

The Catholic Register.

Published Every Week at the Office of the Catholic Register, Toronto. Approved and Postpaid at the Office of the Postmaster General, Toronto.

Subscription \$2.00 per Annum. Advertising rates... Single Copies 5 Cents.

The Catholic Register Co., 40 Lombard Street, Toronto.

THURSDAY, MAY 21, 1896.

Calendar for the Week.

- May 21--Octave of the Ascension. 22--St. Patrick's Day. 23--Vigil of Pentecost. 24--Pentecost. 25--Of the Octave. 26--Of the Octave. 27--Of the Octave, Ember Day, Fast.

Misrepresentation and violent language are heard in Protestant pulpits and in the governing conventions of Protestant religious bodies...

Kruger and the English are still playing a deep game. The latest surprise is to hear that the sentence upon the leaders of the Uitlanders, Rhodes, Phillips, Farrar and Hammond...

Mr. John Dillon made an impressive demand for unity in the Irish Party at Belfast on May 6th. He was ably supported by Mr. William O'Brien...

The festivities marking the coronation of the Czar of Russia are getting under way at Moscow. The young autocrat has just passed his 26th birthday.

Principal McVicar has been resurrected before the Presbyterian brethren in Montreal the old misrepresentation that Protestants are unjustly taxed for the support of Catholic schools in Quebec...

The Catholic Times of Liverpool, in an article of the new French Ministry, takes the ground that M. Meunier is an improvement upon M. Bourgeois.

writer looks for the disappearance of the Socialistic complexion of French ministries. He says:

During the existence of the Republic no better opportunity of safeguarding it against all attacks was afforded than when Leo XIII. tendered his aid in asserting the principles upon which the State is governed...

The Orange ministers in Winnipeg are going into the campaign with characteristic spirit. They are the leaders in the movement which the correspondent of The World thus describes:

We're going to take no chances. Every Catholic Liberal in Winnipeg has gone back on us and we have nothing now to gain by sunny ways towards them.

The World correspondent describes a Presbyterian pastor of the name of Rev. J. Hogg approaching a stage of hysteria in his pulpit.

The Product of Public Schools.

Mr. Justice Street found himself obliged to tell some wholesome, if unpalatable, truths to the people of Hamilton at the opening of the assizes in that town on Friday last.

On Sunday last the Catholic hierarchy of Quebec issued a declaration to the people of the sister Province in view of the general elections.

So it seems the European alums have really nothing to do with the case. The evidence goes to show that the Public Schools of Ontario are more dangerous agencies to reckon with if juvenile crime would be kept down.

thoroughly proved in England and other countries, that schools from which definite religious doctrines are by law abolished cannot help themselves if they bring up boys who neither fear God nor love virtue...

Not long ago a respectable man was summoned in the city of Hamilton for not sending his little daughter to the Public School. He came before the magistrate and testified that the child had complained of shameful abuse at the Public school...

The Bishops of Quebec and the Liberals.

On Sunday last the Catholic hierarchy of Quebec issued a declaration to the people of the sister Province in view of the general elections. It is full of sound Catholic advice regarding the duty of good citizens in a self-governing country.

There are all Catholics should only vote for candidates who will formally and solemnly engage themselves to vote in Parliament in favor of the legislation giving to the Catholics of Manitoba the school laws which were recognized to them by the Privy Council of England.

The Liberal press throughout the land has become greatly exercised over the following extract from the Bishops' declaration:

color in the document, despite all the mook indignation of Liberal papers to the contrary. There is an explicit assertion, indeed, that there is no intention to side with any of the political parties now fighting in the political arena.

The Irish Christian Brothers' Schools.

An Irish Education Bill has now been added to the English Education Bill by way of completing the Conservative remedy for the unfair treatment of religious schools as compared with the schools entirely supported by the state in Great Britain and Ireland.

