication from a Montreal friend the text of this week's contribution to our exposure of the anti-Catholic policy of the present administration. But we wish to say here that we care equally for one political party or the other, that we are as ready to appreciate or condemn the acts of one or the other according to our lights; in short that partisanship of any sort has none of our sympathy.

We have said that the anti-Catholic policy of the Government is to make room in the public service for fully identified P.P.A.'s. It may be well to have an admission at the outset that the policy in question is indisputably anti-Catholic. We are glad to have such an admission from *The Hamilton Herald*, a paper that unites with independence of political tone a strong liking for the personality of Sir Wilfrid Laurier and a partiality for his main political principles. And now for the proof desired by our Montreal friend.

If an example of a fully identified P.P.A. be sought for, who can answer the description better than the last President of the Protestant Protective Association? This worthy's name is Edward S. Busby. At the secret meeting of the Protestant Protective Association, held in a Toronto hotel, on the eve of the general elections to appoint a successor to the Rev. J. O. Madill, and select other officers, an official report of the elections was given out to the representatives of the press. Busby, who presided over the convocation, was himself elected President, and some samples of his bigoted opinions were published in the press in the shape of interviews. Inquiry as to who this Busby might be elicited the information that he was a broken-down saloon-keeper from Lambton, who like Edmund E. Sheppard, had been going around from political party to political party, and from faction to faction, with an advertisement conspicuously engraved upon his patriotic breast:

TO HIRE, OR FOR SALE.

Mr. Dalton McCarthy soon made a deal with Busby. He did not buy him; he hired him as one of the shouters at the door of his little campaign side show. And now the great Government of the Dominion of Canada has purchased Busby off Dalton McCarthy's hands. The price paid is a steep one; more than a hundred hanks of Busby's mettle would be worth to the most disreputable politician in the Dominion. Busby has been made Inspector of Customs; and the selection, we must say, is in line with the wanton persecution by Mr. Paterson of Catholics like Mr. Daniel McAllister of Cobourg and Mr. Joseph Tennant, of Greta, Man.

What do Irish-Catholic Liberals think of this? What do the sincere well-meaning men of the Liberal party, no matter what their religion may be, think of it? Political mountebanks like Busby and Sheppard, individuals without a particle of influence, who attain to a measure of disreputable notoriety by the bad language and pretended vindictiveness (for even their bigotry is only a mercenary profession) which they fling at Catholics, have first choice of the political rewards the new administration finds itself able to dispense. Is it political sagacity to give rewards in such quarters? If there is no honesty in politics, and every honest man with political convictions will regard the purchase of political chattels like Busby and his tribe, whose use belongs to the early part of the 18th century, as a disgrace to the intelligence of the age we live in.

Is the Liberal party—the party of reform—prepared to let its adherents, and all others concerned, understand that it has turned its back upon its historic professions and is taking into its employment all the purchase-

able fanatics and rogues in the country, whose political work is done in the dark, and whose public activity is exclusively concerned with finding a market where they may dispose of themselves. Fanatics, and rogues professing fanaticism, are a class of out-of-date demagogues, and there is no place for them in the administration of responsible government, least of all in a government professing Liberal policy and principles.

It is not alone the president of the P.P.A. that the Liberal Government has rewarded. The Canadian Know-nothings used to boast of a membership roll of thousands; but at length it came to be generally believed that the entire organization numbered but a few, besides the individuals the price of whose regalia became subject of some instructive litigation. If that belief were well founded, it seems plain enough that the whole working force of Canadian P.P.A.'s is at the present writing ranged around the public crib. John Shields, the Toronto organizer of dark-cellar politics, has been given a good thing by Mr. Mulock in the Post office department; the frothing Floody has been restored to official favor, and Secretary Godfrey has been exalted to the dizzy height of a private political secretaryship under the eye of one of the Cabinet ministers. There may be a few more P.P.A.'s left; but we venture to say that when we hear of them it shall be in the enjoyment of additional fat offices.

Last week we took the liberty of telling Sir Wilfrid Laurier that he is in bad hands when provincial politicians order things so that Messrs. Busby & Co. can feed sumptuously every day at the public expense in reward, it is supposed, for political services. The ministers who are responsible for these appointments are the same ministers who are hunting Catholics out of the public service.

