

The Catholic Register

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Calendar for the Week.

- April 3—Good Friday.
4—Holy Saturday.
5—Easter Sunday.
6—Of the Octave.
7—Of the Octave.
8—Of the Octave.
9—Of the Octave.

Ottawa Journal—Some people were beginning to have an idea that Canadian journalism was pretty decent, but the political billingsgate of the Toronto Star and the Winnipeg Tribune is convincing proof that the flannel-mouth style is still blatant.

In Belfast, where there are 50,000 Catholic Nationalists, Catholics are rigidly excluded from representation of any kind whatever. In Catholic South Louth the other day Mr. McClure, a Protestant, was elected although opposed by two Catholics.

We would have little to say against the popular scandalizing of Good Friday in this Christian land, were it not that some evil chance seems invariably to bring to the city in Holy Week some vulgar plays, caricaturing the Irish character.

While it was hoped on all hands that the conference at Winnipeg between the commissioners appointed by the Federal Government and the Provincial authorities might lead to some harmonious arrangement, the actual situation according to latest advice, entirely destroys any such hope.

The London Univers says Ireland was very near having a conspicuous display in the programme marked out for the coronation of the Czar in May. The Russian official entrusted with preparing accommodation for Sir Nicholas O'Connor, the British ambassador, was anxious to put up an Irish flag in his honor.

A Protestant clergyman in a neighboring city, obtained illegal possession of, and read, a letter written by a lady. He writes to The World to say that no government prosecution was ever intended in connection with the matter.

recently the shoplifter was a respectable young married woman and respectable families were brought to disgrace by her trivial larceny.

The same co-respondents of American papers were annihilating the other day in the boasted liberty of the press in Britain because a bill had been brought before the House of Lords giving judges the power of prohibiting the publication of details of criminal offences.

A Parisian friend, of our worthy Alderman Hallam wrote a letter the day telling all about how they manage the Catholics in France in regard to education. We are indebted to The Globe, and the Alderman's desire for notoriety, for a perusal of this enlightening correspondent's views.

The double plunge of Lord Salisbury into the Egyptian campaign and Mr. Chamberlain into South African complications is beginning to lose the appearance it wore last week. Lord Salisbury has waked up the Liberal conscience in England, and the Egyptian expedition is not to be hailed with joy and satisfaction.

Our bright contemporary, The Owl, contains in its current issue an excellent description of the celebration of St. Patrick's Day in Ottawa University.

Referring to the charges made by the enemies of Catholic education, that the intellectual training imparted to the young men in Catholic institutions was inferior to that given in other institutions, the speaker said that, taking all the responsibility on himself as to the result, he would select ten students from Ottawa University and put them against ten others taken from any non-Catholic institution in the land.

The Presbyterian Review, Halifax, makes an amusing remark upon our recent reference to the Marquette statue incident at Washington. It says the sympathy of the A. P. A. is to the Jesuits, from whom Marquette and his martyr companions are to be distinguished as individuals.

temporary is as much deceived as all Protestants who have never read the truth also: the Jesuits must be. Now, we have not space to say more than a word directly bearing upon the absurdity of the distinction drawn by The Presbyterian Review.

To show that Marquette and his companions won the Indians by the same politeness leaving the influences of religion aside by which the Jesuits in Europe hold their pupils, let us quote Dr. Southey, a Protestant pronounced enough, who undertakes to say, to recommend himself to our Presbyterian friend.

The Indians could not compare with our astonishment the conduct of the Jesuits, their disinterested enthusiasm their indefatigable perseverance, and the privation and danger which they endured for no earthly reward.

We hope our contemporary will be able to better understand from the foregoing testimony that it was the self-same character, the self-same politeness that is the voice of example, or true Christian character if you like, in the Jesuits that won the love of the polished scholars of Europe and the rude Indians of America.

The News Pulled Up.

The Evening News of March 20th, took upon itself the task of attacking the St. Vincent de Paul Children's Aid Society of Toronto in a somewhat violent manner, and had the poor consolation of finding out that it was altogether wrong in its facts.

THE CARE OF CHILDREN.

Although Sir Oliver Mowat concedes, the right to the Roman Catholic authorities to form a children's aid society, apparently with a view to having the children of Roman Catholic parents who were found unfit to have possession of their parental suitable foster homes, there has not been a serious attempt to carry out that plan.

