### The Catholic Register, POBLISHED EVERY THURSDAY,

OFFICE, 40 LOMBARD STREET, TORONTO

TERMS OF SUBSECT

TWO DOLLARS PER ANNUM

FOR ADVERTISING RATES APPLY AT OFFICE

1RAVELLING AGENIS Messrs. Patrick Mungovan, C. N. Murphy John P. Mallon and L. O Byrne.

THURSDAY, JULY 23, 1895

## Calendar for the Week.

July 25-8t. James, Aloatio. 26-8r. Anne. Mother of P. V.M. 27-8t. Veronica Juliana. 25-88. Vistor. Kazarius and Colsu and Companions, Martyrs. 29-8t. Felix II., Pope and Martyr, 30-8t. Martha, Virgin.

The Reofster has received three copies of the Ottawa Post, a new Oatholic paper published at the Capital, and their bright, newsy contents make it plain that there is a field and a welcome for the new venture. In that welcome The Reofster is a sincere have.

pharer.

In the headlines to the cable news in the Mail and Empire we read that the "separatists'—meaning the Home Rule Liberals—are gaining a few seate, and the other day the crimes of the murderer of the Piteral children could remind the Irish hating Mail and Empire only of an instance of Irish brutality. Is this part of the good work for which the Conservative party have rehired the paper?" have rehired the paper?

have rehired the paper?"

In London last week two small boys murdered their mother, and at once entered upon a round of daily oxcursions, pawning her effects from time to time and sleeping unconcernedly beside the decomposing body at night. They were educated boys as the saying is, for the cables said they had become depraved through reading the cheap literature of the day which delights to wallow in murder and crime. They could not have been little boys who ever heard of God in a manner to inspire them either with little boys who ever heard of God in a manner to inspire them either with love or fear of His holy name. They were products of "secular education" which is a fine phrase that means making youngsters fit to assimilate the mental pabulum which the penny dreadfuls, and unfortunately in nine-teen cases out of twenty the daily papers furnish to them in abundance. papers furnish to them in abundance And still the cry is banish God from

The assassination of M. Stambuloff, the strong man of Bulgaria, is a crime full of danger for Europe. Stambuloff maintained Bulgaria as a buffer between Russia and Turkey, and in order to do so he was called upon to display powers of independence that entitled him to the admiration of the world. Influenced by Russia Prince Ferdinand dismissed his Prime Minister in September last, and he has since been virtually a prisoner in Sofia. The fate decreed for him by his enomies was well known to himself. Two previous attempts had been made to was well known to himself. Two previous attempts had been made to assassinate him, and a few years ago M. Beltchef, who was mistaken for him, fell a victim. Now that Stambuloff is removed Russia will endeavor to possess Bulgaria, and the Turks have an ugly habit of fighting on that ground and in Macedonia. The strength of Bulgaria has been England's pledge for the peace of Europe, and the Russian policy which will henceforth have no check upon it, may quickly lead to complications.

One of our foremost Catho in Canada, Mr. Thomas O'Hagan M. A, has a bright and interesting series of sketches of the Catholic literary nen of the Dominion in the July number of the Reading Circle Review. He mentions Mrs. James Sadlier He, mentions Mrs. James Sadlier Montroal, Miss Anna T. Sadlier, Mrs. Berlinguet, Miss K. Madeline Barry, Miss Emily McManus, Miss Frances M. O. Smith, and Miss Bellelle Guerin. One reflection that occurs to us after laying Mr. O'Hagan's pleasant article aside is the poor representation of Ontario in his list, and in all candor we must say that he is hoth impartial and ofOntario in his list, and in all candor we must say that he is both impartial and appreciative in his selections. He then does no injustice to our young ladies of Ontario who can claim Toronto as the literary centre of the Dominion, and certainly as many natural and educational aids to the dovelopment of genius as are to be lad elsewher, in the country.

