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THURSDAY, JANUARY, 6, 1898.

Calendar for the Week.

- Jan. 6—Epiphany. 7—S. Cedd. 8—S. Apollinaris. 9—1st St. Epiph. 10—S. William. 11—S. Hygulus. 12—S. Arcadius.

Two Ontario cities have Catholic chief magistrates. It is a notable fact that both Ottawa and Stratford re-elected by acclamation Mayors Bingham and O'Donoghue.

The modern politician—"He is servile and a silent dog on questions of a higher order, but he will revolt and growl on questions of patronage."—La Semaine Religieuse.

Our contemporary The Catholic Standard and Times of Philadelphia sends us a valuable souvenir of Catholic art in the form of its premium series of exquisitely printed pictures, "From Eden to Rome." The series is produced especially for The Standard and Times, and is the best evidence we have seen of up-to-date journalistic enterprise in a Catholic paper.

A petition has been addressed to the Governor-General-in-Council against the Sifton mining regulations for the Klondike. The memorialists are the miners of Dawson City, and the case they present bears out in every particular the statement furnished to The Register some time ago by Mr. Tallford, late of Capt. Constantine's staff, regarding the grossly exaggerated accounts printed in the newspapers of the richness of the placers. The newspapers have a single eye to results from mining advertisements.

Admirers of the Scotch people and prohibitionists are at liberty to use the following statistical facts in any way they please: Colonel McHardy, Chairman of the Prison Commissioners for Scotland, has been giving evidence before the Royal Commission on the Licensing Laws. With regard to the number of committals to prison he says: Last year the committals in Scotland were 12,641 per 1,000 of the population; in Ireland 7.98 per 1,000 and in England 5.85. Out of 53,000 committals in Scotland 38,000 were for drunkenness.

There is little doubt that Lady Aberdeen's "historic ball" will long remain memorable with a considerable section of Toronto's upper crust. Chattel mortgages upon household furniture, and promissory notes at high interest, given in a hundred and one cases where the historic ballers happened to have already exhausted their credit in the town, as well as tailoring and millinery bills contracted by the less fortunate ones, will constitute for many a year a very tangible reminder of a few brief hours in a masquerade, and the subsequent "scruciating pleasure of seeing the names in the gossip columns of the newspapers.

The objectors to Lady Aberdeen's scheme for a Victorian Order of Nurses have done a great deal of casting around for their arguments. It is strange that not one among them happened to strike the religious note. Yet there is some chance of that difficulty arising in the future path of the Order. Only last week in the town of Warwick, England, when the head nurse of the district Nursing Association turned Catholic, there arose a public clamor for her dismissal. Sister Monica this lady is called, and as the name would indicate, her conversion was from the Church of England. It must be said for Anglicans that bigotry is not one of the distinguishing marks of the faith that is in them. Many Anglicans in Warwick defended Sister Monica in her position; but it required the influence of the Countess of Warwick to furnish all the necessary protection against the bigots. Like the scheme proposed here by Lady Aberdeen, the Warwick Nursing Association is supported by all creeds and classes.

In our old country news to day, it will be noticed that Rev. Hugh Price Hughes, editor of The Methodist Times, is on the warpath against Catholic journalists. He fears the army of Catholics employed on the English press even more than the clergy. The English press need not fear Rev. Hugh Price Hughes thunder. It is the cleanest and best informed press in the world, and the editor of The Methodist Times, unwittingly compliments Catholic education when he says there is hardly an influential daily paper in England upon which either the editorial writer or the news-editor (sub-editor) is not a Catholic. By the way, there is nothing in all this to alarm our worthy friend Brother Courtney, of The Christian Guardian. Unless we greatly err, there is not a Catholic reporter or editor on the daily press in Toronto. We are far from imputing prejudice; the fact is that Catholic young men in Toronto do not appear to consider journalism as a calling.

There is a bill before the Ontario Legislature "to amend the Lord's Day Act." It is well, on the whole, that the Decalogue complete was never put upon the statute books, because in that event we would see the Commandments amended every once in a while beyond all recognition. The object of the present Bill is to define the application of Exod. XXXV. to corporations and to "all persons." That is to say, to all corporations and persons that have not already broken the "Lord's Day Act" by running their business seven days a week. All present infractions of the commandment are sanctioned, from turning out newspapers to hawking ice. For these things are said to be necessary. In a word the excepted corporations and persons are so many that any interested objection to the passing of the Bill is quite unlikely to arise. Still, who knows that there may not lurk fees for Sabbatarian lawyers in the provisions of this little measure? It can hardly serve any other purpose, useful or otherwise.

