LENTEN PASTORALS OF IRISH PRELATES

land, in referring to the Lenten Pas-toral letter of Irish prelates, says:

The Pastorals of the Inish Bishops to their respective dioceses on the eve of Lent are replete with reading

for the deep and earnest consideration of the people. His Emmence the Cardinal Primate brings before the minds of the faithful of his Archdioese many subjects of deep import to their religious and secular welfare, and does so with a lucidity and impressiveness peculiarly his own. In his opening sentences His Eminence reminds his people of the bitter attacks made at the present day on the Church, and of the powers of disorder, anarchy, and social degenera that are arrayed in combat against her. There is no cause for alarm, for, in His Eminence's words, the wave of materialism, naturalism disorder and social degeneracy may swell up and surge against the rock of ages; but it is only to be thrown back in a seething mass of impotence and confusion. Yet the Church laments the obstacles which are being raised, by the influence of evil, mourns especially the sad fate of little ones for whom a dark, hopeless, godless future is being prepared by irreligious schools and irreligious teachers. The evils of irreligious teaching are rampant in In our own country His notes with regret that the echoes of the distant storm times reach us. Happily these echoe are faint and far between.

His Eminence alludes in weighty words to the paramount necessity o Catholics vindicating their rights to religious training of Catholic children. In England and Wales the question is of grave urgency in view of the attempts made to starve Catholic schools. To defeat these boycotted attempts should be the as it is the duty of every Catholic Inishman. His Eminence writes, not in the spirit of fault-finding, but from a sense of duty, and is gener ous in his recognition of the work of the Irish Parliamentary Party. The promises of Ministers on university equality are well described as sha dows and promises written in water. The Catholic people have again been grossly deceived and betrayed by the Government. The Cardinal's vice to the people is to avail them selves, with earnestness and perseverance, of the means of primary, se condary, and especially of technical education. which are placed within their reach. These, with their native talents, may emable them carve out for themselves some path in life, even in the face of adversity and injustice.

The evil of intemperance calls for His Eminence's sternest words. In from England that is flooding the Ireland the annual sum paid to the State as duty on spirituous drink is eleven million pounds. From the merely material standpoint, what a "Were this sum, or even a fraction of it, yearly spent on education, on developing the resources of the country, on improving methods of tillage and establishing local industries, it would make Ireland bloom like a garden. It would create comfortable homes for a teeming, happy and contented population thus contributing more than any other remedy suggested to stop fatal flow of emigration, which draining away the very lifeblood of The Lord Bishop of Dromore de-our country." Another widespread plores the fact that many questions evil is gambling, panticularly in the was limited to the rich. Now it has permeated down to the very poor. "It is a leading cause of intemperance; it often leads to dishonesty; if of aducation. "But," says the reverruin. It is draining the much-needources of the people into the of the most worthless and espicable members of society, professional sponting characters, especially in England.

The Cardinal makes the very gratifying announcement that the restoof the National Cathedral of St. Patrick is fast drawing to a termination. The solemn consecration has been fixed for Sunday, the 24th Archbishop of Dublin will sing the -"Whatever chance there may be of ss of Consecration; and the Archbishop of Tuam has placed on a full and constant attendance of at the Cardinal's disposal, for the Irish Party throughout the sesgifts of learning and eloquence. The tain this they must receive enthusi- Tablet.

The Irish Weekly, of Belfast, Ire- Archbishop of New York, a distin guished son of the Archdiocese Armagh, has promised to testify his presence his love for the old land and his devotion to her patron sains and apostle. Besides the members and apostle. Besides the members of the venerable Hierarchy, His Eminence hopes that the occasion be honored by the presence of other prelates and distinguished possibly even by a representative of the Holy See.

