The Catholic Register.

FURLISHED EVERY THURSDAY

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Agents .- P. MUNGOLAN and UM RTAY

THURSDAY, JULY 4, 1896.

Calendar for the Week.

9 —Marvels of the B V.M. 10—Seven Brothers, Mrs. 11—S. Pius I., P., M. 12—S. John Guslbert, 13—S. Anacletus, P. 14—S. Bonaventure, Bp., Dr. of the Church

Church-15-S, Henry.

St. Catherines has appointed a splen-did delegation to the Irish National Convention. Other cities should lose no

There is a prospect that the French committee of the Ottawa Separate School Board, will re-engage the Christian. Brothers who recently withdrew from the schools. The matter has been up before the Board and it has been decided to confer with Day up before the Board and it has been decided to confer with Bro. Famien, of Montreal, with a view to the re-engagement of the Brothers. It has surprised most people that the Christian Brothers, who are such excellent teachers elseould have had any unple ice in Ottawa

The sons of Ireland beyond the seas were represented last week at the inauguration of the new Academic Union of past Maynooth by the Most Rev. Dr. Colgan, Archbishop of Madras, and Right Rev. Dr. Howley, Bishop of Newfoundland. The Archbishop of Newfoundland. Halifax would have been in Ireland also occasion, had he not been summoned home to the death-bed of his renerable friend, the late Mgr.Carmody The synopsis of Dr. Howley's address at Maynooth which appears in our Irish news columns to-day has the true ing in it.

Rev. Dr. Langtry, a Torouto minister of the Anglican denomination, having undertaken to discuss the latest letter of His Holiness regarding Christian Reunion, the editor of The World pointed out with a great deal of good humor, but with perfect fairness, that in order to preserve consistency between all his statements it would be necessary for Dr. Langtry to take the side of the Pope. It was a disappointment to the Prope. It was a disappointment to the public, we fancy, that Dr. Laugtry saw fit to retire out of The World's way; but we observe that he did so in a ver neculiar fashion. He took to callin mes as he retreated. To say "Papists but a sorry sort of argument.

Mr. Chamberlain has been carrying things with a high hand of late. He has been forcing Mr. Balfour out of public life, getting nearer himself to the leadership of the Unionist party; and, as a side issue, he has been snubbing Sir Hercules Robinson, who is in London on leave from his South African post. All these things have been making the affairs of Government in England the subject of Liberal ridicule and Conservative anger. It may take a "nest of traitors" to work havee in any other Government; but it stands to any other Government; but it stands to reason that one boss hornet like Mr Chamberlain, given imperial opportuni-ties can do a great deal singlehanded.

Our readers will recall the news pub ed in this paper recently concerning arrangements made by the Jesuit breby an increased number of Catho whereby an increased number of Cathic lic students could pursue their highe studies at Oxford. It appears an ob-jection was carried to Rome, but th Holy See has fully approved of the nov foundation. We publish a further iter We publish a nurence on with the Universit in connection with the University of Cambridge to-day, announcing that the Catholic College of St. Edmunds, a Oldham, has become affiliated with Cambridge. This is good news of the Catholic forward movement in England and it is certainly a matter for Catho-lics to take a pride in.

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 aystem. A notable article on this subject appears in The Church Evangolist (Anglican.) The writer, Mr. Lawrence Baldwin. demands voluntary solucels for Ontario, which 'will secure for the state the secular instruction of Public schools, and for parents the

religious instruction they desire for their rongious instruction they desire for their children. There cannot be a shadow of doubt that the writer in The Church Ivangelist is a gentleman of earnest, religion. Viewa, and be presents an en-tirely logical and foreible case.