Canada is rapidly filling up with "ladies," the wives of our brand new aristocracy. Of course these fair daughters of "Our Lady of the Snows," are only "ladies" in the sense that every respectable woman is a lady. The dixie honors worn by their lords and masters are unscrupled by them without any sort of right or warrant. In England the wearing of titles is not as light a farce as we Canadians have made it. The long-suffering baronets know it to their deep mortification. Even in England, however, Demos occasionally enjoys a little of the humor of the thing. The combination is often awkward where the husband is a "lord," and the wife plain "Missus." The lot of baronets and knights is not so funny. But there is a humorous story told of Sir Frank Lockwood, who died the other day. He was no believer in the individual distinctions of titlism. The story runs that at a swell reception Sir Frank and his wife followed Mackenzie, "high lord of Kintail," into the reception room. The latter whispered to the squire, who bowed out: "Kintail and Mrs. Mackenzie." Sir Frank then spoke aloud to the mental: "32 Lennox Gardens and Mrs. Lockwood" but the powdered worthy knew his business too well for such a joke.

The policy of Mr. Sifton with regard to the administration of the Klondike has pleased the jingoes up to present. But it would appear that things are not to continue so. The Minister from Manitoba has made an arrangement at Washington to allow a joint military American and Canadian expedition to enter the Klondike district with relief for the miners who, it is reported, are threatened by starvation. The jingoes are a little of the possible consequences to the expedition. They say the military alliance is wholly unexpected, in face of the complaints coming from Dyea alleging unfair treatment of Canadians at American starting points for the gold region. They also declare that the Americans have laid claim to the territory of Canada, or at all events have disputed Canadian territorial rights, and that it is dangerous to allow an armed American force to enter. In matters of this kind there should be some limit to criticism. It is easily possible for the Governments of two Christian nations to agree to an essentially humane proposition without danger of starting international complications.

During the course of a debate in the Legislature on the contract price of cordwood supplied to the reformatory at Penetang, Col. Matheson, one of the Opposition leaders, took occasion to refer to the boys in that institution as "young rascals." Mr. Matheson protested that too much attention and expense were lavished on the reformatory boys, and he impeached the Government of reckless indifference to the principles of economy in allowing an extra "surcharge" to "go bang" on the price of their cordwood. The "young rascals" it is to be feared that Mr. Matheson's conception of the problem of dealing with "young rascals" belongs to the period of Tory intelligence that

made capital punishment, or banishment to Botany Bay, the penalty of even minor offences against the rights of property. The modern idea is that reformation of young offenders is not only possible but morally certain in the great majority of cases. There are, no doubt, many boys in the Penetang institution who are morally and physically the equals of the best lads outside, who never broke the law because they never had any temptation to do so. To regard a boy as a "rascal" is a poor way to approach the task of reforming him, admitting that he stands in need of reformation. Mr. Matheson ought to try to take this view.

The Boston Republic says: "The city of Toronto is dominated by the Orange lodges. The Orangemen have not a majority of the population enrolled on their books, but they hold the balance of power. As a consequence the Catholic minority are almost wholly excluded from the honors or emoluments of office. The Canadian Orangeman brought his bigotry with him from Ulster. Until the present year Belfast, which is the centre of Orangism in Ireland, rigorously excluded Catholics from all civic honors. Toronto, which is to Canada what Belfast is to Ireland, has followed the same policy.

Our able contemporary, the Toronto Catholic Register, has taken pains to collect and publish a tabulated statement showing the total number of persons employed by the city in the several departments, and the salaries or fees which they receive. The exhibit is not creditable to Toronto, which claims to be an enlightened and progressive American city. It discloses the fact that while the Catholics number about one-sixth of the population they fill only one-hundredth of the offices, and also that while they pay more than one-tenth of the taxes they draw less than one-twenty-fifth of the money paid out in salaries. . . . Belfast has, at last, been forced to grant some measure of representation in the government to the Catholic minority. But the transplanted Orangeman in Toronto persists in excluding them. Yet we hear of Toronto as a progressive American city!