The Catholic Church down by the sea where more generations have lived than here, and where the people have learned to understand and respect each other better, 18, We are glad to see, all the more prospersous for the public peace which it enjoys. Another hand ne and comp dious home of Catho lic education at Halitax is now almost complete and His Grace Archbishop O'Brien is to be congratulated upon this tow accomplishment for the honor of the Church, and the credit of his faithful people. The new college will be occupied by the Endist Fathers who are resping to the cause of higher Catholic education in Nova Scotia all the benefits that their brilliant order has conferred upon, the rising generation of Frenchmen in their schools at Paris, Versailles and olsewhere. We have no doubt that our readers here in Ontario will rejoice with the Catholics of Nova Scotia, over the account publie education at Halifax is now almost of Nova Scotia, over the account pub-lished in this issue of the new Eudist seminary at Halifax.

The entertainment given by the cronto Public School Board or The entertainment given by the Toronto Public School Board on Thursday evening ran along a descending grade of interest for the members from first to last. The symposium on bloomers' was lively and flashes of wit went round the table as dazzling as newest thing in fireworks. As the variety show critic would put it, there was no lack of ridiculous situations. For instance when Trustee Roden appeared in the character of Dunean Gray, going a-wooing with down cast eyes as be passed the "bloomered" teacher, and unhesitatingly placing his tenderest affections upon "the nice modest lady who rode the bicycle without bloomers," he was greeted with "roars of laughter." The Board by a large majority then endorsed the female teacher in knickerbockers, and that she will have a long run is now by a large majority then endorset the female teacher in knickerbockers, and that she will have a long run is now beyond question. The performance dragged a little during Chairman Hambly's funny speech on loud stockings and soft corns. He grow trashlor as he progressed, and when he closed the turning point in the programme was reached. Trustee McPhereon then attempted a dramatic touch on the boycotting of Catholics. The plot was realistic enough. The Board had asked for tenders concerning alterations at the kyerson School, and a Catholic put in the lowest tender. His religion was discovered and in the classic language of the School Board he "go" un down." The only point Trustee McPherson tried to make was that it would be better to append to every that it would be better to append to every advertisment for tenders " no Catholic need apply." But the subject had no possible interest for the Trustees They put on their hats and went home

# A Sheppard in the Fold.

It is not a particularly pleasant omen when "Don" becomes an Orangoman, and seemed on the front page of " aturday Night the coarsest writings of his namesake, Miss Margaret Sheppard, than whom a more commendable collaborateur it will be gate snippact, that which a more commendable collaborateur it will be hard for him to find in following up the new line of policy upon which his paper has entered. At the risk of being a trifle statistical it may be stated, that "Don" in his latest personal contribution to political literature makes use of the most repulsive word in the language or its equivalents, no fewer than six times, whilst such phrases as "cowardly compromisers," "political corpses," "pusillanimous promisers," "liars and contemptible wrigglers," "fakirs of the most contemptible variety," stud the scholarly text with monotonous repetition. tonous repetition.

menotonous repetition.

We would gladly concede to the readers of "Saturday Night" the undisturbed enjoyment of their delectable feast had "Don" confined himself to politics. But when all this scurrility is provoked we are told over "the old, old story of the Catholic Church dominating a degenerate parliament;" because "corrupt men are willing to obey over zealous priests in order to obtain place"; because "vo stand eye to eye with a shrewd and dangerous organization which, like a gians octupus, is soizing upon the country we live in"; because "every Government is in a dangerous predicament that is assailed by that most fareaching and unscrupulous of all covernment is in a dangerous predica-ment that is assailed by that most far-reaching and unscrupulous of all secret societies the Roman Catholic Church "—when such things as these are written, and the writer accepts personal responsibility for his state-ments, there would be absolutely no excuse to offer for the existence of this paper if we did not meet the bold discussion which is challenged, viz.:

the personal character of their author.
And here we may repeat that it is a
bad sign when "Don" plays the
bigot, because what he says is only
significant as indicating the promising
opportunities for mischief offered to
men of his stamp who are continually
on the look out for something to on the look out for something to turn up that they may convert to an unscrupulous advantage. We are not unscriptions advantage. We are not so foolish as to imagine that the average rank and file Orangeman should be held responsible for "Don'" now born zeal. "Don" is only preaching a trial sermon to the breth ren, and he over-does the showns extravagantly that he need not cherish the least hope of getting a "call."