> His Lordship the Bishop of Down and Connor enumerates the prevailing errors and vices of the age and their causes and calamitous conse and defends the Church against misrepresentation and judices-the Church which, notwithstanding the assertions of a false philosophy, "is the friend of science and the promoter and patroness all true learning and scholarship. as well as the guardian of true liberty, and the guide and the friend of progress. From the warfare wagby the French authorities against raligion and Christian education Dr Henry draws the moral that the Irish people should be on their guard against giving countenance to educa tional schemes subversive of the ma nagerial control under which religi ous instruction is imparted in their primary schools. His Lordship peats the affirmation of the Holy See as to the Queen's College being intrinsically dangerous to faith and morals, and renews the claims of the majority of Irishmen to a system of higher education which shall be in harmony with their religious belief Like the Cardinal Primate, His Lordship writes with sorrow of the abuse of intoxicationg drinks as a perpetual incentive to sin and a fruitful source of evil, plunging families into ruin. The Lord Bishop of discourses of vital points of Catho lie doctrine

Like his brathren in the venerable Hierarchy, Dr. O'Doherty stigmatises intempe enance as the one great blot on the face of Ireland. His Lord ship strongly recommends the Anti-Treating League, which, if established, would check effectually the practice of drinking at mankets His Lordship believes that it affords to the people of the rural districts a protection against the in ducement to drink when they come on business to the market towns, and that to the inhabitants of the towns themselves it is a powerful preven tive of intemperance. Dr. O'Doherty expresses an anxious desire that every priest should endeavor to keep a constant supply of the publications of the Catholic Truth Society at the Churches for the accommodation of the people, and encounage them them. "Their perusal will furnish useful and healthy information, and will serve to check spread pf the pernicious literature country." His Lordship eloquently exhorts to the due observance Sunday as the keystone that holds together the ordinances of religion a solemn prohibition against the danger of secret societies and reminds his people of the strict prohibition in his diocese against taking or giving spirituous drinks at wakes, funerals, or on the occasion of funerals. Of other occasions of intemperance His Lordship makes special mention.

which concern the vital interests of "backing" horses. Once it the country are still left in an unsatisfactory condition, amongst them the land question and the scandalous unfairness of the State system wered in it generally ends in ed prelate, with a ring of hopefulness and resolution in his words, "however long delayed, a settlement must eventually come, wrung, it may be, like other concessions from our reluctant rulers, and acquitting us of any debt of gratitude to British legislation. We must, then, rely on ourselves, on our own earnestness own determination, if we ar ever to see the end of this crying and cruel injustice. Our people be taught to take an active and intelligent interest in this question That will be a day of great which is absolutely one of national ess to all Irish Catholics. The importance." Dr. O'Naill proceeds: successful action will depend largely ecration sermon, his brilliant sion. But to enable them to main-

astic and unstinted support from the constituencies at home. We consider then, it is the imperative duty of only by generous contributions ort is at once forthcoming, bot only by generous contributions to the Parliamentary Fund, but in every way by which the Government can be made to understand that emanding university education Catholics the Irish members have the country solidly behind them."

It is most satisfactory to His Lordship to find that temperance efforts in his diocese are being crowned with most encouraging results. One scandalous custom of supplying drink scandaloud custom of supplying drink at wakes-"an abuse which is not only a heavy tax on the slender resources of many, but still worse, shame and a reproach to us as Catholic people." Dr. O'Neill warns his people against betting, a practice pernicious in itself and fatal in its onsequences. The Lord Bishop Raphoe makes special mention of the Gaelic revival, in which Donegal has taken a proud lead. "Having once put our hands to the plough, let us not look back. The language itself will do much to preserve the spiritua. ideals of our people." In the Pastorals of the Bishops of the South and West strong and earnest protest made against the continued inequality in higher education. Indignation amongst Irish Catholics against this State-worked injustice is intense and