Canadian interest in the oriental war cloud is likely to be sharpened by the report—lacking authority or confirmation—that our "militia" would be required for active service if occasion should arise for rushing troops out to China. Of course the employment of the Canadian militia would have to be by consent in any event. There is little doubt that England would be glad to see a Canadian regiment volunteer for service in the east. It seems that every recent effort to promote enlistment in the old country falls far short of the necessity of the hour for new fighting material. There is quite a gilt-edged scheme being presented to candidates for the Royal Irish constabulary to join the army instead of waiting a chance in the police. That Scotchmen give the recruiting sergeants a wide berth is amply proved by the gradual dying out of Scotchmen from the alleged Scottish regiments. If Col. George T. Denison of Toronto is to be believed, only the meanest type of Englishmen are going into the army. He gives a pitiful description of the appearance of the recruits recently sent by himself at an English military depot. So that young Canadians would be made welcome in the army of England. The recent proposal to exchange English and Canadian regiments was obviously intended to "promote recruiting in Canada, since it is fast becoming a lost art in the old country. The military spirit is rife in these latitudes at the present time, and it is probable that thousands of our citizen soldiers would promptly answer a call for service against the Russian in the celestial empire.

The Dublin Freeman's Journal, of Dec. 14, after reviewing at length Hon. Edward Blake's recent speeches at Stratford and Toronto, says: "With the deepest sympathy for Mr. Blake's natural longing, most eloquently expressed in his speech, to return to the land of his birth, to his political associates, to his family circle, and his home, we fear that Irish Nationalists are selfish enough to hope that the day of his severance from the Irish Party may be long delayed. The invaluable services he has rendered and is rendering to the Irish cause must be the excuse for such selfishness. In Parliament and out of it—in the old world and in the new—he has fought for Ireland with an untiring zeal and a disinterested singleness of purpose which Irish gratitude can but poorly recompense. His time, his ability, and his private fortune have been lavishly expended. Yesterday our columns contained yet another illustration of the value of his advocacy, in the substantial Canadian contribution of a thousand pounds to the treasury of the Irish Party, which discussions have so deluged. With sorrow and something like shame it must be confessed that Mr. Blake's splendid and single-minded services to Ireland have not secured from Irishmen the universal recognition which they deserve. But though the mist of faction may blind men's judg-

ment for a time, the time is not far distant when through the length and breadth of a grateful Ireland full justice will be done to the man who, giving up a great career in his native Canada, devoted himself to the cause of Ireland with a self-sacrificing zeal which the most patriotic of her native born sons has never surpassed."

On page 2 of this issue of The Register, will be found a letter written to the Catholic people of Sheffield by the Duke of Norfolk, protesting against the public caninisms uttered against priests and nuns by the class of adventurers who style themselves "ex-priests" and "ex-nuns." Every Catholic in Canada should treasure a copy of this letter between the leaves of his prayer-book. Canada is one of the happy hunting grounds of the wretched creatures denounced in this letter, and every Catholic in Canada, who is a man as well as a Catholic, should lay to heart those manly words of an English Catholic nobleman and member of the Imperial Cabinet: "It is because I thank God with my whole heart that in His mercy I am a Catholic, because I glory in belonging to the old faith, because I love and reverence our priesthood as I do, that I decline to be driven to bay by accusations which no decent man would listen to, no generous man believe. Thank God, two of my sisters are nuns. Thank God, one of my wife's last acts in this life was to found a convent. Am I wrong in thinking that Sheffield would be ashamed that I should have to defend her fair name before my fellow citizens. I cannot but think that on reflection every one will feel that the attack upon us is not worthy of such a demonstration as is proposed, and I trust the idea of it will be given up. If for reasons I do not know of, it is thought well to hold it, I hope what I now write will make my absence understood. Let us, the Catholics of Sheffield, draw closer together, let us put aside all personal aims and factions interests, and we shall hush the voice of calumny and promote the cause of God's truth and our fellow-citizens, for whose highest and most lasting welfare we would humbly wish to labor."