When "Don" sat down to write after parading on the 12th in the Orange procession be had in his mind's eye, according to his prefatory sent-ences, the dirty little form of a tumble-bug, which we may explain to those who have not studied inscetology is a rather peculiar beetle that rolls up a ball of dung as a place of deposit for its eggs. The illustration though ugly was certainly apt as describing "Don" from the time when the laws of the country were invoked to protect the community against the instincts of the hyens which made "The Evening Nows" under him a danger to society and a disgrace to journalism. From that day to this "Don" has taken the tumble-dung as his model, but for the present it is too long a story to recount his varying proses along the cow path. He has been a parasite sticking to one class of society When "Don" sat down to write parasite sticking to one class of society after another from the Knights of Labor, who were not so easily worked as he imagined, to where we now find after another from the Knights of Labor, who were not so easily worked as he imagined, to where we now find him, earning an honest penny out of the stimulating slops of five o'clock of test tables and the stirring momories a thousand "delightfullithant homes." Can it be that the frivolities of fashion have lost their profits also when "Don" contemplates hatching his eggs inside the Orango lodge? Naturally he protests too much and makes himself doubly ridiculous, apologizing for not having at any previous stage of his varied career thought it worth his while to mention the glories of Orangeism, and then adding: "In the light of Bishop Gravel's circular Orangeism becomes a holy cause, and even the P. P. A. ceases to be objectionable. If we are to have prelates of the Roman Catholio Church intertionable. If we are to have prelates of the Roman Catholic Church interof the Roman Catholic Church interfering in the very heart, and circulating in the very soul, and making themselves felt in the most sacred circles of an empire in which they are not recognized, then it is time for Protestants to organize and to act together." "Not recognized" indeed; well perhaps not by a brand new Orangeman, that would be expecting too much, but it is strange that the Imperial Government, even when con-Imperial Government, even when con-ducted by such a Conservative Protes-tant Premier as Lord Salisbury, cannot get along without a Roman Catholic in the Cabinet.

However we are not dis However we are not discussing respectable Protestants, or for the matter of that respectable Orangemen. It is only worth while to ask why "Don" is an Orangeman at the present juncture. He alleges, by the way, that he is a Conservative as well, but if we remember aright he has already failed to convince the electors in town and country that he is what he pretained to he nolitically. But already failed to convince the electors in town and country that he is what he pretends to be politically. But whether a Conservative or an Orangeman he is still the hyens, for he foully stigmatizes "ie public leaders on both sides of pointes, for reasons which are as apparent as they are contemptible and treacherous. Having dismally failed to win the confidence of the voters with pretences of Conservation he designs to break into Parliament in the company of a gang of conspirators who are rushing to the Orange lodges these days like prospectors to the gold fields full of hope that they can successfully exploit the Conservative party. All this is well known; these are the fellows that are crying down the Privy Council as a jury that has been fixed; these are the hope of the country to whom "Don" and his scurrility for the time being belong; but there are old Orangemen as well as new Orangemen and the old Orangeman is too wary a bird to pick up the nidus of the tumble-dung of Toronto journalism, mistaking it for an innocent grain of corn. Of course it is as journalism, mistaking it for an inno-cent grain of corn. Of course it is as much "Don's" business to pour out his Billingsgate upo.. Mr. Laurier as upon the Premier, for if you please "Don" and his new patriot brothers

who do not recognize Catholics want to run the affairs of this Dominion to run the affairs of this Dominion themselves. With the success or non-success of their intrigue Catholi 1 ofti-cens are not concerned, for when all has been said, and all the caution that they deserve has been credited to the rank and file of the Orangemen, we are beholden neither to the Conservative party nor to the Orange Society for that justice and constitutional right which we are entitled to in Canada.

