

The Catholic Register.

PUBLISHED EVERY THURSDAY OFFICE: 40 LOMBARD STREET TORONTO.

Approved and recommended by the Archbishop, Bishops and Clergy generally throughout the Dominion. No part of the contents should be addressed to the Editor.

Subscription \$2.00 PER ANNUM.

Advertising rates made known on application. We will accept orders for advertising space in any form of advertisement.

The Catholic Register Co., 40 Lombard Street, Toronto.

Notice intended for the Editor should be so addressed, and must arrive not later than Monday of each week to insure publication.

Discontinuation. The publishers must be notified by letter when a subscriber wishes his paper stopped.

THURSDAY, APRIL 1 1897.

Calendar for the Week.

- April 2 - The M at Precious Blood. 3 - S. Richard. 4 - Passion Sunday. 5 - Vincent Ferrer. 6 - S. Celestine. 7 - Bl. Herman Joseph. 8 - S. Walter, Ab.

Scullabogue House and the estate attached, famous as the scene of exciting episodes in '38, have been brought into the Land Court.

A cable despatch says Mr. Davitt is on his way to New York. We understand that the object of his visit is entirely of a domestic nature.

The St Patrick's Day issue of The San Francisco "Nation" is a creditable indication to the number and influence of the children of Ireland on the Pacific Coast.

Interviewed in New York by a staff correspondent of The Montreal Star, Mgr. Merry Del Val said that several things in the newspapers attributed to Chevalier Drolot were misrepresentations.

We hardly know what to say of Mr. Fitzpatrick's speech in the House of Commons Tuesday. It may mean other things than he intends to resign or to stay in the Cabinet.

The Irishmen of Australia, of South Africa and of Boston are taking practical action on the resolutions of the Irish Race Convention, and have started funds for the Irish Parliamentary Party.

A protest has been raised in Montreal against immoral and disgusting theatrical posters exposed on the public streets.

On Monday Hon. Edward Blake in the British House of Commons opened the debate on the over taxation of Ireland by moving the resolution of which we had previously given notice.

That, in the opinion of this House, the proceedings of the Royal Commission on the Financial Relations of Great Britain and

Ireland establish the existence of an undue burden of taxation on Ireland, which constitutes a grave grievance to all classes of the Irish community, and makes it the duty of the Government to propose remedial legislation on an early day.

The motion was seconded by Mr. John Rodmond, and the Lord Mayor of Dublin headed a deputation from the corporation of the Irish capital to the bar of the House praying for some financial redress.

We are indebted to a correspondent of The Dublin Freeman's Journal for the following particulars concerning the family history of Mgr. Merry Del Val.

The Canadian Government have for some time past been represented in this most important matter by the eldest son of Lord Russell of Killowen, and both Mr. Russell and Mr. Fitzpatrick have within the last few weeks visited Rome, on, I believe, more than one occasion.

The Mission of the Delegate.

Notwithstanding the action of the Manitoba Legislature in passing an amending act embodying the terms of the Laurier-Greenway "settlement," it is more than ever evident that the school question has not yet reached its most difficult stage.

The speech "from the throne" read at the opening of Parliament, contained a non-committal reference to the subject. The following words were put into the mouth of the Governor-General:

I confidently hope that this settlement will put an end to the agitation which has marred the harmony and impeded the development of our country and will prove the beginning of a new era to be characterized by generous treatment of one another, mutual concessions and reciprocal good will.

The debate on the address did not justify the hope so confidently expressed in the speech. Sir Charles Tupper impeached the position of the Government as unconstitutional and an invasion of law. He pointed out that the so-called "settlement" did not restore any of the rights of which the minority were stripped in 1890, and he concluded by declaring that the self-same responsibility to the constitution which wrecked his own government now rested on Mr. Laurier.

Mr. Laurier practically admitted the facts as stated by Sir Charles Tupper. Any of the old rights, he said, had not been restored; but new rights had been conceded instead, which, he claimed, would allow Catholic religious teaching. The difference between Mr. Laurier's position and Sir Charles Tupper's is this: that the former leaves the constitution out of the question altogether, whilst the latter believes that upon no other basis can the difficulty be adjusted.

is constitutional, then Mr. Laurier cannot amend the constitution by making a friendly deal with Greenway, and Parliament cannot sanction any such deal without invading the office of imperial authority, and raising a new question which must be brought up in the Imperial Parliament.

We observe that the question was mentioned in the British House of Commons on Monday by Mr. Johnson, one of the Orange representatives of Ulster. Mr. Chamberlain is reported to have said that the whole matter was one of Canadian domestic concern.