Any mention of pork those days is enough to make the Christian citizen in Toronto hiccup, whilst his Hebrew neighbor goes on his way rejoicing religiously. For this is what the great "piggery issue" has come to; nor does the use of the more elegant word "swinarium" quell our troubled "tummies" when we think of it. To begin at the beginning, the Ontario Government built a piggery in the suburban Humber side; but neither the official nor the picturesque surroundings of their fine home could save the hogs from cholera. Many died before a doctor was called in. Science is ever arbitrary, and the "family physician" in this case was arbitrary in the extreme. His prescription was that all the diseased pigs in the drove must be slaughtered and their bodies burned; the rest could be used for human food! But he did not say which were diseased and which were not. Thereupon the swinarium officials called in a \$1.50 a day pig-sticker, whose duty it was to sort the plague-stricken animals from the sound ones. This functionary appeared last week before the Public Accounts Committee and swore that the odor from some of the alleged "sound" pigs "would knock you higher nor a kite." These are his own quaint and classic words. He said that some of the hogs "stuck" by him were already dead, but he was told to "stick 'em anyway, as they had been dead only a few minutes." The Government brought forward an official witness who hinted that the ability of the previous deponent as a pig-sticker was no better than his reputation for veracity. But such rebuttal evidence could hardly be comforting to the people who may have eaten pork that had been left to a \$1.50 a day pig-sticker to say whether it was diseased or not. To be sure the scientific evidence of an expert was added that he had examined "at the Central Prison" the flesh of the 90 odd hogs saved from the burning before being sent out to the retail dealers of the city. The expert testified that this "Lot" was good (without salt); but scientific evidence ought to be more comforting than arbitrary in such a case. Our hiccups are profound when we think of it. Why was the outbreak of the disease not made known to the public? Was it dealing fairly with the public to put this meat on the market without telling the retail dealers that it was the cholera-stricken hogs of the Humber swinarium? We can scarcely look our Jewish brethren in the face now. Who is there who would have eaten the meat had he known where it came from?

Fire in Ottawa University. As we go to press telegraphic despatches announce that a destructive fire is raging in the Catholic University buildings at Ottawa. The left wing is reported to be completely destroyed. This is bad news, indeed.

The Exclusion of Catholics.

In recent issues of The Register it has been shown that Catholics in Ontario are discriminated against almost to the limit of exclusion in Dominion, Provincial and Municipal appointments. The tabular digest published in The Register of Dec. 23rd, presenting the results of the rule of exclusion in the city of Toronto has, we believe, opened the eyes of some Catholics who have always maintained their connection with one or other of the political parties. Opinions in favor of the establishment of a registration of Catholic voters throughout the Province for the purposes of political defence have since been expressed in unexpected places. We propose to discuss these signs of an awakening to the reality of things in connection with The Globe's threat that if Catholics make any noise, or show any signs of forming a defensive union, they may safely count upon a Protestant combination against them. The Globe is right in a sense. It only overlooks the fact that the Protestant combination already exists, has existed since Confederation, and is more efficient to day than ever before perhaps, amongst other reasons, because of the prestige that history brings to all institutions, good and bad. So that The Globe's threat is idle and its warning unnecessary. We do not believe the anti-Catholic organization could be made stronger by any action whatever of Catholic voters. We do believe, on the contrary, that the only thing calculated to make it still more formidable is the continued indifference of Catholic voters to the exclusion that has been firmly established against them. To be sure The Globe reminds us that the P.P.A. is dead, and that The Globe hastened its end by doing valiant battle against its doctrines. In a sense this claim is beyond dispute. The P.P.A. dragon is buried; and while it was above ground we gladly admit the fact that The Globe condemned it. But the post-mortem examination that took place in the law courts over the cost of the regalia showed that the dragon was a stuffed article from the beginning. It was all a scheme to capture offices; and the only fact of its short and ignoble history that stands to its vindication to-day is that it did capture offices under the Liberal Government for its president and a few others who represented the front teeth of the stuffed dragon. The P.P.A. while it lasted did a lot of harm, but only by talk that intimidated political partisans. The real, the potent political combination against Catholics in this province flourished before the P.P.A. was heard of, and still thrives. This combination affects all sorts of appointments. The municipal contest of last week supplied a curious proof of the length and flexibility of its antennae. A Catholic worker for the Liberal party had been rewarded with a mechanical appointment under the Dominion Government in one of its buildings in Toronto. When Alderman Preston, a Liberal politician, offered himself as candidate for the mayoralty, one of the first "charges" he was called upon to deny was responsibility for this petty appointment. We know that Mr. Preston denied the soft impeachment at ward meeting after ward meeting; more than that he was obliged to make public profession of his innocence in his nomination speech in the Council chamber. Afterwards he retired from the contest; and although we do not claim that the suspicion entertained against him, that he was in any way mixed up in allowing a Catholic to look after the Protestant furnaces in a public building, explained his withdrawal from the field, there can be little doubt it would have contributed to his defeat had he remained in the field. In the face of such facts as this The Globe must have infinite faith in the terror-striking features of its favorite bogey-man when it warns Ontario Catholics on the peril of the political existence not to stir up an anti-Catholic combination against them. We do not know whether or not The Globe threatens anything more than the political existence of Catholics. We cannot harbor the thought that its warning signifies the possible expulsion of the Catholic minority from the Dominion by any such methods as signaled the banishment of the Acadians long ago. Any such idea as that would at once forbid discussion of The Globe's bogey-man in a serious vein.