TO THIS THE PRESIDENT REPLIED:

Editor News.—An article which appeared in your editorial columns on the 20th inst., under the above heading, and which reflects seriously on the St. Vincent de Paul Children's Aid Society of Toronto, as it is for an unqualified denial. In the article you state that instead of following the example of the first Children's Aid Society, the Roman Catholic children are sent to the Blythe Home.

It may be mentioned that the Society, in the short time it has been in existence, has cared for and maintained a large number of children at the sole expense of that society and its friends, and without securing one cent of Government or municipal aid, while the other Children's Aid Society which in your article you call 'the first Children's Aid Society' received last year from the City of Toronto grants amounting to \$3,500.

As will be seen this letter is a complete denial of The News charge; but that journal, unwilling to accept gracefully so positive a denial of its charge, made to say the least of it in reckless ignorance or disregard of the

facts, endeavors to draw a herring across the trail and thus divert attention from its position.

Its complaint being this shown to be unfounded The News shifts its position, and, in the same issue which contained the President's letter, says editorially: "Our complaint was however, that there is an evident anxiety to have the boys sent to the Industrial School."

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We thank The Globe for its assertion of the justice of our remarks of last week on the subject of the religious denominations and the criminal statistics. Rev. Mr. Houston of Kingston appears to have been hit hard, and judging from a letter of his on Friday to The Whig, he does not relish the position he has placed himself in.

The Vain Ways of the Slanderer

We will get after Rev. Mr. Houston on once more with the facts. The blue book shows that in 1895 the total number of convicts in Kingston penitentiary was 620, of whom 178 were Catholics and 447 Protestants.

We do not desire to use Rev. Mr. Houston's rule of calumny against any particular denomination. We realize, as Rev. Mr. Houston must have done, that whatever the apparent bearing of the figures may be, they cannot be otherwise than entirely misleading. Neither the Protestant nor the Catholic population of Ontario nor, the educational advantages of either, can be slandered upon the returns of the Kingston Penitentiary.

the institution only to be born in Ontario, the remainder coming from other provinces or from foreign countries. Of recent arrivals seven were apprehended, tried and convicted outside of Ontario.

How is it possible for Rev. Mr. Houston to undertake to slander the schools, or the characters, of any section of the people of Ontario upon such statistics. He knows that the comparisons are unfounded and his inferences false just do well as we know it.

The Holy Eucharist.

The Presbyterian Review, Halifax, informs us that the Satanists of France who steal the Holy Eucharist from the churches, for the purpose of their abominable rites, commit no greater crime than mere stealing.

They have had the opportunity of reading the evidence given in a court of justice in Paris the other day concerning the horrible rites of the Satanic organizations, and the use to which the consecrated wafers are put by the agents of such associations, who break into the churches, not through any motive of robbery, but to profane the Adorable Victim of the altar.

The impious agents of the Satanic organizations form the fighting line of Atheism. That is their boast; and their appointed task is the profanation of our churches. On which side are our Protestant friends? Are they content with a self-satisfied denial that the forces of Atheism realize the work they are engaged upon? Does our Halifax contemporary seriously believe in the only possible interpretation of its own words—that militant Atheism in this impious age has degenerated into Quixotism, something to be treated playfully.

Atheism is no joke; and whoever is inclined to treat it lightly must be spiritually blind; or worse.

The growing frequency of this terrible sacrilege has stirred Catholic France to the foundations. The Bishop of Versailles, in consequence of the profanation to which we have already made allusion, has directed a letter to his clergy and people in which he says:

"The sacred vessels should be kept at the presbytery, or in houses where security can be reckoned upon, and the Holy Eucharist should be concealed in places not likely to be discovered by those who commit these abominable acts, and who seize not money, but all that is most adorable and holy."

Deploping the abominable character of the crime, which has been committed in several churches in the short space of one week, he says: "Must a hiding place be found for concealing the Holy Mysteries? This is what the Bishops are compelled to recommend to their clergy at the close of a century of liberty and religious tolerance. Does it not recall the worst days of ecclesiastical history? Have we been led back to the time of the Iconoclasts and the Albigenses? Are we still suffering from the Norman invasions, or exposed to the fury of the Huguenots? Are we witnessing the sinister daybreak of the Terror or of the Commune? One might well suppose so in considering the trouble of priests the guardians of the sanctuary, and the care they are taking to protect the Adorable Victim of the altar from the idolaters. The band of nocturnal criminals, emboldened by official inactivity that may be almost regarded as silent complicity, will perhaps also themselves in broad daylight, and then it may be necessary to go down again into the Catacombs, like our brothers in the early days of the Church, in order to offer up in peace the Eucharistic Sacrifice."