SECOND AUSTRALIASIAN CATHOLIC CONGRESS

As briefly stated in our last is the second Australasian Catholic Congress has been fixed for October 23 to October 30 of the present year The date was fixed and other arrange ments made at a representative meet ing of the Catholic clergy and laity, which was held in the Archbishop's library, Melbourne, on December 22. The Archbishop of Melbourne presided at the gathering. In the course of a short address he said that, as next year would be the jubilee the definition of the Immaculate C ception, it might be found desirable to make the Congress in some way special in connection with that dogna of the Church. The congress would not be particularly devoted to any class of subject, but should be made as wide as possible, while avoiding too great prolixity. He mentioned that at the first Congress held at Sydney in September, 1900, it was decided that the next meeting should take place in Melbourne, an that the approching completion the Cathedral Hall should enable them to hold it at the time proposed under the most favorable It would be the duty of the officials of the Congress to draw up at an early date a syllabu of subjects of Australasian interest, and this would be circulated, no only throughout the Commonwealth, but New Zealand and the various cen tres of learning of America and Europe, so that papers might be secured which would make the Congress interesting from an educational point of view, and of great permanent va lue. On the suggestion of the Archbishop, the following officers appointed :- President of honor, Cardinal Moran; acting president, the Archbishop of Melbourne; vice-presidents, the Archbishops and Bishops of Australia; hon. treasurers, Rev. Dean Phelan and Mr. Mornane; hon. general secretaries, Dr. A. Kenny, K.G.G., and Rev. J. Mcarthy. It was also decided that the membership subscription should be the same as at the Sydney Congress, half a guinea, or with two ladies one guinea, members being en titled to attend the meetings of Congress, and to receive a memorial the proceedings. Those present formed the provisional committee of Congress, with power add to their numbers. It is intended to take early steps to bring the Congress under notice in the other States and New Zealand, and secre taries will be appointed in the different centres to forward the work, while later sectional secretaries to attend to the work of the Congress and reception and entertainment com mittees to look after the many visi-tors who are expected to attend the Congress will be appointed. His Grace gave a general invitation to those present to prepare papers for the Congress. In reply to Mr. W. H. Archer, K.S.G., His Grace said that an outline of suitable subjects would be found in the lists issued previous to the last Congress.-New Zealand

THE SCHOOL OUESTION.

Rev. James M, Hayes, S.J., who it is the strict duty of a governmen is stationed at St. Ignatius College, Chicago, and is one of the oldest and best known educators in this country has come forward with a statemen with reference to the situation and outlining the Church's position on public schools

'In reply to an alleged severe arraignment of the present public school system by His Grace the Archbishop of Chicago, series of resolu tions and statements have given out by ministers of different de nominations, and among these set by the Chicago Baptist Ministers' Association.

"In the first of their resolutions the Baptist Ministers' Association sets forth : 'We affirm our confidence in our public school system and our loyalty to it.' In the second resolu tion it is stated: 'Resolved, That we deny the charges that the system is godless and unfair to Catholics.' In the third resolution the Baptist ministers 'most emphatically declare' the making of such charges to be 'undemocratic' and 'un-American' as well as 'unwarranted,'

"In regard to the first resolution I would merely express my admiration for the unhesitating spirit of loyalty to honest conviction implied in it. In regard to the second one, it is precise in statement and so unambiguously worded that to review it is a positive pleasure even to one who, like myself, disagrees in toto with its contents.

"The charges denied by this second are that the system is 'Godless.' that it is 'un-American, that it is 'unfair to Catholics.' Let us consider each charge separately, beginning with the last mentioned.

"Is the present public school system unfair to Catholics? Bearing in mind that rightfully or wrongfully it is maintained on conscientious mo tives that Catholics base their objections to the system, the answer nay perhaps be given in words non-Catholic authorities.

"Now we, the Protestant minority of Lower Canada,' says Sir John Rose, 'can not forget that whatever right of separate education we have was accorded to us in the most unrestricted way before the union the Provinces of Upper and Lower Canada in 1841, when we were in a minority and entirely in the hands of the French Catholic rench Catholic population.
not forget that in no way was there any attempt to prevent us educationg our children in the man ner we saw fit and deemed best, and would be untrue to what is just if forgot to state that the distribution of state funds for educationa purposes was made in such a way as to cause no complaint on the part of the minority. I believe we have always had our fair share of the public grants in so far as the French Ca tholic element could control them. and not only the liberty but facility for the establishment of se parate dissentient schools wherever they were deemed advisable.'

