

The Catholic Register.

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THURSDAY, OCTOBER 6, 1898.

Calendar for the Week.

Oct. 6—S. Bruno.

7—S. Mark.

8—S. Brigid of Sweden.

9—St. Paul.

10—S. Paulinus.

11—S. Francis Borgia.

12—S. Wilfrid.

Mr. Smead-Cox, editor of The Tablet.

has been paying a brief visit to Winnipeg.

The North-West Review has the following interesting notes upon the visit:

"A conversation with Mr. Smead-Cox set at rest a question that was much debated some months ago in several Catholic journals of the Province of Quebec,

viz., whether or no His Eminence Cardinal Vaughan had anything to do with the editorial management of The Tablet.

It appears that Mr. Cox talks on the Cardinal every Thursday to talk over the forthcoming number.

This amounts to a pretty direct influence on the paper.

It was His Eminence who urged Mr. Cox to write a regular correspondence during his travels.

The editor of The Tablet says Cardinal Vaughan is the only man he has ever known who is delighted when the editorial blue pencil improves, or even improves away, his phrases.

The voracious tyros in literature are apt to complain that the editor's corrections spoil their best efforts;

but the great Cardinal gently chides Mr. Cox if he refrains from improving what he thinks could be better worded."

All the Liberal politicians who, in the old calm days of opposition, used to be so delightfully sarcastic against the tin-pot titled crowd, are now titled themselves;

but it would seem that the country is not yet to enjoy peace.

These new converts to aristocracy are so loyal zealous of their dignity and exclusiveness.

They will not rub skirts with their brethren who hold titles from the French President for instance.

The Canada Gazette publishes a proclamation to "foreign potentates" calling upon them to have their orders recognized at once by the Colonial Office presided over by another brand new aristocrat, Joseph Chamberlain.

If the proclamation were not so funny it would be officially insolent.

Canada is a free country, and its people if they go crazy for titles, can wear whatever decorations may please them.

King William, Dr. Oronhyatekta, and a host of foreign and native sovereigns, dead and alive, are in the business of conferring titles upon the Canadian democracy; and the Liberal-Aristocratic-Imperial gentry at Ottawa who would impose a loyal veto on all ribbons, garters and shoe buckles but those recognized by Joseph Chamberlain of the Colonial Office are in the way of making enemies among a free people.

Since the above was written that spirited Montreal journalist, Mr. H. Beauregard, in a public letter has been declaring that the decorations conferred upon Canadians by the Holy Father are in the same category as those that have been tabooed by Mr. Joseph Chamberlain and the Liberal aristocrats at Ottawa.

We beg to take exception to this view. To make our point good it should be only necessary to remind our readers that the Holy Father's honors are not confined to British colonies or possessions, and that when British subjects wear them they enjoy the same freedom from national censorship as is observed in all countries.

Moreover, the Holy Father's decorations are worn by sovereigns as well as subjects; and even a Canadian politician or a Drummond Impertinent, glided with the fat meatus of place which make them "Tories in all but name, could not become quite so insolent as to say that the subject may not without their permission follow the example of the sovereign.

Queen Victoria is herself the wearer—without permission perhaps—of a Papal honor, Defender of the Faith. We do not think that Mr. Chamberlain himself would have the impudence to forbid her Canadian subjects wearing Christian honors from a Pontiff who sits on the throne of the Pope who conferred the "Eldo D'fonso" upon her predecessor.

We believe that upon second thought Mr. Beauregard will acquit Mr. Chamberlain and the Liberal aristocrats at Ottawa of this insolence, unless he believes

that they have gone clean crazy in the pride of their own low titles

The petition against the election of Mr. Hartly in Kingston has been dismissed on the request of the petitioners themselves, who throw up their hands after the case had run several days at hearing.

A most sweeping bill of charges was laid against Mr. Hartly and his political friends; but not enough testimony could be offered to substantiate any of them, whilst the great bulk of the accusations, were manifestly raised for a bluff.

This sort of thing deserves to be reprobated by honest politicians. There is in truth no amount of actual bribery practised in Canada to give the people cause to blush for their abuse of political freedom.

The facts are shameful enough without raising a hue-and-cry out of mere love of sensation.