Coming back to the registration of Catholic voters in Ontario, by a defensive organization, the adoption of such a line of policy would be in no way original or unusual. It is done throughout England, has long been done without secrecy or fear; and nobody, not even the most extreme political demagogue, ever thinks of questioning its propriety. It is conceded by all English politicians that only by the political organization of distinctive bodies and classes fair play can be maintained in the working of representative institutions. If Catholics were openly organized in Ontario they could defend themselves in some measure against the winge anti-Catholic organization that nags only in secret and reaches with its long tentacles after the throat of every public man who shows the least sign of independence in federal, local or municipal politics. It was prepared to strangle Mr. Preston in a municipal contest, on account of the mere suspicion of his connection with the appointment of a Catholic to petty employment under the Dominion Government. But that after all was strictly in line with its general operations. Nor can Catholics well expect others to make war upon this malign bigotry if they themselves remain listless and indifferent.

The Lesson of the Ballots.

It is not hard to discern the significance of the municipal voting in Toronto on Monday last. Some 6,500 electors cast their votes for Mr. E. A. Macdonald as Mayor. Than Mr. E. A. Macdonald it would be hard to find in the entire population of the city a man altogether more unsuitable for the office. The electors who supported him can only be imagined to have done so out of a spirit of pure recklessness, or as a silent protest against the long degradation of municipal politics by the lodges. It is enough to make every man whose interests are centred in Toronto rub his eyes in wonder at this startling fact that Mr. E. A. Macdonald's candidacy for the mayoralty was supported by 8,500 electors. It would not have been nearly so bad had he been successfully returned. His opponent, Mayor Shaw, received 12,600 votes, or the very large majority of over 4,000. But this only means that Mr. E. A. Macdonald's chances are fairly bright for 1899, unless we are luckily enough to experience a municipal earthquake in the interval. Mr. Macdonald was supported by 8,500 voters, a number far from sufficient to give him the victory. The question of the abolition of tax exemptions which was submitted to the people, was favored by 11,831 electors, showing a majority of over 6,000 in favor of this radical proposition. That is to say, a somewhat larger vote than Mr. Macdonald received, and a smaller vote than Mayor Shaw polled, has given a mandate to the new Council to revolutionize municipal taxation. About 5,000 electors who thought it worth their while to participate in the choice between Mr. Shaw and Mr. Macdonald, were not sufficiently interested in the question of taxation to mark the ballot paper on exemptions put into their hands. This is one of the symptoms of our badly diseased municipal politics shown by Monday's election. The new Council gets its mandate to advance the policy of taxing all churches and church property, all schools, (except the Public and Separate schools), all cemeteries and small salaries, etc., etc., from 11,000 voters, a number that could not have elected E. A. Macdonald. The aldermanic board has been little altered by the result of the voting. There are very few new men, and none of them of any particular account. How will this slightly changed council set upon the mandate of what is to all intents and purposes a minority to lay siege to tax exemptions? This is the most interesting question that the coming year in municipal politics holds for the citizens of Toronto.

Marie Crawford to Lecture Here.

We have great pleasure in calling the attention of our readers to the announcement in our advertising columns of Mr. Marjorie Crawford's lecture on Wednesday evening next in Association Hall. The subject of the lecture is "Leo XIII. and the Vatican." It is unnecessary to state here that Mr. Crawford's recent writings and lectures on Rome and the present illustrious occupant of the chair of Peter have constituted him the foremost authority of the day on the history of the Vatican and the personality of Leo XIII. Mr. Crawford is himself a Catholic, and his lecture which has been received with unbounded praise in every Catholic centre of the United States, is one that every son of the church in Toronto should hear.