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THURSDAY, APRIL 3, 1896

Calendar for the Week.

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

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

In Belfast, where there are 50,000 olic Nationalists, Catholics are rigidly excluded from representation o any kind whatever. In Catholic South Louth the other day Mr Mc Chee, a Protestant, was elected although opposed by two Catholics. All three v ore Nationalists, and the question of religion did not enter into the contest. That is the difference between Protestant and Catholic Ireland.

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. No good Catholic will put his face inside a theatre or Good Friday; and no solf-respecting Irishman could witness one of these gutter-gotten plays from New York for assoutive minutes on any day of the year. Let those who please revel in impropriety and vulgarity on Good Friday; to say that Catholic detest the notion is saying but little

While it was hoped on all hands that the conference at Winnipeg between the commissioners appointed by the Federal Government and the Pro authorities might lead to so harmonious arrangement, the actual situation according to latest advices, entirely destroys any such hope. Both sides are keeping any information from leaking out into th papers; a sign at all events that they about the business of th Now that the conference has failed the public must be conevaded upon no further pretext.

The London Universe says Irela was very near having a conspicuous display in the programme marked out for the coronation of the Czar in May The Russian official preparing accommodation for Sir Nicholas O'Conor, the British ambassador. was anxious to put up an Irash flag in his honor. Nor .vas he quite satisfied with the information quite satisfied with the information that Ireland is provided for in a section of the British flag. He grumbled a good deal concerning such an arrangement. He had a distinct recollection that there Irish coldiers under Irish colors in the Grimes, and when he heard the am bassador's name was O'Conor he was on his best behaviour.

A Protestant clergyman in a neigh oring city, obtained illegal possession of, and read, a letter written by a lady. He writes to The World to say that : government prosecution was ever intended inconnection with the matter We hope, for the respect that the law deserves amongst us that such is no the position of the government. The offence alleged is exceedingly grave and then society and the mails need ction. The shoplifter who steels ien cents worth of gimeracks from the counter of the bargain store receives a a long term in jail. In one such case

recently the slammater was a respect able young matried woman and two
respectation families were brought to
disgrade by her trivial larency. In it
of go abroad that influence is potent
or stoud between the law and the gravest chence, whilet diagrace and run are huned upon the heads of the friendless?

The calle correspondents of Ameri The sate courspondents of American papers were animal-verting the cher day of on the boasted liberty of the press on Britain because a bull had been brought before the flouse of Lords giving judges the power of prohibiting the publication of details of criminal and lease. On the same day criminal et lence. On the same day the American papers contained reports of a trial in Richester, N. Where three Livile girls, charged with pocket ing teld the icking told the court they had begun to steal because they had read in the papers of boys doing it and they thought if the boys could do it they could." This is what the publication of oriminal details leads

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 indobted the The Globe, and the Aiderman's desire for notoriety, for a perusal of this en lightened correspondent's views. The children all go to the public schools and the "friars and nuns; clamor but we let them clamor. Since official statistics are available, it would be unwise to depend too much upon the statements of Alderman Hallam's polished correspondent. The friar and nuns do not clamor; they do some The friars thing better. In the last five years the number of boys attending the French primary schools declined by 111 439, and in the same period the attendance at the Christian Brothers schools has doubled. At present the Christian Brothers in France are teaching 1,805,886 boys. And, that is doing something better than clamoring. We would recommend clamoring. We would recommend Alderman Hallam to cut this out and sent it to his Parisian correspondent

The double plunge of Lord Salis bury into the Egyptian campaign and Mr. Chamberlain into South African complications is beginning to lose the complications is organized to 1086 the appearance it wore last week. Lord Salisbury has waked up the Liberal conscience in England, and the Egyp-tian expedition is not to be hailed

th joy and satisfaction, while the treaty obligations of Englandic Turkey are ignored. On the other hand Mr Chamberlain's policy has not pacified Emperor William. Germany is watching the growing and now really alarm ing disorder in South Africa with jealousy; and it is not so certain now that William is grateful [for England's assistance to Italy. England's assistance to Italy. He is incensed because the unfoldin, plan in North and South Ai points to a map painted almost entirely in red. Lord Salisbury and Mr. Chamberlainboth aim at increased territory in the Dark Continent. Generally her bean out-witted and William many has been outwitted and William is again growing excited.

Our bright contemporary, The Owl. contains in its current issue an excellent description of the celebration Patricks Day in Ottaw University. We quote with special pleasure a passage in the speech of Rev. Father Fallon at the banquet.