Before this trial the newspapers all over the country published long accounts of the raising of a huge bribery fund in Toronto for use in the Kingston election. Particulars and the names of respectable citizens were published in these reports.

The idea seems to prevail that all libels are fair in politics. No other conclusion is now open but that the particulars of this alleged bribery fund were invented, for when it came to the time to offer the proof, the unknown accusers declined to come out into the open.

Kingston Conservatives have a lesson to learn from this election trial. It appears that Dr. Smytho cannot be run as a parliamentary candidate without wholesale accusation and rumors of the corruption of his opponents following by way of sequel to his defeat.

Next time there is an election in Kingston the Conservatives would do well to hunt up a less sensational and disastrous candidate.

The Peterborough Review publishes a very readable report of a lecture on Ireland, delivered in that city last week by an Anglican clergyman, Canon Dana, of London.

The spirit of the entire discourse is that which runs through the following short extract, which we allow ourselves to make.

"Enlightenment is also getting rid of the bigotry that formerly divided the Irish into two camps, Orangemen and Roman Catholics. But there is very little charitable feeling towards Oliver Cromwell. Even yet in the province of Connaught are to be seen tombstones inscribed 'Transplanted by the usurper Cromwell.' The people were once also divided into clans and factions, who quarrelled on every occasion. Daniel O'Connell did much to put this down. But, said the speaker, may all bitterness, animosity and hatred disappear as mist before the morning sun, may Ireland be once more a united people, and it should be united in faith let her at least be united in love. Let no one ask at what shrine his countryman kneels, but let them unite in a fellowship and love worthy of the grand island that is their country."

The lecturer informed his audience that education in Ireland is to-day winning back for the country her ancient fame as a centre of piety and learning, that temperance is steadily growing a national habit "without the whip of law or force," while the valor of the men and the virtue of the women shows the race to be unimpaired by the wear of years.

"As for valor," he said, "nothing more is needed after General Kit-ober's achievement (great applause). No one can say that the Irish cannot get anything. The Irish have been famous on the battlefield the world over. No Irish regiment has ever disgraced itself. From Clontarf down all has been honor. The roll of famous Irish generals includes Wellington, Wolsley, Roberts and Kitchener."

May the Canon find many and large audiences in Canada, if his lecture is to be repeated in other places.

China is perhaps the last quarter of the planet where one would think of looking for a "new woman." We mean, of course, among the heathen ladies of the celestial empire. But it is doubtful whether the smartest specimen of a "new woman" of Christian civilization would, or could, tackle the work which the old woman of Cathay, the Dowager Empress, has now on hand.

From all accounts it would appear that the Empress was a weak young man, easily bluffed by Sir Claude Macdonald, the British Ambassador, by Marquis Ito of Japan, and other "foreign devils." He had indeed so far forgotten himself as to try on a suit of English clothes, probably from Sir Claude Macdonald's wardrobe. At Sir Claude's suggestion he had also dismissed Li Huanq Chang, who could have given him many more beneficial suits from his numerous pawn shops.

All at once the Empress had done so many crazy things that the Dowager Empress had finally to take him in hand, with the result that there are a lot of conflicting reports in circulation as to how he came by his death, some saying suicide, others assassination, still others torture becoming his exalted rank. Merewhile the old woman is herself at the helm. She has restored Li Huanq Chang, and is said to be playing Russian against all Europe. For an old fashioned lady she is a bold and accomplished diplomat, uniting sense

of the Sultan's luckiest methods with the strongest ally in the field. To complicate the problem that confronts her, a formidable revolution against the Maohu dynasty is under way, and the rebels are exercising no discrimination of any kind in the selection of the foreigners they are mobbing or murdering. This is awkward for the Empress. European and American warships are in sight from every seaport of the empire, and blue-jackets and marines are on shore guarding the foreign legations. Even a small diplomatic error might bring down annihilation upon the dynasty, if not upon the empire itself.

In pure sympathy for the weak side we wish the Empress a clear head in the crisis. She has very few counsellors near her whom she can trust. In fact she has already banished or beheaded a score or more of them in order to have a freer hand. She may have many sanguinary faults from our point of view; but it must be remembered that the oriental moral standard is not the same as ours; and after all she is fighting for the integrity of her ancient realm and the preservation of her house.