#### A Contrast Indeed.

One reason who Catholics have so little to say about the Public Schools in Ontario is explained by their desire to avoid even the fair and proper ground of observation which unfortun ately amongst us, is liable to be mistaken for an attitude of hostility. However since the discussion of the Manitoba School question has become acute in this part of the Dominion so many statements have been made con-cerning the schools of the majority and those of the minority, that it is time more of the light of facts should be turned on when comparisons are indulged in. Catholics praise the efforts that have been made by the education Jenartment and the School Boards to strengthen the schools of the majority by extending the school age, by building handsome, comfort-able and sanitary school houses, making the text books free and by making e character of the instructi in all the forms more attractive, both to parents and to the pupils them-selves. Under these various influences the average attendance in the public chools has increased in seven years from 163,000 to 259,000. These are the latest statistics. But here occurs a rather puzzling fact. While the Minister of Education has, by the artificial means just referred to, been keeping the Public Schools apparently in a healthy condition if we examine the facts more closely we shall find that they are really in an alarming condition of decline. In the last statistical period of five years the number of pupils registered in the schools of this Province has fallen from close on 491,000 to 481,000. Conceive this remarkable fact—in the short period of five years a loss of 10,000 children on the registers of the Public schools! In the same time the school population has fallen, but it has fallen only 2,000.

Will some of our exuberant crities keeping the Public Schools apparently

Will some of our exuberant critics of the Catholic schools turn aside for while to consider this state of affairs

a while to consider this state of affairs. For the present we will not offer any explanation of it ourselves so that they may approach the task with the independence of an intelligent jury.

They may naturally turn to ask for comparisons. Let them then at the same time consider these further facts: In the Catholic schools of the Province the percentage of average attendance to total attendance has increased in five years from 56 to 60 of the whole. The Public schools have not yet been able to bring this percentage higher The Public schools have not yet been able to bring this percentage higher than 54. But here is the gratifying fact for Catholics. The number of registered pupils instead of swiftly decilining as in the Public schools has increased from 9,000 to 23,000—over 200 per cent. in five years.

Parents, educationists, the clergy, the Government, are invited to study this contrast.

## Mr. Healy and Mr. Blake.

Mr. Healy and Mr. Blake.

It is clear enough, from the lengthy statement concerning Mr. T. M. Healy's wild outbreak at Omagh, and Mr. Blake's sober characteristic reply, both of which we re-publish from the Freeman's Journal, that the usefulness of the former as a leader in national politics is gone. Nothing by way of explanation need be added here to what Mr. Blake and the Freeman have said. But it is time the Irish public should fully comprehend Mr. Healy's light mental weight and fooliesh ambition. The whole malice of his attack was directed against Mr. Blake. Mr. Dillon happoned to be near by, and he incidentally was "branded as a traitor." But the dart was simed at Mr. Blake and was intended to strike him in presonce of an audience in the city of Cork, where tended to strike him in presonce of audience in the city of Cork, who the factionists are more easily touch than anywhere else in Ireland. the factionists are m

# THE CATHOLIC CHURCH

(Continued from Page 1.)

Continued from Page 1.)