The Antigonish Casket makes an unexpected attack upon Mr. James Ciancy, M. P. for Bothwell, speaking of him as Ciancy, "a man fer when we have little respect," and "a good kind of a me, to keep in private life." Why this status derivation? The only accuse clored by The Casket is a remark about "a Catholic in name." What would any of us think of a Catholic who made it his business to go around among made it his basiness to go around an his acquaint uses sneering at the reli-gious character of his neighbor? What is wrong for the individual is wrong for is wrong for the individual is wrong for the newspaper. Indeed it is a hundred fold more culpable in the newspaper. because the slander is spread far and mear and once printed there is no telling what pain it may cause and what injury it may inflict. Nor can we see why the Catholic newspaper should lay claim to any privilege in this line above its secular contemporaries. It comes to this, that a man has a right to his private character or he has not. If he has there is not a jury in Canada that would hesitate to find a verdict against The Casket. If on the other hand we take it that the public must be allowed the uniimited privilege of criticism, we would expect of The Casket that it is prepared to come into court and impeach Mr. Clancy's conscience in the public interest. But the only hint it throws the newspaper. Indeed it is a hundred Mr. Clancy's conscience in the printerest. But the only hint it th out as to its being prepared for such a call is that the man attacked "was the chief lieutenant of Meredith in his anti Catholic crusade." We are afraid The Casket does not know whereof it speaks In the anti-Catholic crusade refer Mr. Clancy was defeated by the P. P. A vote for the reason that he stood up for vote for the reason that he stood up for Catholic schools inside and outside the Legislature. True he stood by his party and leader; but he stood by his principles: and for that he lost his seat We hope The Casket will make th amende honorable. we nope the Casact will make amende honorable. We would sug that it do Mr. Clancy the civilit writing the customary prefix to amenue nonecance. We would suggest that it do Mr. Clancy the civility of writing the customary prefix to his name. Although that name is Irish, and although The Casket sometimes leads us to think that the mere Irish may look for "little respect" in its columns, we do not suggest that Mr. Clancy's name alone has incensed it. There is a misunderstanding somewhere. But we can assure our friend that Mr. Clancy is himself a gentleman who would not say an unkind thing of any man, even if it were true; nor would he offer offence to any one, rich or poor, good or unco guid, Irish or English. He is a man whose personal character commands the respect of political friends and opponents.

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. He is a gentleman whose character and services eminently qualify him for the position to which his Party and the people of the Do-minion have summoned him. He has battled long in opposition, distinguish-ing himself by unfailing courtesy ing himself by unfailing courtesy towards opponents, and displaying qualities of leadership that certainly proved him the first man in the Liberal Party. He is called to a difficult task, and in dealing with it he is entitled to fair play from his opponents and to loyal support from his followers.

While Mr. 7

While Mr. Laurier is, above 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 mainte ughout the late general elections he led a Party that championed the rights of a province that had destroyed Catholic schools and refused to restore them, or admit, in face of the judg-ment of the highest court of the empire, that what was done amounted to a grievance upon a religious min

ority He was supposed to have destroyed for ever among people of his own race and faith by his course. There is no doubt fro the results of the elections that Eng lish speaking Catholics cast the over whelming majority of their votes in condemnation of that course. On the other hand, French-Canadian Catholic fol, wed their leader with perfect con Edence in his sense of justice, which they appear to have regarded alto-gether apart from the plain facts of the question at issue.

the question at issue.

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.
is also a fact which must appeal to of all political parties to accord Mr. Laurier fair play for the credit of their common country. In this connection it must be remarked, as a natter to congratulate the press of upon, that papers without in of party have sternly con-Canada upon, demned the action of The Mail news paper in endeavoring to incite race animosity in Ontario because of the enthusiastic spirit of jubilation that has, naturally enough, broken out in Quebec over an event which, under the circumstances, any people on earth would glory in. We cannot earth would glory in. We cannot discern in any other direction a dis-position to make Mr. Laurier's position harder than any other man raised to the place would find it.