For the hundredth time a two penny fabrik has been proving how easy it is to pass for a lord among Canadians, swindle them out of more or less money and make fools of their daughters.

The bigamist who called himself William Langloot Middleton, and who was sentenced at Woodstock, on Wednesday, 28th ult., to seven years in Kingston penitentiary, had more wit than the general run of his class, who confine their operations largely among simple Anglican clergymen in the provincial towns and aspiring "snoot" people in the cities.

Middleton, alias Macdonald, managed to pull the wool over the eyes of H. Rider Haggard, the novelist, entering into a contract with him for a story of the swindler's alleged explorations in Canada, the price agreed upon being \$10,000. The novelist was deceived by the role which Middleton assumed in England of a great colonial traveller; the colonists in Canada for their part crawled on their stomachs before a person whom they took to be a "wealthy-English gentleman." In Woodstock, where the people ought to have remembered their experiences with Birchall and others, Middleton for a time was regarded as the financial centre of great railroad enterprises. The man was a jail bird, fresh from New York penitentiary; but he larded it over "Society" so called and "married" in succession Miss Munro of Toronto and Miss Smith, of Saratoga. The career of this adventurer is not likely to have much effect upon the community; they will be the ready dupes of another like him before the year goes out. But the facility with which he was able to "commit bigamy ought to serve as another warning against our shameless marriage license system. Issuers of marriage licenses are as thick in Ontario as mosquitos in a June swamp. Those great reformers, the ministers, are content to leave this horde of petty officials unmolested, because every license issued means \$2. for some minister or other, who never asks a question of the candidates for matrimony beyond the production of the license. If the license commissioners were themselves empowered to perform marriages they might possibly be held responsible for their carelessness; but when the responsibility is divided up between the commissioner and the minister both are able to excuse themselves. The moral reformers, if they were honest, might well expend some of their pent up energy in reforming the marriage law.

Father Cruise on the Press.

We have great pleasure in placing before our readers to-day a report of Father Cruise's candid remarks, of Sunday last, on the daily press. Need less to say the hard-hitting pastor of St. Helen's was not reported in the Toronto dailies. He prescribed a remedy for their weaknesses which touches their only vulnerable point. When any injured body of people make up their minds to show their influence in the counting-rooms of offensive newspapers they are apt to be respected at once in the editorial departments.

Father Cruise delivered his charge against The Mail and Empire with the utmost frankness. Only for the money and political influence of a few Catholics in Toronto The Mail would long ago have been as dead and forgotten as it deserves to be. When, after running an anti-Catholic campaign unexampled for its virulence even in the records of the Ruridan publications, The Toronto Mail was uttering to its fall, a couple of Catholic Tories hurried to the rescue and applied enough money and political prestige to delay the progress of its decomposition. It is true enough that the paper has not since smelt

as widely as in the old days, when Sir John Macdonald kicked it, along with its crew, out of his path; but Father Cruise is strictly within the facts in saying that every Saturday The Mail and Empire makes a business of libelling and reviling Catholics. The Catholic gentlemen to whom we allude, have, no doubt, been generous and constant benefactors of their Church; but it will take many good deeds to counterbalance the effect of their work when they restored The Mail to a state of vitality sufficient to enable it to resume its old favorite policy of deriding Catholics and the Catholic religion.

With regard to the particular subject of offence mentioned by Father Cruise, our readers will recollect that this assertion of a "raffish for souls" having been held in a Mexican church was first published in Toronto in the columns of The Christian Guardian, which paper called the attention of The Register to it. At that time we were under the impression that as The Guardian credited the story to an American Methodist paper the label was of recent origin; but as a matter of fact it had then been traveling back and forward across the Atlantic for more than a year. We took the trouble of pointing out the utter absurdity of the yarn on its face, and The Christian Guardian dropped a halfhearted apology for having published it. Since then the falsehood has done service only for the most malignant sheets that make a business of attacking the Catholic Church; but on the other hand it has, after investigation, been exposed in a hundred different newspapers throughout the United States and Canada. It is, therefore, entirely impossible to suppose that the man who not only published it as an unquestioned fact in The Mail but added the remark "In Canada we have evidently still much to learn" did not know the lie perfectly well.

Several subscribers called our attention to the publication in The Mail; and one leading Catholic has just written us a second note asking: "Why have you allowed Flaneur's reference to the Mexican lottery for the release of souls from purgatory to pass without comment?"