The arrival of the Papal Delegate in Canada, even more than the issue raised in Parliament by Sir Charles Tupper, helps to thrust the larger dimensions of the question into public view.

Forty-five Liberal senators and members of Parliament, including five members of the Government petitioned His Majesty to send a Delegate to Canada to assist in the settlement of the school question, and it was in response to this petition that Mgr. Merry Del Val had been sent out.

A special correspondent of the Dublin Freeman's Journal describing the Delegate's appointment says:

Between the Delegate himself and a reporter at New York the following portion of an interview is reported: "When Mr. Fitzpatrick requested the appointment of an ablegate did he make his wishes known as an individual member of the Catholic Church or as a member for the Laurier Cabinet, acting with the consent of his colleagues?"

"I would like to know, Monsignor, whether you have any official relations with the Canadian Government?" "But all I can say to you in reply is, ask the Government."

It will be seen that Mgr. Merry Del Val is more prudent than any of those persons who pretend to speak with knowledge of the nature of his mission. That his mission is of a most important character there is no room to doubt.

"I certainly said that I was very sorry that the Legislature of Manitoba had acted so promptly when the Pope had decided to send a representative to Canada."

The mission of the Delegate is one of peace. The Legislature of Manitoba may try to throw new difficulties in the way; but it is certain enough that the Delegate intends to not be disturbed by anything of that sort.

The World's Statements Refuted.

The editor of The World must have taken a very hurried glance at the report of the Minister of Education when he arrives at the conclusion that the great majority of Roman Catholic families in Ontario attach no such importance to the existence of Separate schools in this province as is pretended.

It will be seen that in all these countries the school population is far beyond that of the scattered counties throughout Manitoba, and we venture to say that the Roman Catholic population is far more wealthy, too, and would find it much easier to maintain their own Separate schools, and yet they do not find it worth their while to do so.

The argument looks plausible. It gives apparent persuasiveness to an attack which cannot at the present time be suffered to pass. We shall have no difficulty in showing that the argument is directly contradicted by the report of the Minister of Education.

While the world is waiting for a formal declaration of war by Greece against Turkey, actual war has begun in Crete on the frontier of Thessaly and elsewhere.

One hundred and sixty one Catholic schools were open in 1867, attended by less than 10,000 pupils. Steadily, however, the number of schools and the number of pupils increased.

Is this evidence that Catholic parents do not think it worth their while to support Catholic schools? It is true that the attendance at the Catholic schools still falls far short of due proportion to the Catholic population of the Province. But what of that?

Table with 3 columns: Year, No. Schools, Pupils. 1867: 220, 80,878. 1868: 812, 37,466. 1869: 818, 38,967. 1870: 828, 39,762. 1871: 834, 39,778.

What has been the record of the Public schools in the same period, notwithstanding, as we claim, the compulsory attendance of Catholic children in some places? He who runs may read:

Table with 2 columns: Year, Pupils Registered. 1867: 498,212. 1868: 485,670. 1869: 481,068. 1870: 483,208. 1871: 484,651.

This is a somewhat startling falling off, with a tendency towards recovery. While the Catholic schools in eight years have gained 10,000 pupils, the public schools have lost about that number, speaking comprehensively.

If the public schools are so worthy of praise and honor as is pretended, why do the Protestant people of Ontario not patronize them? The cost of their maintenance is going upwards by leaps and bounds, handsome school houses with all the known modern improvements are being built, expensive teachers are being secured and fancy subjects are being constantly introduced to keep the rolls from declining.

Perhaps The World could tell us why the Protestant people of Ontario do not patronize the public schools? If they have children the tendency must be to send them elsewhere. The

Catholics are advancing their schools in spite of every difficulty. The progress of the Catholic schools has been steady and unchecked. No doubt many Catholic children are attending public schools where they cannot help themselves. But why should they be taunted on that account?

War Signs and Possibilities.

The powers seem determined to treat the Greeks and Cretans as enemies and the Turks as friends. In every legislature of Europe this has been declared necessary in the interests of peace.

In the British House of Commons on Monday Mr. George N. Curzon, "explaining" the renewed shelling of the Cretan insurgents by the fleets a few days ago, said the English admiral had "decided" to treat the Cretans as enemies.

The powers have no practical scheme for the protection of Cretan Christians any more than for Armenian Christians; and the only ray of hope for the future safety of the Christian subjects of the Sultan is that Greece will be allowed fair play in the war which King George appears to have definitely decided upon.