Charles Murray, author of the "Travels in America," after noticing in the generous language which naight be expected from him, the zeal and enterprise with which the Roman Catholic religion inspires its priests to toil, travel and endure overy kind of hardship, continues thus, "In this labor, especially among the Negroes and Indians, they put to shame the zeal and exertions of all other seets. Nor do they labor without effect, for during my etay in Missouri I observed that the Romish faith was gaining ground with a rapidity that outstrapped all competition." Mr. Bancroft and Mr. Parkman were struck, as every one must be, by the self-donial, the disinterestedness, the patient toil, the unwearying kindness, superiority to danger or death and heroic self-seorifices and the martyrdom of the missionaries. The heroism of Father Claver, who by yow devoted himself until death do us part," to the conversion of the African slaves, and of Father Damien, who bid good-by forever to his friends to live among the lepors of Molokai, excite the astonishment and cloit the admiration of the Protestant press of England and America. But let me say here publicly, that if there were a hundred Molokais, crawling with lepers, enten up with corruption and infection, the Catholic Church would find in Ontario alone a hundred Damiens in the ranks of the priesthood who, if they were asked by her, would devote themselves unreservedly to the care of these living corpses who welcome the horrors of the leper hospitals at Molokai and at Tracadia in our own country are as much entitled to the praise of the secular press as was the dead and noble Damien. The Sisters who minister to the 537 suffering men and women, who, rejected by the world, are tenderly cared for in the

women, wno, rejected by the world, are tenderly cared for in the House of Providence in this city, equally merit the same commendation and approbation given to the leper . sters at Tracadie. The non-Catholic who is familiar with Parkman's history of the "Jesuits in North America," is amazed at the marvellous labors and sacrifices of these priests, but if he supposed that they stand out as anything singular or extraordinary in the general history of Catholic missions he will labor under delusion. They were saintly men, brave, indestigable, self-denying, heroic, and cold must be the heart that can read their story without emotion. But their high qualities and virtues are due to their general character as Catholics, not to their special character as members of any religious order. The Jesuit who lett behind him all the delights and riches of civilization gave up what men of the world hold most dear, braved the dangers of the forest, of the savage, performed fatiguing journeys, sustained all, the inclemency of the climate and the seasons, suffered hunger and thirst, in want of all things, suffered captivity, tortures, mutilations and death; did only what is being done every day by consecrated men of the Catholic Church in foreign missions. What the non Catholic admires in them is really admirable, but its glory is due to Catholic faith and charity, which the Jesuit has, in common with all Catholics, and the saintly and heroic priests spoken of by Mr. Parkman have toiled no harder, reached the catholic chart in more dangers, suffered no greater hardships, or a more cruel or horrid death, nor met them with a spirit more heroic, than have other Catholic missionaries amone magans saintly and herolo priests spoken of by Mr. Parkman have toiled no harder, braved no more dangors, suffered no greater hardships, or a more cruel or horrid death, nor met them with a spirit more heroic, than have other Catholic missionaries among pagans and heathens from the Apostles down to the last martyr in China, Annam or Corea. It has been only by such suffering and such deeds that so many nations have been converted to the Christian faith and retained in the Christian faith and retained in the Catholic Church. At all times since the descent of the Holy Ghost on the day of Pentecost the Catholic Church has nursed in her bosom and sent and is sending into the world to preach

CHRIST AND HIM CRUCIFIED

center and him cauciffed men equal in faith and love, in patient endurance and heroin self-sacrifice to the great missionaries whose zeal and wondrous self-denial have excited the admiration and astonialment of American and Canadian writers.

admiration and astonishment of American and Canadian writers.

She has never wanted laborers, confessors, martyrs, and a religion that mever fails to create and inspire them is not, and cannot be a false religion, a delusion, a faunticism. Permit me to add that the annals of the Catholic Church are accentuated in red, with the names of her martyrs and confessors. She alone has given birth to them, and has won for horself the title of Mother of the Martyrs. Her beneficient influence acting on the influence acting on the influence acting on the heart and infelligence of woman, has induced her to surrender the permissible pleasures of the world, to break with the dearest ties of relationship, and devoto herself to the care of suffering humanity in the hospitals, houses of Providence and charitable institutions that are to be found in every city, honorable to our humanity and a credit to our sommon Christianity. (Loud and continued applause).

