

The Catholic Register.

"Truth is Catholic; proclaim it ever, and God will effect the rest."—BALMEZ.

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PAPAL ENCYCLICAL

TO THE CANADIAN BISHOPS

The following is an authentic translation of the Papal decision on the school question:

To our Venerable Brothers the Archbishops, Bishops and other Ordinaries of the Dominion of Canada, having peace and communion with the Apostolic See, Leo, PP., XIII.: Venerable Brothers—Health and Apostolic benediction. In addressing you, as we most willingly and lovingly do, there naturally occurs to our mind the continual interchange of proofs of mutual kindness and good offices that has ever existed between the Apostolic See and the people of Canada. The charity of the Catholic Church watched by your very cradle, and she has never ceased since she has received you into her maternal bosom to hold you in a close embrace and bestow benefits on you with a prodigal hand. If that man of immortal memory, Francis DeLaval, Montreal, first Bishop of Quebec, was able to happily accomplish for the public good such deeds of renown as your forefathers witnessed, it was because he was supported by the authority and favor of the Roman Pontiffs, nor was it from any other source that the works of succeeding Bishops, men of great merit, had their origin and drew their guarantee of success. In the same way, to go back to earlier days, it was through the inspiration and initiative of the Apostolic See that generous bands of missionaries undertook the journey to your country, bearing, together with the light of the Gospel, a higher culture and the first germs of civilization. It was these germs, rendered fruitful by their devout labors, that have placed the people of Canada, although of recent origin, on an equal footing of culture and glory with the most polished nations of the world.

It is most pleasing to recall those beloved facts, all the more so because we can still contemplate their abundant fruits. Assuredly the greatest of these is that amongst the Catholic people there is an ardent love and zeal for our holy religion, for that religion which your ancestors, coming providentially, first and chiefly from France, then from Ireland, and afterwards from elsewhere, faithfully practised and transmitted as an invaluable deposit to their children.

THE ZEAL OF THE CLERGY COMMENDED.

But if their children have faithfully preserved this precious inheritance, it is easy for us to understand how much of praise is due to your vigilance and your zeal, venerable brothers. How much also is due to the zeal of your clergy, for all of you have labored with unanimity and assiduity for the preservation and advancement of the Catholic faith, and we must pay this homage to the truth, without meeting with disfavor or opposition from the laws of the British Empire. Thus it was that, when moved by the consideration of your common merits, we raised a few years ago the Archbishop of Quebec to the Cardinalate dignity, we had in view not only to recognize his personal merits, but also to pay a tribute of homage to the piety of all your Catholic people.

As regards the education of youth, upon which rest the best hopes of religion and civil society, the Apostolic See has never ceased, in conjunction with you and your predecessors, to occupy itself. Hence were founded in great numbers in your country institutions destined for the moral and scientific instruction of youth, institutions which are so flourishing and so guarded, that they are a glory and honor to the Church. Amongst these the University of Quebec, adorned with all the titles and enjoying all the rights which Apostolic authority is accustomed to confer, supplies a place of honor, an efficient, proves that the Holy See has no greater preoccupation nor desire than the formation of youthful citizens, distinguished by intellectual culture and commendable by reason of their virtues.

THE SCHOOL QUESTION.

Therefore it was with extreme solicitude, as you can readily understand, that we turned our mind to the unhappy events which in these latter years have marked the history of Catholic education in Manitoba. It is our wish, and this wish is a duty for us, to strive to obtain and to effectually obtain by all the means and all the efforts in our power that no hurt shall come to religion among so many thousands of souls

whose salvation has been specially committed to us especially in the country which owes to the Church its initiation in Christian doctrine and the first rudiments of civilization. And since many expected that we should make a pronouncement on the question, and a way to be followed, we did not wish to decide anything on this subject before our Apostolic Delegate had been on the spot, charged to proceed to a serious examination of the situation and to give an account to us of the state of affairs. He has faithfully and diligently fulfilled the command which we had given him.

The question agitated is one of great and exceptional importance. We speak of the decision taken seven years ago by the Parliament of Manitoba on the subject of education. The Act of Confederation had secured to Catholic children the right of education in Public Schools, in keeping with the conscientious convictions. The Parliament of Manitoba abolished this right by contrary law.

A GRAVE INJURY INFLECTED.

By this latter law a grave injury was inflicted, for it was not lawful for children to go to the schools in which the Catholic religion is ignored or actively combated, in schools where its doctrine is despised and its fundamental principles repudiated. If the church has any power permitted this it was only with great reluctance and in self-defence, and after having taken many precautions, which, however, have too often been found unequal to parrying the danger. In consequence of this law, the Catholic religion is ignored or actively combated, in schools where its doctrine is despised and its fundamental principles repudiated. If the church has any power permitted this it was only with great reluctance and in self-defence, and after having taken many precautions, which, however, have too often been found unequal to parrying the danger. In consequence of this law, the Catholic religion is ignored or actively combated, in schools where its doctrine is despised and its fundamental principles repudiated.

SCIENTIFIC INSTRUCTION NOT KNOWN.