We have already exposed Flaneur to the limit that falls short only of personal reference. We have put the blame on the management of The Mail, where it rightly belongs, because as far as Flaneur is concerned his capacity as a writer pretending to intelligence is simply beneath notice. He is given space to lampoon Catholics; and he does it to the best of his ability with a paele-pot and sissors. If what we and others have written falls short of stirring the self-respect of the millionaire Catholics behind The Mail, there is simply no other remedy than that prescribed by Father Cruise. Let Catholic readers and business men see to it that not one cent of their money goes to support newspaper owners for the contempt they earn and receive. There are, to our personal knowledge, many Catholics whose resentment of insult of this kind is so strong that they never forget or forgive it. While, as Father Cruise says, The Globe keeps all coarse vulgarities out of its columns, there are hundreds of Catholics to whom its very name is an insult. They cannot forget what it was in the days of George Brown, when its references to Catholics were exuberantly filthy. However, this is ancient history that may well be buried out of sight. Father Cruise speaks only in strict justice to The Globe of our day.

The Casket on our Catholic Choirs.

The Antigonish Casket, of September 29, publishes the following: "A writer in The Catholic Register, Toronto, pleads for the formation in Canada of a Catholic musical society. There exists already in the United States a similar organization, which is known as the American Cecilia Society. It is affiliated to a society in Rome which is under the patronage of a Cardinal appointed by the Holy Father. It has the express approval of nearly all the Archbishops and Bishops of the United States. The object of the society is 'the improvement and promotion of Catholic Church music in the sense and spirit of the Church.' Under its auspices is published a monthly review called The Cecilia, which concerns itself exclusively with the subject of sacred music. We believe that a society

such as this, once properly organized with branches in the several dioceses, might accomplish much good in Canada. There certainly is room for improvement in our sacred music, especially in the direction of bringing it more into accord with the sense and spirit of the Church. There is urgent need of some sort of a tribunal to lay down the law for our choirs; to determine authoritatively what musical selections are well suited to the liturgical service, what may at least be tolerated, and what ought to be banished from our churches at once and forever. As it is, the selection of masses and other sacred music lies wholly, in many, perhaps most cases, with the members of the choir, who are apt to choose rather by what tickles the ear than what is in keeping with the sense of the words and the solemnity of the occasion. A society like the one proposed, possessing an organ of its own, and comprising as it would competent judges of sacred music, could give valuable advice to our choirs, and, if the Bishops so thought proper, might within certain limits decide finally what musical compositions were fitted to be used in the services of the Church."

The Hamilton Times.

Last week we quoted the official report of Dr. Bryce, Deputy Registrar-General of Ontario, on the subject of the low birth-rate. The Hamilton Times publishes the following:

THE CATHOLIC REGISTER takes up Dr. Williams' low birth-rate case with whoop. It offers no problem to THE REGISTER. It decides that the birth-rate is abnormally low; that it is not accounted for by the marriage rate or faulty registration.

THE REGISTER is unwise in straining facts and argument to endeavor to make it a sectarian issue.

From beginning to end the foregoing is a willful and pitiful misrepresentation of our article. In the first place we did not quote Rev. Dr. Williams at all. We quoted Dr. Bryce, the responsible medical officer of the Ontario Government. Secondly we did not "decide" that the birth-rate is abnormally low. We quoted Dr. Bryce's positive and repeated declaration that it is not only abnormal, but that it is abnormal even when considered in its relation to an abnormally low marriage rate. For the most part our article consisted of quotations from Dr. Bryce's report, and any conclusions which the article suggested were his, not ours. The Times does not even once mention the name of Dr. Bryce. They are serving the same government, and the organ is probably afraid of compromising the official. As a matter of fact Dr. Bryce's report was written in the public interest; and neither its official author nor the organ of the government that employs him need be afraid or ashamed to contend that the public interest is truly served by the publication of facts. Why did Dr. Bryce write the report and why was it published by the government printing office, if the special press must now run away from it? THE REGISTER hopes that it may be permitted to quote an official paper without laying itself open to the charge of raising sectarian issues. This talk about a sectarian issue is apparently intended to throw up dust between the public and Dr. Bryce's report. The exhibition which THE TIMES makes of itself is worthy of the special press of Ontario, that runs and fetches at any partisan bidding but never speaks in the public interest.