Rev. Father Fallon at the banquet.

Referring to the charges made by the enemies of Carholic oducation, that the intellectual training impacted to the young nen 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. Father Fallon was not speaking as a mere perfuenterly matter, for he was not one of those who could hear Catholic education insulted and not resent it. The speaker concluded a speech, every word of which came from his heart, and made a deep impression on those present by calling on the students to ding to the traditions handed down to them from their Iriah forefashera; to be steadfast in their Frish forefathers; to be atcadfast in their loyalty to the Church and her ministers to make the pastor of their parish their friend and confidant, for

"After Christ, their country's freedom Do the Irish prelates preach."

The Presbyterian Review, Halifax makes an amusing remark upon our recent reference to the Marquette statue incident at Washington. It rays the cutipathy of the A. P. A. is to the Jesuits, from whom Marquette martyr companions are to be shed as individuals. Our con-

temporary is as much deceived as all Processants who have mover road the truth abo ; the Josephs must be. Naw, we have not space to say more that a word directly bearing upon the absurdity of the distinction drawn by The Presbyteman Review Chatoni Lrand writes of the Jesu. Bin Evrope

Their points mamer made them sought by he wild at large. Friendships were firsted between the pupils and their maters which ever afterwards substated for their natural good.

To show that Marquette and his companions won the Indiana by the same politoness deaving the influences of religion aside by which the Jesuits m Europe held their pupils, let us quote. Dr. Southey, a Protestant pronounced enough, we undertake to say. to recommend himself to our Presbyterian friend

The Indians could not con emplate with out assonishment the conduct of the Jesuits, their disinterested enturishment their indefaugable persoverence, and the privation and danger which they ocdured for no entity roward. They who had only heart-of-theen ron-derful men became currous of sective them, but they who once came of sective them.

We sope 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, tock upon itself the task of attack ing 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 ite facts. altogether wrong in readers may the more easily understand the situation, we publish in full the article referred to, and the letter in reply from the President of the society.

The article of March 20th, is as follows

THE CARE OF CHILDREN.
Although Sir Oliver Mowat conceder, thur right to the Roman Catholic authorities to form a children's aid society, rapposedly with a view to having the children of Roman Catholic parents who were found unfit to have pouesaion of them placed in auitable foster homes, there has not been a serious attempt to carry out that plan. Instead of following the example of the first oblidren's aid society, the Roman Catholic children's aid society, the Roman Catholic children are sent to t Blantyre Home. If they did not contin Blastyre Home. If they did not continue to be a charge on the city while in that institution there would be no reason to complain, but the law enables the authorities of the home to collect two dollars a week from the Givenament for the maintenance of each child while it remains in the Home. That is where the shoe plaches the ratespayers. As long as Sir Oliver Monat continues his alliance with the Church there is not much hope of relief from abuses of this kind. ellef from abuses of this kind.

To this the President replied : THE CARE OF CHILDREN.

"Editor News.—An article which ap ed in your editorial columns on the nst., under the above heading, and which last., under the above heading, and which reflects actiously on the St. Vincent de Paul Children's Aid Society of Toronto, on is for an usqualified decial. 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 Blantyre Home. 'This is totally untrue. The fact is that no child belonging to or under the control of or placed in charge of the St. Vincent de Paul Children's Aid Society has been sent to the Industrial school at Blautyre, nor has there been up is at Blautyre, nor has there been nor is there now any such child at the Blantyre

school.

All children committed to or in charge of
the St. Vincent de Paul Children's Aid
Society are and have been cared for and
maintained solely and exclusively by that

Society.

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 solo expense of that societ and its friends, and without securing on and the Irlends, and without securing one cent of Government or muoticpal 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 Torontogrants amounting to \$3,600. Where does the shoe pinch the ortrapayer?

