The Catholic Register.

"Truth is Catholic; proclaim it ever, and God will effec figure rest."—BALMEZ. ______

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TORONTO, THURSDAY, SEPTEMBER 5, 1895.

PRICE FIVE CENTS.

British Politics.—A suggestion has been made by Mr. Punkett one of the Irish Conservative M. P.'s that all the Irish representatives unite on a pricy for the parliamentary session. Zhe suggestion has only received Conservative approval.

An interview with Mr. Michael Davitt, M P., appears in the last number of the Laumeeston Monitor (Tasmania), in which the hon. gentleman stated that it was his intention to return to Ireland in September. The would make a brief visit to the United States on his way home.

On Saturday Mr. Gerald Balfour, Chief Secretary for Ireland, amid general cheers, introduced a bill reneating the thirteenth section of the Irish land bill of 1891. The bill passed its first reading.

On Tuesday Mr. Justin McCarthy Lought Mr. Healy's conduct to a direct issue by denouncing the candidature of Mr. W. M. Murphy in South Korry as treason. Mr. McCarthy issued a manifesto to the Kerry electors in which he said. "Messrs. Arthur O'Connor and Florence O'Driscoll were despatched to America to induce our friends there to ecase subscribing to the party's funds. They might have succeeded if Mr. Blake had not exposed the plot and defeated it. This is why 1. was singled out for a calumnious attack by the enemies of the party. The failure of this attempt did not end the campaign, for in the face of Dr. Emmetr's warning that discussion in the press and on the platform of usestions already decided within the council of the party meant a cessation of subscriptions, such questions were constantly re-opened. Herce subscribtions from America and Australia coased. In Ireland the campaign to bankrupt and destroy the movement has been as active, and almost as successful."

European.—A serious situation is forming in Turkey. The English and German papers are speaking out for determined action and the Russian Novosti says that there has arrived from the three powers who intervened in behalf of the Armenians a proposal to supplement their representations to the Forte by a united moval entry to the celebration of the anni

the presence of Sir Adolphe Caron. Sir Hibbert Tupper and Hon, J. A. Ouimet.

A Winnipeg despatch to the Globe on Monday said: There seems no doubt that Sir Mackennie Bowell will seek an interview with Fremier Greenway on his way home from the coast. The Dominion Prime Minister is determined to introduce some kind of remedial legislation if the Manitoba Government does not agree to a formal compromise.

In opening the session of the Northwest Legislature the Governor said. The number of schools, which may be considered a fair index to the country's welfars, has noticeably increased. On the 2nd of August, 1894, there were 330 Public schools, two Protestant Separate schools and 36 Roman Catholic Separate schools and 44 Roman Catholic Separate schools and 44 Roman Catholic Separate schools, The number of pupile in August, 1894, it is estimated at 9,760. Since August, 1894, further school debettures have been issued and registered to the amount of \$34,000.

F. M. T. A. Officers.

REV. FATHER ELLIOTT.

Full Report of His Lecture on

voictantism in the United States and Canada Walting for Convenion to the True Faith-Terrible Arraignment of Liquor and Cor-rupt Pollitz Appeal to Catholics to Lead Exemplary Lives

Sprcially Reported for The Register

Statistics Reported For The Resister.

St. Michael's Cathedral was crowded on Sunday evening when Roy. Walter Elliott, of the Paulist community, New York, one of the great apostles of temperance, and missionary to non-Cathedics in the United States and Canada, lectured. Father Elliott spoke as follows:

lies in the United States and Canada, lectured. Father Elliott spoke as follows:

In the Name of the Father and of the Son. and of the Holy Ghost. Amen. My dearly beloved brothren I am pleased to see so Inage an attendance to night, not only for any own sake, because it gives nes so wide a field upon which to sow whatever good seed I may possess concerning missionary work, but also for your sakes. It indicates your interest in what ought to be the foremost subject it: the whole religious world—the question of the Christian unity of God's children. And it seems to me that in this new world of ours. these two many continues of the children of the Christian unity of God's children. And it seems to me that in this new world of nurs. these two many continues of the children of the Christian unity of God's children. And it seems to me that in this new world of nurs. these two many continues of the children of the children of the set of the settlement of modern religious differences. This is to be the peaceful arena, this Euglish speaking America, for the settlement of modern religious differences. This is to be the peaceful arena, this Euglish speaking America, for the settlement of modern religious differences one might three theory of the continue of the continues of the great discovery of this continue. For was it not brought about by the religious zead of the great discovery of this continue. For was it not throught about by the religious as indivendence of the continue of the continues of the great discovery of this continue. For was it not throught about by the religious accorded or cqualities cale of the Puritans who came to New England mainly for Catholies nothing can accord or cqualitie ica of the Puritans who came to New England mainly for purpose of religion. Do you suppose that even the errors which we maintain they possessed were sufficient to overcome the truth of God which they and those who followed them had? Their purpose was to establish the kingdom of dot in the now world where there would be less

movement but I can say this that agnosticism, that is the domai of treeth defined for earlier disjons, the religion of the I of come ience, and of mora responsibility, of absolute right and wrong, is weaker to day than it was twenty or ten years ago. It is going down, it is losying its group upon the miditude of minds it once possessed. And why? Because the people in their methods are religious. I do not say that there are not signs and threats of disturbance of mind concerning religiou. I don't say that all danger is set aside into the people of these Protestant denomination of mind concerning religiou. I don't say that all danger is not aside controls the people of these Protestant denomination for the world. "Taken as a body they will atrive us some way or other to feel their responsibility to God, the conditions of reward and punishment and the uncaning of eternity. Their absolute condition in somewhat like that of a body of free men and women who have obtained an active commission to do good, and as to the fundamental principles of religion they at least feel some such responsibility as may worthly orgage the olders of bodd, able missionaries to draw them into the rue faith and fold of the Father. An other thing I would say is, that in the midd of this great Protestant population we have the Cathelle people of the United State, porfectly organized, with just as much inserty as the others have, and there are Cathelies of all kunds, lukewarm and practical, and putting all togother I would say here are not loss than 12,000,000 in the United States and over 2,000,000 in the United States and the cathelic people as I s

His children to be agreed about all that concerns thoir beloid in Him, to be agreed in their hope and their trust in Him. The agreed in their hope and their trust in Him. The agreed in their hope and their trust in Him. The agreed in their hope and their trust in Him. There was to be one fold one Shepherd, one internal and external relationship of men with God, and no man can stand up before an intellectual additione and say that the Lord God who is one God, the one true God, and only begotten Son of His Father, shall be contented with warring sects. Whatever is right shall provail is the true roligion of Josus Christ, if it can got a fair hearing; and is shall get that hearing in God's blessed providence. It is idle for one to under take to petting around the question of unity; unity of modes and forms; unity of belief and unity of ascerdation; unity of todicid and say "Oh! that is nothing?" If people cannot consort togother and worship togother, if they cannot be a single organization, distinctly united in their teaching and in all things then there is no unity of religion. It is therefore plain that the right religion of Jeaus Christ only shall prevail. Of course I assert that in the hearing of my Protestant friends in the controversual sense as I might say, but to my Catholic brothren it stands not only to reason, but it is certain in all the delightful experiences of their religions of our Lord Jeaus Christ. I know of no higher privelege than being able to address upon Catholics to show that the bible is God's Christ. I know of no higher privelege than being able to address upon Catholics to show and one conclusively given. It is necessary often to that way, or take it the other way roand and prove the Church first and then the book from the Church. Any way it is a long roundabout business. But, as I say, we have not segments.

wonderful gain. They believe also in revard and point-silicent that he was not and morality in the whole and the continuous period of freedom of the will. Now that the was not and morality in the whole will be a continuous period of the color of the will be a continuous period of the color of the was not and the condition of the was not easily and the condition of the was not easily the total and the condition of the color of the