A Reduced Majority for Prohibition.

The result of the Plebiscite is that the prohibitionists have fallen on the field they have won. Although they have polled a majority of close upon 12,000 for the whole of the Dominion, they have lost strength all along the line; and the vote will come far short of influencing Sir Wilfrid to bring into Parliament a prohibitory measure.

Beginning with Nova Scotia, the prohibition majority of 81,000 polled there in 1894, has been cut down to 18,000. New Brunswick, which was supposed to be unanimously for prohibition, cannot show a majority of more than 16,000. Prince Edward Island's anti-liquor vote has fallen from 7,000 to 6,000. Quebec, which comes next, has thrown over 40,000 votes into the scales to counter-balance the combined majorities of the Maritime Provinces. Ontario's prohibition army has had heavy losses. The majority has fallen from 82,000

to 13,000. Manitoba in 1892 declared for prohibition by a majority of over 12,000. That number has now fallen to 8,000. The Northwest Territories are on the anti-liquor side and the people of British Columbia are pretty evenly divided.

A more notable feature of the vote than the general losses of the prohibition party is the practical unanimity of the cities against the question as submitted. St. John, Halifax and Brantford have each polled a slight vote in favor; but all the other cities of Canada, including Toronto, the headquarters of prohibition activity, have gone the other way. Allowing to one side or to the other, for the light vote polled, the absence of woman from the polls, and the numerous imperfections of the provincial voters' lists, which are obviously unfair as the basis of a public verdict on the prohibition question, the significance of the united voice of the cities is most impressive. Look at the situation of town and country in Canada to-day and the reason will become at once apparent why the former is not and the latter is prepared to abolish inns and hotels. The extension of railways has brought the country and the town into touch so closely that the farmers are not, except in remote and sparsely settled districts, compelled to team their produce to the market or drive into town themselves. This development has already wiped out completely the cross-road hotels, which, in former days, flourished along the farmers' way to and from the market. Their disappearance is a blessing to be sure; but it has not followed that there are more licensed places in the towns and cities now than when the traffic was distributed in the rural districts. As a matter of fact the tendency has been towards outright saloons in the cities. Now it is a fact that the economic change which has driven the liquor retailers out of the country places has also called in the professional temperance hosts. There is less in saloons and some churches, orators and entertainers anxious to make an honest penny never give the country people a rest from prohibition. Although Canada is one of the most sober countries on the earth, the country people are led to believe that the nation is soaked in rum. They vote accordingly.

In the cities, on the other hand, the people are observers of the better working of the license law, whilst true temperance work is zealously attended to in many churches. The vote on Thursday last shows that the conviction is now general in the cities that prohibition would stop the hands that make for progress and throw many of the people in the way of illicit traffickers in cheap and vile intoxicants.

Taking one feature of the vote into another, therefore, there is good reason why the true friends of temperance throughout Canada should be satisfied with the verdict as recorded. It would have been much better had the Plebiscite not been taken at all. The tax-payers would then have been saved half a million of dollars and not a little annoyance. But since the Government had to redeem a pledge given by Sir Wilfrid Laurier, to Rev. Dr. Garman and his brethren of the Methodist Conference, it is at least comforting to know that so many of the prohibitionists throughout the Dominion are holding on to their convictions. It may be assumed that all these are strictly sober people. May they continue so. But the other half of the nation is not so bad. It is this other half that will secure real reforms of the license law as time goes on.

It is too much to suppose that the prohibition party will be silenced by the significance of the vote. It is probable on the contrary that they will demand the introduction of the prohibitory measure promised by the Government to a reasonable majority of the people. They may worry Sir Wilfrid Laurier not a little. What ever orations of comfort they may succeed in gathering from the vote, they will doubtless rub into the Premier's slippery skin in the hope of securing another bolt upon him. But he is likely for the future to elude their clutches. And in any event Sir Wilfrid will find but few sympathizers in the days of annoyance that are before him.

Doctor (writing prescription)—Put out your tongue, please. Miss Tanker (two minutes later)—But, doctor, you didn't even look at my tongue. Doctor—No; I only wanted to keep you quiet while I wrote the prescription.