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 They result of the general election. the existence of Catholi egard regard the existence of Catholic schools as a necessity which the whole Catholic world insists upon in this age of compulsory education, per-meated as it is by the spirit of ram-

But they realize, also, that the vot of the Fre ch-Catholics of Quebec has withdrawn the settlement of the Manitoba School question some dist ance away from their influence; and they are deeply concerned that the final disposal of the matter should not be injuriously affected by the altere situation. Therefore, they are all the more inclined to demand a fair field for the trial of Mr. Laurier's plan removing the vexed matter from the arena of politics. There can be but one settlement; and that settlement one can be pleasing to Protestants and Catholics, who desire to live in and harmony in this yo

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 plea to Catholics. Nor could the bitteres partisan deny the greatness of th achievement to the new Premier.

English-Speaking Catholics and Cabinet Representation.

Upon the appointment of Sir Hib-bert Tupper to the Solicitor-General-ship, which had remained vacant for ne time after Mr. Curran's elevation to the Bench, an article appeared in THE REGISTER calling attention to the matter of the representation of Eng-lish-speaking Catholies in the Domin ion Cabinet. The method by which Sir Hibbert Tupper was brought back Sir Hibbert Tupper was brought ba seemed to threaten Catholic interes as recognized both by Conservative and Liberal Governments; but inasmuch as the Montreal seat was the lost to the party in power, it could be fairly said that the disposition of Sir Hibbert Tupper was only a temporary

Macdonald, as in the Government of Hon, Alexander Mackenzie, there always two English-speaking Catholics with portfolios. After the death of Sir John Abbott, Sir John Thompson became Premier, which did not lesse the Catholic representation, althoug Mr. Curran soon became Solicitor General. The recently revoaled con fusion which followed the death of Sir John Thompson may explain why Mr. Curran was never brought inte the Cabinet: but at all events had the Conservatives been returned again to power in the late election the claims of Mr. Quinn to the Cabinet position that Mr. Curran should have had would be insisted upon both in On-tario and Quebec. Thus the proper representation of English-speaking Catholics would have been restored

We have been examining all the slates of the coming Cabinet in order to see how Mr. Laurier proposes to preserve the Cabinet representation of English-speaking Catholics so long recognized by he Premiers of Canada. If the forecasts made are at all accu rate, Mr. Laurier does not intend to adhere to the precedents set by all his predecessors. But we can hardly predecessors. redit the information so far supp as correctly describing the plan of the Liberal Cabinet and the timber of which it will be formed. According to The Globe's forecast the French representation is to be increased, and as we view the situ sion this must be

at the sacrifice of English speaking Catholic interests. Mr. Davlin elor is mentioned for a Oab The Globe, aithough The Mail omits Mr. Doviin and gives name of Mr. Fitzpatriok, Q. C. Mr Devlin represents a Quebec con stituency in the House of Comp and we have no doubt that he is entirely acceptable. He is a gentle-man of ability and sound principles. His public career is altogether in his favor, and we believe that Mr. Laurier neither could nor would overlook him.

But Mr. Devlin is only one repre sentative English-speaking Catholic, and two there always have been, and two there must be, unless Mr. Laurier has been forced into showing a sudder and hostile change of front.

The situation of the Liberal Party

in the day of its triumph is not by any means such that a difficulty abo ng the second representative can Mr. Scott had strong be pl claims, and although it would seen that there is a settled opposition in the present Liberal Party to bestowing upon the Senator the honor he enjoyed in the Mackenzie Govern t, the principle of Catholic repreentation cannot be allowed to suffer because of the weight of personal considerations within the party

While THE REGISTER as a Catholic paper has no axe to grind for any ndividual, 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 to take the principle up. years a strong feeling has existed among the Catholics of Ontario that they are entitled to have a representive in the Dominion Cabinet. popularity of Sir Frank Smith and the confidence that has always been re-posed in him, although he was with-out a portfolio, took the edge off of the disappointment felt in this Province; but now that no man of position cor-responding to Sir Frank Smith is ely to have a place in Mr. Laurier' Cabinet, the demand of the Catholic of Ontario must become imperative.
Two men must be put forward worthy to represent in Mr. Laurier's Gove t the places of Messrs. S McDonald in the Government of Hon Alexander Mackenzie.

