

The Catholic Register.

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THURSDAY, JULY 9, 1896.

Calendar for the Week.

- July 9 - Marcellus of the B.V.M. 10 - Seven Brothers, Mrs. 11 - S. Pius I., P. M. 12 - St. John Gualbert. 13 - St. Alexander, P. 14 - S. Bonaventure, Bp., Dr. of the Church. 15 - S. Henry.

St. Catherine has appointed a splendid delegation to the Irish National Convention.

There is a prospect that the French Committee of the Ottawa Separate School Board will re-engage the Christian Brothers.

The sons of Ireland beyond the seas were represented last week at the inauguration of the new Academic Union of St. Mary's.

Rev. Dr. Langtry, a Toronto minister of the Anglican denomination, having undertaken to discuss the latest letter of His Holiness regarding Christian Reunion.

Mr. Chamberlain has been carrying things with a high hand of late. He has been forcing Mr. Balfour out of public life.

Our readers will recall the news published in this paper recently concerning the arrangements made by the Jesuits whereby an increased number of Catholic students could pursue their higher studies at Oxford.

Archdeacon Lauder has been advising a general agitation in the Anglican denomination for what we take to be the re-organization of the Ontario Public School system.

religious instruction they desire for their children. There cannot be a shadow of doubt that the writer in The Church Evangelist is a gentleman of earnest religious views.

The Antigonish Casket makes an unexpected attack upon Mr. James Clancy, M. P. for Bowdell.

What would any of us think of a Catholic who made it his business to go around among his acquaintances sneering at the religious character of his neighbor?

The School question still remains the foremost difficulty that confronts him. The views of English-speaking Catholics concerning that question have been in no way changed by the result of the general election.

But they realize, also, that the vote of the French-Catholics of Quebec has withdrawn the settlement of the Manitoba School question some distance away from their influence.

If we are to see their natural and constitutional rights restored to the Catholics of Manitoba by a French Catholic Premier, certainly the prospect is one that ought to be pleasing to Catholics.

The New Premier.

Mr. Laurier may to-day, according to the latest Ottawa despatches, step into the high and honorable office of Premier of Canada.

While Mr. Laurier is, above all other descriptions, a representative Canadian, the race to which he belongs and the faith which he holds are facts that helped to concentrate an almost world-wide attention upon the position which he maintained throughout the late general elections.

He was supposed to have destroyed his influence for ever among the people of his own race and faith by his course. There is no doubt from the results of the elections that English speaking Catholics cast the over-whelming majority of their votes in condemnation of that course.

The result of the elections has given Canada her first French-Canadian Premier since Confederation. That is a fact in itself over which

all Canadians may rejoice as signifying the confidence in each other of the two races forming the population. It is also a fact which must appeal to men of all political parties to accord Mr. Laurier fair play for the credit of their common country.

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English-Speaking Catholics and Cabinet Representation.

Upon the appointment of Sir Herbert Tupper to the Solicitor-Generalship, which had remained vacant for some time after Mr. Curran's elevation to the Bench, an article appeared in THE REGISTER calling attention to the matter of the representation of English-speaking Catholics in the Dominion Cabinet.

In the Government of Sir John Macdonald, as in the Government of Hon. Alexander Mackenzie, there were always two English-speaking Catholics with portfolios. After the death of Sir John Abbott, Sir John Thompson became Premier, which did not lessen the Catholic representation, although Mr. Curran soon became Solicitor-General.

Lady Errol was one of the most pious and sensible women in the Island; had a good head and as good a heart. He said she did not use force or fear in educating her children.

at the sacrifice of English-speaking Catholic interests. Mr. Devlin alone is mentioned for a Cabinet position by The Globe, although The Mail omits Mr. Devlin and gives the name of Mr. Fitzpatrick, Q. C.

The situation of the Liberal Party in the day of its triumph is not by any means such that a difficulty about finding the second representative can be pleaded.

While THE REGISTER as a Catholic paper has no axe to grind for any individual, and is concerned only with a great and important principle, we have no hesitation in saying there are other men than Mr. Scott who are ready to take the principle up.

Whoever may be appointed the principle is one that every English-speaking Catholic in the Dominion will stand up for. We press the matter now in no ill-considered way, but deliberately, as in the forecasts up to date we read a disposition to deny the principle of English Catholic representation.

Parents as well as teachers should give their attention to Cardinal Gibbons' essay in the July North American Review on "The Teacher's Duty to the Pupil."

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Horatian axiom puts the same truth in other words. We are reminded that the good name of Quintilian was marred by the vicious conduct of some of his scholars.

The Cardinal points to Jesus Christ as the model teacher. His conduct towards Peter, the Sons of Zebedee, Thomas and others are examples showing that the natural spirit of each disciple was directed to high and holy ends.

The discipline of the rod belongs to the parent, and when the Christian teacher is worthy of the confidence of the parent there is no reason why the parental prerogative should not be delegated.

The article suggests a comparison of the present age with that period in Grecian history when every man propagated his own notions and all sound thought was smothered in the general melee of the Sophists.

In Plutarch's time corporal punishment was not tolerated. The teacher "had no power to extinguish the flame of freedom or break down the noble independence of the soul by the degrading application of the rod."

Our American youth, comments the Cardinal, "would, I presume, submit with patient resignation to this vicarious sort of punishment, for it is easy to bear the misfortunes of others."

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Prof. Clark and St. Irenaeus.

Prof. Clark of Trinity College, preaching on Sunday evening in one of the Anglican churches of the city, gave his attention to the Papal encyclical on Reunion, a summary of which has been published by Cardinal Gibbons.

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is absolutely without foundation in early Christian antiquity. It cannot be doubted," the Pope says, "that the church, by the will of God, rests in St. Peter."

So far as he is reported the only authority appealed to by Prof. Clark in support of his objection to authority is St. Irenaeus.

With this Church, on account of her more powerful headship, it is necessary that every Church, that is the faithful everywhere dispersed, should agree.

Pointing out that tradition which the greatest, and most ancient, and universally known Church of Rome—founded and constituted by the two most glorious Apostles, Peter and Paul—derives from the Apostles, and that faith announced to all men, which through the succession of (her) Bishops has come down to us; we confound all those who in any way, whether through self-complacency or vain glory, or blindness and perverse opinion, assemble otherwise than as behoveeth them.

Anything further from St. Irenaeus is wanted. Prof. Clark knows where to look for it. We have taken the liberty to quote St. Irenaeus for him.

Irish Education Bill Rejected.

A cable despatch says that Hon. Edward Blake, on behalf of the Irish members, has rejected the Bill introduced into the House of Commons by Mr. Balfour dealing with the schools of the Christian Brothers in Ireland.

Resolved—That we, the members of the Standing Committee of the Irish Catholic Bishops, having given the fullest consideration to the Bill now before Parliament to amend and explain the Irish Education Act of 1892, regret that we feel it our duty to express our entire disapproval of it.

Amongst other grounds of objection we have to state that, in accordance with the terms of the letter addressed in our name by his Eminence Cardinal Logue to the Lord Lieutenant before this Bill was introduced, and in pursuance of the settled policy of the Catholic Church in Ireland as expressed in a letter addressed by the Archbishops and Bishops of Ireland to the Right Hon. Sir George Grey, Bart. in the year 1866, we firmly protest against public funds being voted for primary education in Ireland to schools open to children of different religious denominations without giving these children the protection of a Conscience Clause.