#### Catholic Education.

The great feature of the Congress on Tuesday was the address of Rev. Dr. Thomas J. Conaty, on the Roman Catholic Ohurch in the Educational Movement of to day. Dr. Conaty, who was greeted with loud appliause, said

who was greeted with loud applause, said:

The subject assigned to me for discussion is the Roman Catholic Clurch in the educational movement of to-day, My duty is to place before you the grounds upon which the Catholic Church claims to be considered, not merely as a factor but as a most potent agent in education. In order to do this fully it is necessary not morely to relate the results which history accredits to the Catholic Church in education, but also to clearly define the fundamental principles which underlie the scheme of Catholic education, and which of themselyes are cogent reasons for the consideration of her claims to education apower.

We are aware that the age in which

cation, and which of themselves are oggent reasons for the consideration of her claims to educational power.

We are aware that the age in which we live is claimed to be the golden age of universal free education. Its proud boast is that it has broken the seals from the temples of learning, and

DISPENSED WITH PRODICAL HAND the treasures which had been hidden from the many. It is true that its advance in science has had the stride of the giant, while with princely munificence it bestows the fruits of its labors upon all who ere willing to receive them. But it is not true that seience owes everything to this age, nor is it true that free education owes its origin to these latter days.

This is an age of iconoclasm. It worships the present and believes the past. It is lost in complexency of self, and quietly ignores its debt of gratitude to all that has preceded it. It is all-sufficient, and regards itself as the only leader of all things. But the mighty river cannot despise the simple, unpretentious appring whence it derives its source of life and power. Neither can it disregard the beautiful lakes which, emptying into it, give it the strength and volume with which it rushes on, to be lost in the great cocan. The ivy covered ruin tells the tale of a people's history, and the unearthed fossit tells of a mighty age long past; so the education of a people, as the science of an age may be traced back to the gonius and character of the mon who laid the foundation of the building, now perhaps rebuilt and ornamented—a perfect beauty. It is well for us to be truthful, and truth must lead us to gratitude toward the past, out of which has come the stream that has borne to us on its running waters the hearing of the nations, before which we sit in admiration of

we sit in admiration of

OENIUS AND SCHOLARSHIP

to copy the models placed before our
student thought.

The strangest thing in educational
circles to-day is that amongst its beasts
it has but a sneer for the Catholic
Church, which it classes as an old
fogeyinstitution, with traditions singularly out of place in an age as advanced
as ours; represented as opposed to
every moral and social improvement,
condemning every effort for freedom,
and wedded irrevocably to ideas in
direct conflict with the best aspirations
of man.

condemning every effort for freedom, and wedded irrevocably to ideas in direct conflict with the best aspirations of man.

It may not be amiss to first question the results of education through the influence of the Roman Catholic Church, and then pass to the ground work upon which the educational idea is built. History for the past three centuries seems to have been written with the evident intention of prejudicing men against her. The Catholic Church is pictured as a most powerful despot, seeking by rack and torture to enslave peoples in its snares; a monster, who by superstitious fortures and terrors frightened men into servile obedience to its mandates; a miser, who guards the treasures of learning lest his followers see the light that would dispel his power. Does it not seem strange that men who have read the history of men, who have traced education to its sources, who have studied the means by which the education of the past has been preserved, should appear so unfamiliar with the great moving power for good in education of the past has been preserved, should appear so unfamiliar with the great moving power for good in education the the Catholic Church has developed in every age, since her divine Founder confided to her the mission of teaching all truth to all men.

If we read aright the history of the

If we read aright the history of the church—not in

WHAT HER ENEMIES SAY

what here enemies say
of her so much as in the documents
which are found in every well selected
lib-ary—we must acknowledge that
the church has stood for truth, liberty
and true education, whether at Runnymede, wringing freedom from King
John, or at cathedral, monastery and
university, establishing and fostering
the education of the people in every
branch of science and art. Freedom,
nnlightenment and progress are only
new names of very old things, for we
see them rising like the morning sun
from the manger at Bethlehem, whence
Christ, the true Light, enlightened
every man coming mot the world;
whence Christ, the Truth; gave man
the truth that made him free; whence
Christ, the true Life, taught man the
first idea of brotherhood and true
lumanity.

(Continued on Page 5:)