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 Cathelic representation; and we venture to say that Mr. Laurier cannot under any species of pressure set aside a precedent which has been recognized by every Premier of Canada. This is no time for new and menacing changes of front towards a great body of the citizens of the Dominion.

To Birch, or Not to Birch ?

Parents as well as teachers should give their attention to Cardinal Gib bons' essay in the July North An can Review on "The Teacher's Duty to the Pupil." The Cardinal offers reflections that are wise and moderate upon the spirit of this country and this day, which seems to be growing nd more averse to the applica more a tion of the rod

One aspect of this question was forcib y presented in the conversation between Dr. Johnson and Boswell at Slain Castle, concerning Lady Errol's me-thods with her children, which our readers may recall from the "Journal of a Tour to the Hebrides." Lord ol's brother had been telling the ravelers that :

travelers that:

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.

Johnson—Sir, she is wrong; I would rather have the rod to be theigeneral terror to all to make them learn, than tell a child if you do this or thus you will be more esteemed than your brothers or sisters. The rod produces an effect which terminates in itself. A child is atraid of being whipped and gets his task, and there's an end on't; whereas by exciting emulation, and whereas by exciting emulation, and comparisons of superiority, you lay the foundation of lasting mischief; you make brothers and sisters hate each

Cardinal Gibbons presents a view. He opens with the lesson drawn from Plutarch that to be effectual the moral precepts of the teacher must be enforced by his own example. The

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 reputation of Seneca suffered on acc the crimes of Nero, his former pupil.

The Carainal points to Jesus Christ as the model leacher. 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 following rules for teachers are quoted from the Third

teachers are quoted from the Third Plenary Council of Baltimore:

Let the discipline for regulating the whole course of life in the seminary be so arranged that it may savor neither of excessive rigor nor indulge pernicious laxity. The vigilance of superiors should be se tempered and moderated in maintaining it that it will not pry toe closely into minute details, nor so hamper the minds of youth, as it were hamper the minds of youth, as it wer with chains, as to impede the norma

expansion of their energies.

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 Cardinal is in favor of the rod; but, recognizing the un-willingness of American parents to admit in practice Solomon's maxim "He that spareth the rod hateth his son," he comes to the conclusion that the model teacher of to day should exhibit the tenderness of the mother in the exercise of the paternal prerogative of applying the rod to the youth who must be disciplined.

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

In Plutarch's time corporal pument was not tolerated. The te "had no power to extinguish the flame of freedom or break down the noble independence of the soul by the de-grading application of the rod." The Cardinal goes on :

Cardinal goes on:

Plutarch informs us of a novel and ingenious method employed by his preceptor Ammonius in correcting his pupils. Our master, he says, having one day observed that we had indulged too freely at dinner, ordered his freedman, during his afternoon'locture, ro cive its own sox the discipline of the whip in our presence. The philosopher all the while had his oye upon us, and we knew well for whom the example of nunishment was intended. punishment was intended.

"Our American youth," comments the Cardinal, "would, J presume, submit with patient resignation to this vicarious sort of punishment, for it is easy to bear the misfortunes of others." Which is not more complimentary to the American youth than it is to the spirit that forbids the application of the rod.

Prof. Clark and St. Irenæus.

Prof. Clark of Trinity College preaching on Sunday evening in one of the Anglican churches of the city, gave his attention to the Papal encygave his attention to the Papas ency-clical on Reunion, a summary of which has been published by Cardina Gibbons; speaking of it as the utter-ance of "the first Bishop of the Christian Church." It is to be regretted that Prof. Clark, who as a learned debater is always courteous and invariably interesting, was not more fully reported in the daily papers. more fully reported in the daily papers. Enough is given, however, to show us the substance of his argument. With out ninning him down to any of the ons manifest in the published report of the sermon, we cannot misrepresent him when we say he took his stand against the Papal authority, and the doctrine that the Holy Roman Catholic Church is the same identical Church founded by the Apostles, and which was descended to the present the presen day by an uninterrupted su There is nothing very surprising in the position taken by Prof Clark, of course; and it is only when we come to look and it is only when we come to look for his reasons that we are surprised. He sava :