So far we have dealt only with Mr. Paterson, who has sanctioned the dismissal of Mr. McAllister and Mr. Tennant. Is it to be concluded that the inner council of the P.P.A. now merged in the Federal Cabinet Council, oversees the weeding out of Catholic civil servants? If so they are for once in the position to carry the policy of prescription on to success.

And now, let us ask, why should Mr. Paterson wish to stand in with political fanatics, thugs and mercenaries? He must, of course, look to some quarter for backing, and he seems to have appointed himself the Cabinet representative of the P.P.A's. It is, indeed, a disgraceful role that he has chosen to appear in. The question is what is the stake he is playing for? The probable answer to this question is at least partially known. If the party remains long in power, and he retains the strength to have his own way in the Government policy, there is every probability that he shall be a rich man in a short time. The tariff on the goods he manufactures—confectionery—has been raised to 35 per cent. and over. Confectioners in lines of business different from Mr. Paterson's—chocolates—have had the tariff on their goods reduced from 15 per cent. by 12½ per cent., under the reciprocal clause of the Liberal Tariff Act.

Mr. Paterson appears to be in the Government for legal plunder, and it is fitting that he should surround himself by the most disreputable gang that has ever been bred in Canadian politics.

Irish Conditions and Politics.

The Council of the Irish National Federation has just put on record resolutions dealing with the more conspicuous aspects of the political situation in Ireland at the present hour. Those resolutions are published elsewhere. The country is facing another of its periodic famines, which promises to put a severe strain upon landlords and tenants. The Government is understood to have formulated some policy for relieving the landlords; but the tenants are piously recommended to the protection of Providence. True the people are enjoying a short visit from the Duke and Duchess of York, who have been received with the greatest hospitality and kindness, to the comfort, it is said, of the aged Queen. In recognition of these passing events the Tory papers of England have engaged themselves in the work known as "killing Ireland

by kindness"—that is to say, *The St. James' Gazette* asserts the total absence of Irish discontent: "The winter of Irish discontent, as a matter of fact, has been for some time past a rather artificial climate, very carefully refrigerated by mechanical means. The process is tedious, and almost everybody, except a few professional politicians, is thoroughly tired of it. We hope the Royal visit will go far to make it seem more troublesome and superfluous than ever." *The Evening Standard* says "most of Ireland's grievances have been purely chimerical," and gloats over the "bitter mortification" it supposes the reception of the Duke and Duchess to have caused the Nationalists.

It must be a very killing form of kindness indeed to the people in the districts where the crops have been a failure to hear upon the authority of English Tory editors that the winter of their discontent has been made glorious summer by the son of York. Not that the young Prince is held in blame for this stupidity; indeed, he has managed to bear himself with tact throughout the visit, and has made a good impression on the whole.

According as the people see that their hospitable treatment of the Royal visitors has only developed the earnestness of their English opponents the conviction is brought home to them with tenfold force that they must depend upon themselves and their parliamentary representatives for any relief or betterment of their condition.

The kickers among the Parliamentary representatives have equally perceived this truth; and at the meeting of the National Federation on August 25th Mr. Dillon was able to make a statement which Irishmen in Ireland and elsewhere will read with pleasure. He said:

I say to the people of Ireland that if they desire to obtain anything on which they have their hearts set, I don't care what it may be, which can be obtained through action in the House of Commons, their first duty, with a view to obtaining such an object, is to secure that a united Irish party shall speak the voice of the Irish nation on the floor of the House of Commons, and I confess that since the commencement of last session I think the horizon in this regard has considerably brightened (hear, hear). I think we now have a very much more prospect of united action between Irish representatives of all classes outside the House of Commons in Ireland, than we ever had since the year 1801 (hear, hear), and I think that we have every reason to rejoice and to approve of the action of the Council of this organization yesterday in showing by one of the resolutions which were passed that so far as they are concerned they are willing and anxious to co-operate with any body of Nationalists who sincerely desire to serve the cause of the people (applause).

It certainly is high time for the disensions in the Irish Parliamentary Party to end, and it is satisfactory to hear that they are about ended as the country is approaching another crisis.

The Duke Put Orangemen in Their Place.

When the Prince of Wales came to Toronto he refused to enter the city under an Orange arch, and put himself to considerable personal inconvenience to avoid the patronage which the sons of King William were determined to thrust into his face.