As you have unintentionally, I feel sure, dune our society an injustice, I trust you will endaware to first the worn dear the

will endeavor to right the wrong done it. Yours truly

REMY ELMSLEY, Vincent de l'aul Children's

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

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

Its complaint was that chi belonging to the St. Vincent de Paul Children Aid Boolety are improperly made a charge upon the city. We quote again the exact words of the charge "If they (these children) their | did not continue to bo a charge on the ir only while in that insulation Diantyle Industrial School, there would be no reason to complain. ıſ then it is shown that no children under the care or control of the St childre Vincent de Paul Children And Society ero or have been in the Blantyre In dustrial School The News complain falls ... the ground. The above letter of the President of the Society proves this very thing, and any person auxi-ous to verify the statements contained in that letter can easily do so by examining the Court records. More over we understand that a deputation of gontlemen connected with the Society called on The News and volumteered indisputable proofs of these

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

This, of course was not The News mplaint, and its latter charge ca be proven to be false as easily as its

The efforts of The News seem to have been directed principally towards leading the rate-payers to believe that children under the care of the St. Vincent de Paul Children Aid Society are improperly a charge upon the city nd it goes so far as to say that is where the shee pinches the rate payers." The fact is, however, that the ratepayers whom the shee pinches are those, -Catholics, all of them,who by their private contributions are carrying on the work of the St. Vin-cent de Paul Children Aid Society, and who at the sanic time contribute through their taxes, towards paym of the grants made by the city (and which grants in 1895 amounted to \$3,500) to aid in maintaining the other Children Aid Society, referred to by The News as the "first Ohildren Aid Society." We leave it to any fair-minded person to say who are the ratepayers who in this case have just cause of complaint.

The Vain Ways of the Slanderer

We thank The Globe for its sessor tion of the justice of our remarks of last week on the subject of the religious denominations and the crimins statistics. Rev. Mr. Houston Kingston appears to have been hard, and judging from a letter of his on Friday to The Whig, he does not relish the position he has placed him-self in. He evades both our statistics and our arguments, and flies to another slander in which he, perhaps, imagines it will not be so easy for us to expose him. He tells us there are three times as many Catholics as Pres byterians in the Kingston penitentiary Of course he knows that his states-ment is a deliberate deception.

We will get after out on once more with Rev Mπ Hous on once more with the facts.

The blue book shows that in 1895 the total number of convicts in King ston penitentiary was 520, of whom 178 were Catholies and 847 Protest

We do not desire to use Roy. Mr Houston's rule of calumny against any particular denomination. We realizo, as Rev. Mr. Houston must have done, that whatever the ent bearing of the figures may be, they cannot be otherwise than entirely misleading. Neither the Protestant nor the Catholic population of Ontario ior, the educati al advantages either, can be slandered upon the returns of the Kingston Penitentiary. It is a Dominion institution, and Rev. Mr. Houston cannot be unaware of the deception he has resorted to when he assumes that all the convicts are from Ontario. We have to talk plainly to such a person. The inspectors report contains nothing whatever to show how many of the convicts in the Kingntiary bel

on penitentiary belong to Ontario. Let our Protestant friends, of one denomination or another, in the Pro vince look to their own credit in respect to this branch of the subject.
We have at hand the data concerning the Catholic convicts. Of the 178 in

the institution only 95 were born in ng from other provinces or from foreign count ries. Of recent arrivals seven were unded, tried and convicted of Untario.

How is it possible for Ruy, Mr. Houston to undertake to slander the schools, or the characters, of any 11. section of the people of Ontario up it such stanstics. He knows his inferences false just do well as we know it

The Holy Encharist.

The Presbyterian Review, Halifax informs us that the Satainsts of France who steal the Holy Eucharist from the churches, for the purpose of their abominable rites, con gravor orimo than more stealing. Our Presbyterian contemporary can that God dwells up not believe altars. We are sorry for our Presby-terian friend. We think that the increase of this sacrilege against the Holy Eucharist is a sign of the times to engage the religious attention of Protestants from cynical indifference if anything can.

They ! save had the opportunity of reading the evidence given in a court of justice in Paris the other day concerning the horrible rites of the Satmic organizations, and the uses to which the consecrated waters are by the agents of such association break into the churches, not through any motive of robbery, but to profancthe Adorable Victim of the altar.

The impious agents of the Sata organizations form the fighting line of Atheism That is their boast: and their appointed task is the profana-tion 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 tation of its own words—that multant Atheism in this impious age has de generated into Quixotism, comething to be treated playfully. Is that the

position of our contemporary?

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 profanation to which we have y made allusion, has directed a of the letter to his clergy and people in which he savs :

no says:

"The sacred vessels should be k \(\text{\text{\$\mu\$}}\) at the presbytery, or in houses whose security can be reckoved upon, and the Hely Eucharist should be concealed in places not likely to be discovered by those who commit these abominable acts, and who soize not money, but all that is most adorable and holy."