If the democracy of Europe has any life or strength in itself independent of thrones and national traditions, Greece must not be set upon by the combined fleets and armies of allied nations. Imperial aspirations, the hopes of enthroning English or Russian civilization at Byzantium, and similar venerable dreams of crowned rulers, may be very heroic from the point of view of the patriotic Russian or Briton; but if the happiness of mankind and the freedom of Christian nations from the Turkish yoke is to wait until the present candidates for the prize of the ages are ready to fight to the finish for it, then the sooner democracy is rid of the idea of imperialism the better.

The globe seems to have Magna Charta on the brain, and as we cannot bear to see it airing an unprofitable ignorance of the history of the great charter of English liberties, we really must turn up the authorities to convince our esteemed contemporary that Magna Charta was referred to Rome, was signed in presence of the Pope's special Legate, and was subsequently confirmed again and again to the English people by the liberty loving popes of Rome.

John, by the grace of God, king of England, lord of Ireland, duke of Normandy and Aquitaine, and earl of Anjou, to his archbishops, bishops, abbots, earls, etc. . . and faithful subjects, Greeting. Know ye that we, in the presence of God and for the salvation of our own soul and of the souls of all our ancestors, and of our heirs, to the honor of God and the exaltation of the Holy Church and amendment of our kingdom by the counsel of our venerable fathers, Stephen Archbishop of Canterbury, primate of all England, Cardinal of the Holy Roman Church, etc. . . Master Radulph our Lord the Pope's sub-deacon and familiar etc. . . have in the first place granted to God, and by this our present charter have confirmed for us and for our heirs forever:—(1) That the English Church shall be free and shall have her whole rights and her liberties inviolable; and we will this to be observed in such a manner that it may appear from thence that the free-

It is the blood of the common people that must, in the long run, decide the contentions of kings. It would appear from the events of the past week that the democracy of Europe, even of England, is helpless and not worth consulting on the policy of thrones and their advisers. The question is better understood in France, where the premier has at least promised that the nation will be consulted before it is plunged in war; but in the meantime the Government, in order to keep in the concert, is acting upon its own responsibility in Crete.

Matters are quietly drifting in that direction. But as yet the democracy of Europe has the power to avert the shameful upshot. By throwing their sympathy entirely on the side of Greece and King George, the people of England, France, Italy and Germany can prevent any alliance that would compel the obedience of Greece to the behests of Turkey or of the concerted powers. If the policy of King George succeeds now, the stakes held by the Turk will be scattered, and can not in the future be worth the terrible sacrifice of human life that Russia, England and some of the other powers are preparing for, by massing for the final melee squadrons and legions enough to bath Europe in blood and dye the seas crimson.

The democracy of Europe can have no concern with the jealousies of courts, that will not suffer the aggrandizement of Greece at the wreck of the fond speculations of the great powers. If the Greeks are to become once more a great people, their influence in Europe must be an improvement upon that of the Turk. Should they become heirs to Byzantium, far better the Greek than the Russian.

Several times of late The Globe has mentioned Magna Charta in such absurd connection as to set us wondering where our contemporary could have acquired its historical information. On Tuesday it was more absurd than usual when, in the course of a derisive allusion to the mission of the Papal Delegate to Canada to bring about a peaceful settlement of the Manitoba school question, it asked why Magna Charta had not been referred to Rome. Our contemporary says:—

The Globe on Magna Charta.

The Manitoba school question like the magna Charta is settled, and therefore to talk of referring it to Rome is as erroneous as to talk of referring Magna Charta to the same authority.

As The Globe seems to have Magna Charta on the brain, and as we cannot bear to see it airing an unprofitable ignorance of the history of the great charter of English liberties, we really must turn up the authorities to convince our esteemed contemporary that Magna Charta was referred to Rome, was signed in presence of the Pope's special Legate, and was subsequently confirmed again and again to the English people by the liberty loving popes of Rome.

We presume that the editor of The Globe, if he has not read the history of the great charter, has at least perused a translation of the instrument itself. It begins thus:

John, by the grace of God, king of England, lord of Ireland, duke of Normandy and Aquitaine, and earl of Anjou, to his archbishops, bishops, abbots, earls, etc. . . and faithful subjects, Greeting. Know ye that we, in the presence of God and for the salvation of our own soul and of the souls of all our ancestors, and of our heirs, to the honor of God and the exaltation of the Holy Church and amendment of our kingdom by the counsel of our venerable fathers, Stephen Archbishop of Canterbury, primate of all England, Cardinal of the Holy Roman Church, etc. . . Master Radulph our Lord the Pope's sub-deacon and familiar etc. . . have in the first place granted to God, and by this our present charter have confirmed for us and for our heirs forever:—(1) That the English Church shall be free and shall have her whole rights and her liberties inviolable; and we will this to be observed in such a manner that it may appear from thence that the free-