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THURSDAY, APRIL 10, 1896

Calendar for the Week

- April 10: St. Benedict, Joseph Labre
11: St. Anselm, P. and M.
12: St. Leo I., P. C. and I. D.
13: St. Andrew, P. C. and I. D.
14: St. Peter, P. C. and I. D.
15: St. Paul, P. C. and I. D.
16: St. John, P. C. and I. D.
17: St. James, P. C. and I. D.
18: St. Philip, P. C. and I. D.
19: St. Matthew, P. C. and I. D.
20: St. Mark, P. C. and I. D.
21: St. Luke, P. C. and I. D.
22: St. John, P. C. and I. D.

Mr. Parcell's life of Cardinal Manning is quoted by certain Anglicans as proof that for many years Mr. Gladstone was at heart a Catholic. Who can say what he is now?

M. Zola asks "why do I feel that the beasts belong to my family like men?" The Journal des Debats answers that M. Zola's inclination has always been to mistake men for beasts.

The Register regrets that the attack of illness which Mr. Davlin, M. P. has had in the House of Commons has developed into pneumonia. We sincerely hope the hon. member will be soon restored to health.

Prince Charles of Denmark, the affianced husband of princess Maud of Wales, is the great-grandson of Desiro Olary, the daughter of an exiled member of a famous Irish family, that of O'Leary of Tyrconnell.

The London Daily Chronicle says: It is announced that the fourth International Scientific Congress of Roman Catholics will be held at Fribourg next year. The first and second Congresses were held in Paris in 1888 and 1891, and the third in Brussels in 1894.

These be the days when it is flat stale and unprofitable to speculate upon anything. But, for all that, we wonder what ax the lynx-eyed Inland Revenue officer had to grind who stuffed the Montreal reporter with the piratical yarn concerning the seizure of a "still" at the Oka monastery.

The courts of the Province awarded Mr. Kelly, a citizen of Toronto, pecuniary damages for the outrage put upon him by an over officious policeman who has made himself an utter nuisance as the tool of a body of persons who call themselves the Lord's Day Alliance.

would know quickly and to their sorrow their position in the community.

There is a striking relationship between the methods of lynchers and the way of the A.P.A. Very often lynchings hang the wrong man, and the fellow who meet in dark cellars to select their victims are apt to make the same error.

The Evangelical Churchman had an unusually bad fit last week. Again we quote it: The United Service Gazette, of England, has been reflecting with deserved criticism upon a Roman Catholic demonstration held recently at the Benedictine Church of St. Anne's, Liverpool.

The casual reader of the above would be led to believe that the "demonstration" if not a Fenian rising must have been a Land League meeting or something distinctly "disloyal" at the very least.

The General Conference of the Methodist Episcopal Church in the United States is a not a body remarkable in any way for friendliness towards Catholics. Its members at their session the other day, worked themselves up to a high state of excitement over an apparent delay on the part of the Senate of the United States in cutting off the appropriations for Catholic Indian schools.

Of course she is. The Conference attacked the statue of Pere Marquette. But even there the vice-president of the Methodist University had to consider that the statue of Marquette, considered as a work of art, overshadowed in merit anything else in Washington, even the statue of Lincoln.

A correspondent, who signs himself "L. H. B.," treats the editor of The Evangelical Churchman to a lesson in logic, thereby performing an act of charity and some public service. He points out to the editor that opposition to the Remedial Bill is an injury to "Christ's little ones in the Anglican Church."

failed in England, but that some Methodists and Evangelicals are anxious to graft upon public education in Canada. It is all very fine for the editor in lieu of argument, to bluster about the Bible being the bed rock of all religion.

A Catholic journalist in the United States asked the question the other day in a tone of contempt what have Catholics on the secular press ever done for Catholic truth?

Attention has recently been called to a mischievous which has been for many years silently effected by the illustrations in Punch. Since a Roman Catholic became its editor, any number of caricatures of dignitaries of the Church of England, as well as of Nonconformists, have appeared in its pages.

This paragraph sharpens the untruth it conveys by containing a modicum of truth. The editor of Punch, as all the world knows, is a Catholic. Many Catholics buy Punch; but the great bulk of its patronage is Protestant, necessarily must be so.

The Northwest Review comes forward with unobtrusive kindness to advise its Catholic contemporaries how they should act in regard to the Remedial Bill. Some of these contemporaries have, it appears, said too much while others have not said enough to please their disinterested friend.