"The difficulty, then, is not insurmountable. True, our government, unlike our northern neighbor, know no denomination-knows nothing but citizens-and can not consequently portion out public funds pro rata, as ineptly neminded of it, than Catho This does not mean that our Government or any other can with-out injustice withhold from even the humblest citizen, whether Jew, tholic, Protestant or agnostic, his due share of all public benefits. And this precisely is what Catholics have in view when they complain, not Catholics, but as citizens, of not be ing allowed to share equally with fellow-citizens in the educational benefits for which all are equally taxed. They notice what is going on in other lands. The new educational bill which recently came into force is non-Catholic. England seems to them to be in many spects worthy of imitation. As the Rev. Father Higgins points out in the Catholic Penny Booklet, this bill starts out well. It frankly adopts the principle of fair play and equal justice to all the schools of the country, a principle that should be the foundation of every school law in countries of mixed religion. The English Government at last acknow-ledges that it should be the aim as

to respect the rights of conscience of all its citizens, and, therefore, to provide impartially for all a system of schools in which all should enjoy equal educational rights. what this new educational law proposes to do for all the people England. It is based on the ple that 'equal work is entitled an equal wage.'

"Every school that does the work of education in a way to satisfy the requirements of the State in all the secular branches of instruction is en titled to state support, no matter to what religious denomination the school managers may belong. The state schools which teach no religion and are therefore fatally defective are nevertheless supported out of the public taxes solely for their work instruction. In all justice, then, the neligious schools if give the same amount of secular in struction as the others are entitled to the same support for the secular instruction they give. Why not Can any man except an unreasonable see why they should not treated alike?

"If, in addition to the secular instruction required by the state, the religious schools also teach religion, because the parents want it, the state can have no objection. It will not pay for the religious instruction but it will not hinder it, because it has no right to do so. The parents want it and they are willing to pay What can be more just and sensible than this plan, 'an wage for equal work'?

"Let the Catholic or Anglican or Methodist school do the same work in secular instruction as the state school, and why should it not receive the same pay from the state for work which fully complies with the requirements of the state? Let us take our stand on this platform, 'The same pay for the same work, That seems to offer to the people of the United States the fairest solution of the school question.

"In reply to the gentlemen who blame Catholics for applying term 'Godless' to the present public school system, I will be pardoned as very old pedagogue for reminding educated men of the all but universal usage of so applying the term. Needless to say to scholars that this usage is well grounded. Its adequate origin is to be found in the fact that not only is no knowledge of God imparted under the system, but that it is not even allowed to be so imparted. A much-venerated friend of mine, the late Bishop Hennessy of Dubuque, Iowa, once remarked public discourse : 'The public schools of to-day remind me always of the inns of Bethlehem, no room for Our Lord in them.' May there not be a lesson for all of us in the words of the holy bishop?

"Judge Waterman of Boston about dozen years ago, when stating the strong legal and constitutional objection to the grievance at that time, as now, protested against by Catholics, ses the following editorial language in Waterman's Journal: 'It certainly seem to be an act of fyranny on the part of the majority to tax the minority for the support of to were, among the different religious schools which they house, bodies. No one has better know-doing more harm than good, and from which they can not derive their full share of benefit."

"In 1880 a Californian State council of Congregational clergymen convened at San Francisco adopted carefully prepared report touching the school question. The spirit of the report may be seen from the following extract : 'As matters nov stand the non-religionist party are, in some of our states, oppressors. The non-religionist exacts from the religionist for the poses of a common education, then refuses the religionist any voice on influence in the management that education. For me, a religionist, believing that a certain moral culture should be joined to all mental culture; believing, indeed, the two can not by any possibility be sepa-nated; believing that the absence of positive moral culture is a culture of mmorality, just as the absence certain elements in the atmosph leaves it poisonously noxious for me. I can pay but can have no say; there must be two taxes and only

one voice.
"In December, 1888, the Rev. J.

isnit of the Protestant institu-Monmouth College, Illinois, ex-ed himself very frankly on the "After commenting on a then

ent plaint of President Porter's that 'the tide is now setting strongly towards the complete secularizing of our public educational system,' the Rev, Mr. McMichael continues : 'Such schools do not provide an education such as the Church requires, therefore she must educate her children. . . . She only asks that she be not robbed of her resources by taxation, and compelled to support an atheistic system that robs her hearthstones and her altars of her sons and daughters.'