The Duke of York on his present visit to Ireland has adopted even a more particular attitude towards the Orange society. He would not accept an Orange address until it had been first submitted for approval; and when it came back from the Royal hand the document had been most intelligently blue-pencilled. As originally drawn up, the address contained some hackneyed phrases, which are always senseless except for the insinuation of Catholic disloyalty implied.

The stereotyped statement had been made by the Irish Orangemen that their society was originally founded "for the maintenance of civil and religious liberty," and that to-day it stands "for the maintenance of the legislative union between Great Britain and Ireland." The Duke of York scrupulously erased both presumptuous assertions, and intimated that he was willing to receive the address as amended, simply attesting the loyalty of Orangemen to the throne and their participation in the welcome tendered to the Duke and Duchess of York. There was no recourse but to do this. The incident has, however, occasioned considerable comment in the Irish papers, and the popular estimation of the Duke has been elevated accordingly. It is not the first time that Royalty has shown its ability to favor the view of the people of Ireland in connection with old party and class prejudices.

Lord Crowe when Lord Lieutenant declined to accept addresses from the party of ascendancy, when such addresses displayed bigotry or prejudice. The Duke of York has set the royal seal upon this very advisable plan of discrimination. *The Freeman's Journal* says: "The refusal of the Duke of York to receive an address from the Orange Society, proclaiming itself the defender of civil and religious liberty in Ireland and protesting its determination to maintain the Legislative Union, is a significant now departure on the part of Royalty in connection with Irish politics. It proves that the advisers of the Crown no longer think it expedient to have the Sovereign and her representatives exploited in Ireland as the partisans of Orangism and Unionism, and that the time has gone by when party politics could be precluded from the Throne Room in Dublin Castle."

Misconduct Always Indefensible.

The Kingston Whig says it is "strikingly ungenerous" on the part of *The Register* to assert unfair treatment of Catholics as far as the Kingston dismissals go.

We hope *The Whig* understands our position clearly. We are no believers in advocating fair-play for Catholics by the publication of unfair statements. The only knowledge we have of the penitentiary dismissals depends upon the finding of the commission which has been circulated by the Government at Ottawa. That commission recommended the dismissal for cause among others of certain employes who happen to be Catholics. We have not asserted, nor have we the least intention of asserting now, that the cause was insufficient. If Catholic employes do not conduct themselves with propriety in the public service they deserve dismissal, and they will not find censure or championship in the columns of this paper.

What we did point out was that the commission recommended other dismissals—the warden's—where the Government abstained from action for political reasons. Our assertion we believe to be true; indeed, we have knowledge of some facts that place the statement beyond denial.

In two Kingston cases, having no connection with the penitentiary, *The Whig* says the dismissals of Catholics were recommended by fellow Catholics. Such an explanation can hardly be accepted as sufficient to satisfy criticism.

In connection with the three dismissals at the Military College, *The Whig* is able to assure us that Col. Kiteau accepts all responsibility, his action being dictated by the conscientious pursuit of economy. Col. Kiteau may have a phenomenally sensitive conscience; but we cannot help thinking it a rather strange coincidence that his amazing development of scrupulousity should have asserted itself only after the change of government had taken place and the Liberals had begun the hunt after Catholic office-holders.

The Whig will never find *The Register* defending unworthy conduct of Catholics in government employment. The dismissals that have taken place for just cause can make no appeal to us. But while the press of Canada is as indifferent to the interests of Catholic citizens as if Catholics had no right to seek service under the state, our people who suffer injustice from motives of religious, political or private malice will naturally look to this paper for assistance.

Mr. Fitzpatrick's Proposal.

Hon. Charles Fitzpatrick's proposal to honor the Irish dead on Grosse Ile by erecting a suitable monument to their memory is worthy of a man occupying his position. The initiative in national movements or purposes, such as this one which the Solicitor-General suggests, comes with entire propriety from a public and representative man. We welcome and gladly support it, not only the proposal in a general way, but also the method outlined by Mr. Fitzpatrick for asking the Irish Catholic people of Canada and the United States to contribute.

It is well said that monuments are a nation's landmarks. The finest monuments of most nations are those that have been erected by the people as a whole. Such monuments cannot lie, as they would