Deploring the aborninable character of the crime, which has been committed in several churches in the short space of one week, he says :

"Muse a hiding place be found for uccaling the Holy Mysteries? This is "Muss a hiding place be round for concealing the Holy Mysteries? This is what the Bishopsare 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 ceclesiastical history? Have we been led back to the time of the Iconoclasts and the Albigenses? Are westill suffering from the Norman invasions, or exposed to the furry of the Huguenots? Are we witnessing the siniste daybreak of the Terror or of the Commune? On might well suppose so in considering the of the Terror or of the Commune? One migh 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 instancus. The band of nocturnal criminals, smboldened by official inactivity that may be almost regarded as allent complicity, will perhaps allow themselves, in broad daylight, and then it may be necessary to go down again into the Catacomius, like our brothern in the carly days of the Church, in order to offer up in peace the Enchariatic Sacrifice." Encharistic Sacrifico

Mr. McDonald's Donation.

Mr. W. O. McDonald, the Montreal nillionaire, who has just donated an other \$650,000 to McGili's Uni versity, Montreal, has given in all over a million and a half dollars to that institution. Itera are the items

85 000

25.00 Mining, Chemistry and Architec-ture Building..... 650,000

Mr. MoDonald is a Catholic who is set heart upon strongthening the cause of higher Emphali administration the province of Quebec. There is not a question that McGill has proved itself worthy of his generous friendship. Its Catholic graduates are proud of it. but apart from all question of religion. us say it is an institution of which all English speaking people in the neighboring province are justly proud

neighboring pr The French press in Montreal marvel that Mr. McDonald does not Montreat remember Catholic matitution remember Cathone institutions of learning. They might enquire with more seriousness why the liberality to vards education for the minority, which Mr. McDonaid displays, and which Catholic Quebec acts up to, is not sufficient to silence the intolerant clauser against minorities, and minority education, in some Protestant sections of the Dominion

Ulster As It Is.

Mr. Thomas Macknight, an Uister anti-Home Ruler, has just written a book upon Ulster as it is. Mr. Mac knight 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.

olitica ir Talk about religion and a Canada or any where else outside of Ulster !. Read the following descrip tion of the part the Protestant clerg have played in political Orangeism n

Detast:

Many of the chrgy were doubtless much to blame for the bad spirit instilled into the minds of large numbers of the poorer and more ignorant classes. The chisplanus of the Oranga Lodges, both Episcopahau and Presbyterian, with many Protestant divince—if we are so to call them—who were not through the protection of the Oranga association denounced every concession made to the Catholica. bars of the Orango association denounced every concession made to the Catholica, and systematically misrepresented the conciliatory policy of Liberal Guerramone. To Conservative Ministries tray were merindulgent. These clorgy were the reverse of conciliatory to the Catholic population. Even sorie of the most eminent Protestant laymen seemed to have the same strong sectarian prejudices. sectarian prejudices

He speaks of Orango clergymen at a Lord Mayor's dinner being "with difficulty restrained from dancing a pirouette" in the presence of the bigoted-Lord Cairus, and "others appeared to be becouping Orange toasts." Here is another picture of Ulster fanati

One evening, white the possibility of such visit (one from Mr. Gladstone to Belfast) a visit (one from Mr. Gladstone to Belfast) was being discussed at a dimnor-table of a most respeciable 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 Discatablished Church; he had joined it with other relatives. Know log that he was sposking in the precence of Ulster Liberals who had themselves done what they could to carry out Mr. Glad stone's policy on this question, he said. "If Mr. Gladstone should come to Belfast l should myself go among the boys of Sandy anous myself go smong the boys of Sandy row and os all could to got them to nur-der 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 Pro-testant fanaticism in the cause of the Dis established 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 Ulater 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 Foron the Belfast Corporation Bill:

ster 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, consistinc
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 coal-scraper
would not be chosen from this 70,000—that
is, this quarter of the ontire population.
The present system of local government of
Belfast toleracts this, allows this, and even Belfast tolerates this, allows this, and ever incourages this.

The instruction that I spoke on and voted for, and for closing which I have incurred Mr. Araold Fos er's severe displeasure, was neither to give the cumulative vote or the neither to give the cimulative vote or the London County Council system of voting to Boliant, but merely to request the Committee of the House of Commons—which would have a Uaionist majority on it—to inquire into the present mode of musolipal elections in Belfast and to see whether it is expedient to modify and, if is, to propose such modification in the bill. The modification in the bill.

affairs for 70,000 innontants.

I stated that no large city in England
would be allowed to be so munipulated that
one-quarter of its inhabitants, of whatever
opinion—whether Tory, Radical, Liberal