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THURSDAY, JULY 25, 1895.

Calendar for the Week.

- July 25—St. James, Apostle. 26—St. Anne, Mother of E. V. M. 27—St. Veronica, Juliana. 28—St. Augustinus and Companions, Martyrs. 29—St. Felix II., Pope and Martyr. 30—St. Martha, Virgin. 31—St. Augustinus of Loyola.

THE REGISTER has received three copies of the Ottawa Post, a new Catholic 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 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 seats, and the other day the crimes of the murderer of the Piteah children could remind the Irish hating Mail and Empire only of an instance of Irish brutality.

In London last week two small boys murdered their mother, and at once entered upon a round of daily excursions, pawing her effects from time to time and sleeping unconcernedly beside the decomposing body at night.

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.

One of our foremost Catholic writers in Canada, Mr. Thomas O'Hagan M. A., has a bright and interesting series of sketches of the Catholic literary women of the Dominion in the July number of the Reading Circle Review.

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, we are glad to see, all the more propitious for the public peace which it enjoys.

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.

A Sheppard in the Fold.

It is not a particularly pleasant omen when "Don" becomes an Orangeman, and records on the front page of "Saturday Night" the coarsest writings of his namesake, Miss Margaret Sheppard, than whom a more commendable collaborator it will be hard for him to find in following up the new line of policy upon which his paper has entered.

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 "we stand eye to eye with a shrewd and dangerous organization which, like a giant octopus, is seizing upon the country we live in"; because "every Government is in a dangerous predicament 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 statements, there would be absolutely no excuse to offer for the existence of this paper if we did not meet the bold disclosure 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 promises, opportunities for mischief offered to men of his stamp who are continually on the look out for something to turn up that they may convert to an unscrupulous advantage.

When "Don" sat down to write after parading on the 12th in the Orange procession he had in his mind's eye, according to his profatory sentences, the dirty little form of a tumble-bug, which we may explain to those who have not studied insectology is a rather peculiar beetle that rolls up a ball of dung as a place of deposit for its eggs.

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 right he has already failed to convince the electors in town and country that he is what he pretends to be politically.

who do not recognize Catholics want to run the affairs of this Dominion themselves. With the success or non-success of their intrigue Catholic citizens 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 why 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 unfortunately amongst us, is liable to be mistaken for an attitude of hostility.

Will some of our exuberant critics of the Catholic schools turn aside for 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.

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.

THE CATHOLIC CHURCH

(Continued from Page 1.)

Charles Murray, author of the "Travels in America," after noticing in the generous language which might be expected from him, the zeal and enterprise with which the Roman Catholic religion inspires its priests to toil, travel and endure every 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 sects. Nor do they labor without effect, for during my stay in Missouri I observed that the Romish faith was gaining ground with a rapidity that surpassed all competition."

HOUSE OF PROVIDENCE

in this city, equally merit the same commendation and approbation given to the laborers of Tracadia. The non-Catholic who is familiar with Parliament's history of the "Jesusites 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.

CHRIST AND HIM CRUCIFIED

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

Catholic Education.

The great feature of the Congress on Tuesday was the address of Rev. Dr. Thomas J. Conaty, on the Roman Catholic Church in the Educational Movement of to-day.

The subject assigned to me for discussion is the Roman Catholic Church 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.

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 PRODIGAL 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 are willing to receive them.

This is an age of iconoclasm. It worships the present and believes the past. It is lost in complacency 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 spring whence it derives its source of life and power.

GENIUS AND SCHOLARSHIP

to copy the models placed before our student thought. The strangest thing in educational circles to-day is that amongst its boasts it has but a sneer for the Catholic Church, which it classes as an old fogy institution, 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.

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 tortures 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.

WHAT HER ENEMIES SAY

of her so much as in the documents which are found in every well selected library—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, enlightenment 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 into 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 humanity.

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