The English Church held and taught The English Church held and taught the doctrines of the first five centuries, not those which had been promulgated in the nineteenth. As regards the sacraments there could be no real question. But the question of authority was a more serious one. There was a sense in which they all held that the church had authority; that was too long a subject for individual discussion. But the contains a first that the church had the church as the contains of the contains a subject for midvidual discussion. But the contains a first that the church as the contains a subject to the contains a subject tention of Rome, that Christ constituted St. Peter His viceregent on earth, and that St. Peter transmitted his powers to the Bishops of Rome as his successors,

is absolutely without foundation in early is absolutely without foundation in early Christian antiquity. It cannot be doubted." the Pope says, "that the church, by the will of God, rosts in St. Peter." If he means that the words of our Lord here referred to can have only one meaning he must know that fathers of the greatest authority have differed widely in their exposition of them. If he means that St. Peter was invested with any teaching authority not possessed by the other apostles, then the whole testimeny of Scripture in against it. Peter was foremest among the apostles—call him prince if you please ndation.
It cannot be that the apostles—call him prince if you please—but he had no authority over them. Nor is there the slightest trace of Peter having handed on to the Bish of Rome any authority he possessed. The testimony of Ironeus might settle that for over So far as he is reported the only

authority appealed to by Prof. Clark in support of his objection to authority is St. Irenmus. Is it not a matter for regret to all who are interested in this discussion that Prof. Clark did not quote the testimony of St. Irenœus upon which he relies? We suppose that if Prof. Clark had quoted any particular words or passage from St Irenœus the reporter would not have omitted the point upon which the whole of the preacher's argument depended. St. Ireneus is an excellent authority, an authority whom Anglican friends should accept. And when they have accepted him they will find that, as far as he goes, h settles the question of authority not as Prof. Clark would settle not as Prof. Clark would settle it, or (unsettle it); but quite the other way. St. Ireneus is a second century Greek authority. And if Prof Clark and the Anglicans ority. desire to profit by his writings, and to stand "upon the old ways," they are quite right in going back so far. This is what St. Ireneus will tell

"All the Churches must depend on the Church of Rome as on their source and

Church of Rome as on their source and head.

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 Apostics, 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 placency or vain glory, or blindness and perverse opinion, assemble others than as behooveth them. For to this Church, on account of more principality, it is necessary that every Church, that is, those who are on every side faithful, resort; in which (Church) ever, by those who are on a has been preserved that is from the Apostles."erved that tradition

If anything further from St. Ireneus s wanted Prof. Clark knows where to look for it. We have taken the liberty to quote St. Ireneus for him. And if he says St. Ireneus must settle the question of succession and the Papal authority "for ever," we say well

Irish Education Bill Rejected.

A cable despatch says that Hon. Edward Blake, on behalf of the Irish members, has rejected the Bill introluced into the House of Commons by Mr. Balfour dealing with the schools of the Christian Brothers in Ireland. The emphatic refusal of this measure has been a foregone conclusion since the Irish Bishops over a month ago put on record their entire disapproval On that occassion the Bishops passed the following resolution :

Rosolved—That we, the members of the tanding Committee of the Irish Cathon Standing Committee of the Irish Catho-lic Bishops, having given the fullest con-sideration to the Bill now before Parlia-ment to amend and explain the Irish Education Act of 1892,' regret that we cel 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 pursuthis Bill was introduced, and in pursu-ance 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 1966, we firmly protest against public funds being voted for primary education in Ireland to schools open to children of different religious denominations with-out giving these children the protection of a Conscience Clause.

Why Mr. Balfour should omit the control of a Conscience Clause for the Irish Christian Brothers' schools is