The Methodist bishops, by declaring that their church members refuse dictation upon moral issues, admit that the Methodist body has nothing to do with moral instruction. That they have no divine authority to teach definite doctrines of Christian faith and morals is a point upon which we need not enter.

Catholic district and having in his hands the appointment and dismissal of the teachers. Mr. Balfour's statement was so extraordinary that Mr. Dillon requested him to explain on the second reading of the Bill what he conceived the principles of the national system of education in Ireland to be.

Were they the principles of non-religious education? If so, was it not an extraordinary instance of the different principles which were applied to the government of Ireland and to the government of England by her Majesty's Government when they heard it engaged in a very keen struggle to maintain religious education in England, while it declared that nothing would induce it to do anything to jeopardize non-religious education in Ireland.

The foregoing construction put upon Mr. Balfour's words would convey an impression that the chief secretary spoke in ignorance of the principles of national education in Ireland. The Bill has been offered so ungraciously that it is a question with the Irish members whether it would not be better to refuse it altogether than accept it as a step in the direction of the final settlement of the question.

Methodism and Moral Issues.

We asked The Christian Guardian the other day to fully define the general and compulsory system of education it has been advocating for some considerable time. The definition it had given was too vague, in our opinion, to be comprehended by the public.

A national (religious, not sectarian nor secular) system of public education. We had a notion that between such schools and Methodist schools, as maintained in England, for instance, there could be little or no difference.

The editor of The Christian Guardian received his early education in a national, non-sectarian school. Then we are told what the editor of The Christian Guardian would expect in Methodist schools.

When moral issues are before the public eye people are inevitably found on the side of the highest standard; but even then they choose their own party amenities and refuse to be dictated to as to the matter of their votes.

The Methodist bishops, by declaring that their church members refuse dictation upon moral issues, admit that the Methodist body has nothing to do with moral instruction. That they have no divine authority to teach definite doctrines of Christian faith and morals is a point upon which we need not enter.

The new addition to the House of Providence is now complete and the formal opening has been fixed for Monday the 25th inst. The ceremony will be performed by His Grace the Archbishop of Toronto, and it is expected that a very large number of the clergy and laity of the city and archdiocese as well as a large representation of the citizens generally will be present.

itself admitted. Methodist bishops will not, dare not, assume to dictate morals to Methodists. They are, however, eager to dictate the destruction of moral teaching to Catholics. Between the destruction of moral teaching and the destruction of morals a line cannot be drawn. Logically, to destroy the teaching of a thing is to destroy the thing itself.

Let us now ask the editor of The Christian Guardian what possible use could he have for a Methodist catechism when his bishops seek moral teaching? Is there a Methodist catechism? It must be a curiosity, we would be under an obligation to the editor of our contemporary for a copy of it.

Many who disbelieve in definite Christianity naturally desire to see instruction in its definite dogmas placed under all possible disadvantages. They hope that a system of undenominational instruction given in Board schools by teachers whose religious belief may not be inquired into and ascertained, will lead by degrees to the dissolution and final disappearance of Christianity as a definite system of faith and conduct from amongst the masses of the English people.

He Never Mentioned Its Name.

Sir Oliver Mowat was greeted at the Liberal convention in Centre Toronto as a gentleman who never made a mistake. To be sure he is a model of political discretion, and he was amazingly discreet at this convention. When he framed the amendment on the Manitoba School question in the Legislature he was a shade less discreet than he is now.

If it difficultly has arisen that we did not count upon, that we were not realizing, we must work all the harder to get rid of this difficulty. We must throw all the more energy into this contest in order that, notwithstanding that difficulty, we may give the people the government that they want.

Language like Mr. Lount's is calculated to make Mr. Laurier's difficulty in Quebec greater than Sir Oliver and others count upon. It was not intended that anyone should see the least meaning in the sentences chosen by Sir Oliver to disguise his opinion of Mr. Lount's statement.

Opening of the House of Providence New Addition.

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