"Now it seems to be that if a system characterized as 'typanny' by an onored jurist of Massachusetts, as oppression' by a state council Congregational ministers in Califor nia, and as 'robbery' by an eminent college president in our own state. all of whom are non-Catholic authorities-if such a system can not called even unfair by its chief victims, the Catholics, without being themselves 'most emphatically clared' by the Chicago Baptist Minsters' Association to be both democratic' and 'un-American,' indeed will it have become apparent measures has not yet become a loss

art in Chicago.

"As regards the charge that the system is un-American—that is, worthy of America, unworthy of nation that is constitutionally and traditionally the peer of the highest in its respect for human rights- a glance at the situation to-day will suffice. "What is this situation? "In no

country in the world,' says the Jesuit Father Higgins in the Catholic Telegraph; 'in world except in the United States are Catholics forced to support by taxation a system of Godless schools which they can not use, and then maintain their own schools if they wish to give their children the religious education to which these children are entitled. In no other country in the world does a Catholic majority compel a non-Catholic minority to pay taxes for the support of Catholic schools and then throw on them the burden of building and keeping up their own schools. fied with inflicting this injustice on Catholics, the secularists add insult to injury by the shallow sophistry with which they seek to defend the wrong on the plea of giving Catholics the same sort of schools as suits ag-

nostics and infidels." "Now, being neither agnostic nor infidels, the rights of conscience, claim, are the nights, not of the infidel or agnostic conscience, but the rights of Catholic conscience, which are certainly of as much value in the eyes of the law as those of agnostics and secularists, unbelievers and atheists. Now, if the systematic withholding of these rights be not un-American, might it not be asked what would be un-American?'

DECLINES A JUBILEE GIFT.

Rev. James F. Mealia, pastor of St. Edward's Catholic Church, St. Edward's place, Brooklyn, thanked his parishioners on Sunday for the affection they had shown in presenting him with a jubilee purse of \$1000, but told them he could not accept it as a personal gift. money will therefore be expended on the Church, which is one of the newest and handsomest in Brooklyn.

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OUR CURBSTONE OBSERVER. **※※**

SATURDAY, MA

something that is bot practical. I read that one of the worth Montreal had dismi taken by the city a for having rendered his gerous by removing th to the boards. said, in giving his juc was the neighbors, w move their snow and is have been sued. This the way to look a neither a lawyer, nor one versed in the mu tions of the city; no r person who would pre ticize the judgments of sequently, I have n against the decision of I take it for granted t legally and theoreticall my years of observa Curbstone, teach me t infernal nuisance neighborhood is the c ever bent on cutting t ice down to the bare s his front door to the I were a betting man I ing to wager a dollar cent that nine out of citizens will agree with contention. To proper the case you must paus your own experiences manner. MY OWN EXPERIEN

had a house of my own

when I used to rent a l

thirty-six flats: twelv

in a flat, in

to speak, of three flats can understand that the the sidewalk, in front of door, was not more tha wide. All went well un great snowstorm came. point each one had sho space and the entire fro But aften the there were three houses which no shovelling wa had been unoccupied; and nanted by a woman all who was ill, and the th habited by people who d some meason or another, shovel the front, or have The result was that of thirty-three, twelve dug street level, another doze off about two inches of th the balance of them had away the flying snow. cond snowstorm came worse, for the work was irregular. Finally, the February came, and of ants, only four had digging and shovelling, t and cleaning, thus crea ditches that constituted tifully-constructed man-tr snow continued to fall; o ed it off in a reasonable these four ceased not t drains. One night I wa home from a meeting; it ingly dark; the lamp ligh to cast a feeble ray alon front had been extinguis a lady ahead of me, and her a man. As I was fu my pocket for my latch-l liced the man take a head into the snow-drift; scarc disappeared than the lad and attempted some kind

Ruling Passion Stronger than

A prisoner escaped from Louis jail six months ago awaiting trial for murder. awaiting trial for murder, ner was subsequently tried tenced to be hanged. As caped prisoner's guilt there is, not a particle of doub was this certainty of conv nerved him to make one of daring and sensational es recorded in the annal crime. To have executed daring of the most recklem to have planned it needed more than average quicks