Mr. McDonald's Donation.

Mr. W. O. McDonald, the Montreal millionaire, who has just donated another \$850,000 to McGill's University, Montreal, has given in all over a million and a half dollars to that institution. Here are the items: Donation for Workshops \$20,000; Macdonald Engineering Building 378,218; Macdonald Physics Building 233,228; Lot adjoining grounds 1,600; Faculty of Law endowment 150,000; Endowment for Engineering and Physics Buildings 85,000; Chair of Physics 100,000; Chair of Electrical Science 40,000; For Scholarships 25,000; Mining, Chemistry and Architecture Buildings 650,000. Total 1,883,046.

Mr. McDonald is a Catholic who has set heart upon strengthening the cause of higher English education in the province of Quebec. There is not a question that McGill has proved itself worthy of his generous friendship.

Mr. Thomas Macdonald, a Ulster anti-Home Ruler, has just written a book upon Ulster as it is. Mr. Macdonald speaks from the experience of twenty years as an Irish editor, and passing over the political purpose of his literary labors, his experiences are not entirely barren of profit for those who are not born into bigotry.

Ulster As It Is.

Talk about religion and politics in Canada or any where else outside of Ulster! Read the following description of the part the Protestant clergy have played in political Orangism in Belfast:

Many of the clergy were doubtless much to blame for the bad spirit instilled into the minds of large numbers of the poorer and more ignorant classes. The chaplains of the Orange Lodges, both Episcopalian and Presbyterian, with many Protestant divines—if we are so to call them—who were not Orange chaplains, nor even enrolled members of the Orange association denounced every concession made to the Catholics, and systematically misrepresented the conciliatory policy of Liberal Government.

He speaks of Orange clergymen at a Lord Mayor's dinner being "with difficulty restrained from dancing a piousette" in the presence of the bigoted Lord Cairns, and "others appeared to be incensing Orange toasts." Here is another picture of Ulster fanaticism:

One evening, while the possibility of such a visit (one from Mr. Gladstone to Belfast) was being discussed at a dinner-table of a most respectable merchant of Belfast, himself a Liberal, as his family had been for generations, a guest became much excited. This gentleman had not been originally a member of the Disestablished Church; he had joined it with other relatives. Knowing that he was speaking in the presence of Ulster Liberals who had themselves done what they could to carry out Mr. Gladstone's policy on this question, he said: "If Mr. Gladstone should come to Belfast I should myself go among the boys of Sandy row and do all I could to get them to murder him. Yes, to murder him, to murder him!" This was not said, as it might be charitable to surmise, under the influence of wine. It was pure, simple, Tory Protestant fanaticism in the cause of the Disestablished Church.

This sort of thing will doubtless be read with approval in Ulster, but out side of Ulster it will be found most instructive. All that is needed to complete the picture of Ulster as it is, is the following extract from a letter in The Times, written by Mr. Bartley, M.P., another anti-Home-Ruler, in reply to the views of Mr. Arnold-Forster on the Belfast Corporation Bill:

I must complain, however, that Mr. Arnold-Forster really ignores in his letter the main contention which was debated on Monday, which was as follows. Belfast has a population of some 250,000, consisting of 70,000 Catholics, or Nationalists, and 180,000 Orangemen, or Unionists. The city is so manipulated that in no local body is there a single representative of the 70,000, and I am informed even a road-scraper would not be chosen from the 70,000—that is, this quarter of the entire population. The present system of local government of Belfast tolerates this, allows this, and even encourages this.

The instruction that I spoke of and voted for, and for closing which I have incurred Mr. Arnold-Forster's severe displeasure, was neither to give the cumulative vote or the London County Council system of voting to Belfast, but merely to request the Committee of the House of Commons—which would have a Unionist majority on it—to inquire into the present mode of municipal elections in Belfast and to see whether it is expedient to modify and, if so, to propose such modification in the bill. The modification intended, no doubt, to try and secure at least some representation in municipal affairs for 70,000 inhabitants. I stated that no large city in England would be allowed to be so manipulated that one-quarter of its inhabitants, of whatever opinion—whether Tory, Radical, Liberal