The Catholic papers surely need advice upon the Remedial Bill at the present juncture. They are confronted on the one hand by their plain duty to press for and support the cause of remedial legislation by the Federal authority, and on the other hand they see the gross mismanagement of the session, not to apply at the present time a stronger word to what is taking place in the Parliament at Ottawa.

The Catholic press has borne with patience a great deal of advice which it has received of late from a motley crew of political hacks, and it is high time there was an end to the humbug. Anyone who is not a political partisan can see that the educational rights of the minority in Manitoba are in more danger now than at any time during the past six years.

the long run, but only as far as the present session of Parliament gave grounds for hope. That is the point upon which the Catholic press needs advice.

Catholics have looked to the patriotic statesmen of Canada to settle this question outside of the political arena. They have been looking in that direction a long time, and if they have not been bitterly disappointed we do not understand the Catholic opinion aught.

Catholics then will look to the bishops of their Church, who from the commencement of this struggle have maintained an unflinching confidence in Canada and in the Constitution, depending on no party for the restoration of the just right of the Manitoba minority.

A Revolution in English Primary Education

What we said last week about the new English Education Bill was based upon brief and unsatisfactory cable messages. We have now before us the statement in the House of Commons of Sir John Gorst, who explained very lucidly the provisions of the measure.

For a general survey of the field of English primary education a few figures will suffice. At present the voluntary schools of England are educating 1,879,000 children and the Board schools 1,446,000 or a proportion of seven to three. The maintenance of a child in the voluntary schools is £1 15s 11d as against £2 7s 1d in the Board schools.

Sir John Gorst explained the principle of the Bill forcibly and clearly. It proposes to establish in every county and county borough a paramount educational authority, which is to be the one channel for distributing public money to all primary schools.

It only remains for us to make a few comments upon the general character of the Bill. Mr. Aisland, the idol of the Board school party in English politics, describes the bill as the greatest upheaval England has ever seen. The powers of the School Board are gone as a sweep, so are most of the powers of the English Education Department.

understand the system, as the education of all children, no matter for what occupation in life they may be intended, on a level. They say that this system and doctrinal teaching cannot exist together.

And now comes the most important proposal of all, that dealing with the religious difficulty. Here as in the provisions of the Bill already reviewed, it strikes out in a directly opposite direction from the present law.

This clause will entitle an Anglican, a Catholic or a Nonconformist to receive separate distinctive teaching in the Board schools from ministers or other authorized persons. The arrangement may or may not work well, it is at all events the arrangement at present working in the government military schools.

It cannot satisfy Catholics, however, with Board schools; but of course it does not contemplate any sort of compulsion. Sir John Gorst told the House that the voluntary schools were in England to stay.

Sir John Gorst's remarks show how clearly the Catholic position with regard to education is understood in England and how fully it is admitted. The Catholic position is briefly this: Catholic teachers, Catholic treatment of history and a Catholic atmosphere.

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achieved thus result in any country will be justified in characterizing the English bill as reactionary. The Radical party in England will fight the bill with uncompromising hostility. This country is brought face to face with the bitterest battle over education in English history.

Catholic Population of Canada.

We have received Sadlier's Catholic Directory for 1896, which, as usual, is found complete in official information concerning all the dioceses, vicariates, prefectures, etc., in the United States and Canada.

Table with 2 columns: Location and Population. Includes Halifax, Ottawa, Toronto, Charlottetown, Hamilton, Montreal, St. John, N.B., etc.

This shows a satisfactory increase in our Catholic population, which is steadily gaining ground; and bids fair in the near future to be fully 60 per cent of the total population of the Dominion.

An International Court of Arbitration.

A noble and persuasive appeal has been sent forth by the three great Cardinals of the Catholic Church in England, Ireland and America inviting all who hear our voices to co-operate in the formation of a public opinion which shall demand the establishment of a permanent tribunal of arbitration as a rational substitute among the English speaking races for a resort to the bloody arbitrament of war.

"We are well aware that such a project is beset with practical difficulties. We believe that they will not prove to be insuperable if the desire to overcome them be genuine and general. Such a court existed for centuries, when the nations of Christendom were united in one faith. And have we not seen nations appeal to that same court for its judgment in our own day?"