There is another point on which even those who differ from us in all else will agree with us, namely, that it is not by means of a purely scientific instruction nor by vague and superficial notions of virtue that Catholic children will be raised up as their country desires and expects. They must be more deeply and fully instructed in their religion if they are to become good Christians, honest and upright citizens. The formation of such children will be in accordance with the principles which, deeply engraven on their consciences, will impose themselves on their lives as the natural consequences of their faith and religion, for without religion there is no moral education, and without moral education there is no good citizen. The nature and force of all duties are derived chiefly from those special duties which bind man to God, Who commands, Who forbids and Who has pardoned. The duties which are derived from the nature and force of all duties are derived chiefly from those special duties which bind man to God, Who commands, Who forbids and Who has pardoned. The duties which are derived from the nature and force of all duties are derived chiefly from those special duties which bind man to God, Who commands, Who forbids and Who has pardoned.

The Catholic there is but one true religion, the Catholic religion; hence in all that concerns doctrine or morality or religion he cannot accept or recognize anything which is not drawn from the sources of Catholic doctrine. Justice and reason demand, then, that our children have in their schools not only scientific instruction but also moral teachings in harmony, as we have already said, with the principles of their religion, teachings without which all education will be not only fruitless but absolutely pernicious.

CATHOLIC SCHOOLS IMPERATIVE.

Hence the necessity of having Catholic teachers, reading books and textbooks approved by the Bishops, and liberty to organize the schools, that the teaching therein shall be in full accord with Catholic faith as well as with the duties that flow therefrom. For the rest, to decide in what institutions their children shall be instructed, who shall be their teachers of morality, is a right inherent to parental authority, as is then, then, Catholic parents are to be heard, and to strive to obtain, that the teaching of the masters shall be in conformity with the religion of their children, they are only making their duty demand, and there can be no alternative of allowing their children to grow up in ignorance, or to expose them to manifest danger in what concerns the supreme interests of their souls. It is not right to allow a parent to abdicate in any way these principles of judging and acting which are founded on truth and justice, and which are the safeguards both of public and private interests.

CLERGY COMMENDED FOR THEIR ACTION.

Therefore, when the law in Manitoba struck a blow at Catholic education, it was your duty, venerable brothers, to

freely protest against the injury and disaster inflicted; and the way in which you fulfilled that duty is a proof of your constant vigilance, and of a spirit truly worthy of Bishops; and, although each one of you will find on this point a sufficient approbation in the testimony of his own conscience, learn, nevertheless, that you have also acted conscientiously and courageously in the things which you sought and still seek to protect and defend as most sacred.

WANT OF UNION DEPLORED.

The difficulties created by the law of which we speak by their very nature showed that an alleviation was to be sought for in a united effort. For worthy was the Catholic cause that all good and upright citizens, without distinction of party, should have banded themselves together in a close union to uphold it. Unfortunately for the success of this cause the contrary took place. What is more deplorable still is that Catholic Canadians themselves failed to unite as they should in defending those interests which are of such importance to all—the importance and gravity of which should have stilled the voice of party politics, and were of such loss to us. We are not unaware that something has been done to amend that. The men who are at the head of the Federal Government and of the Province of Manitoba have already taken certain measures with a view to decreasing the difficulties of which the Catholics of Manitoba complain, and against which they rightly continue to protest. We have no reason to doubt that these measures were taken from the voice of justice and from the best motives. We cannot, however, dissimulate the truth: the law which they have passed to repair the injury is defective, unsuitable, insufficient. The Catholics ask—and no one can deny that they justly ask—for much more. Moreover, in the remedial measures that have been proposed there is this defect, that in changes of local circumstances they may easily become valueless.

THE COURSE TO BE PURSUED.

In a word, the rights of Catholics and the education of their children have not been sufficiently provided for in Manitoba. The law which has been passed is not in conformity with justice that they should be thoroughly provided for, that is, by placing in security and surrounding with due safeguards those unchangeable and sacred principles of the faith which are spoken of. There should be the aim, this the end to be zealously and prudently sought for. Nothing can be more injurious to the attainment of this end than discord; unity of spirit and harmony of action are most frequently the basis of things of this nature, there is not only one fixed and determined but various ways of arriving at the end which is proposed and which should be obtained. It is for this reason that we are of opinion towards the Irish Parliamentary Fund for 1898 have been received since the last statement was sent you on December 27th, 1897.

CATHOLICS OF MANITOBA.

As regards especially the Catholics of Manitoba, we have every confidence that with God's help they will succeed in obtaining full satisfaction. This hope is founded, in the first place, on the righteousness of the cause, and the prudence of the men at the head of the Government, and finally in the good-will of all upright men in Canada. In the meantime, until they are able to obtain their full rights, let them make the most satisfactory use of the law, and let them be guided by the good-will of men, which will offer them some means of attenuating the evil, it is expedient and useful to make use of such concessions, and to strive to obtain, where possible, the benefit and advantage as possible. Where, however, no remedy can be found for the evil, we must exert and beseech that it be provided against by the liberality and munificence of their countrymen, and that they be more conducive to the prosperity of their country than to contribute, according to his means, to the maintenance of these schools.

TEACHERS MUST BE PROPERLY QUALIFIED.

There is another point which appeals to your common solicitude, namely, assistance to the Catholic religious and educational institutions, an accurate and suitable curriculum of studies be established, and that it be especially provided that no one shall be permitted to teach who is not an honest and upright citizen, who is not a man of good character, and who is not only right, but who is also able to compete in bearing, culture and scholarship with the best in the country. As concerns intellectual culture and the progress of civilization, one can only recognize as praiseworthy and noble the desire of the Province of Canada to develop public instruction, and to raise its standard more and more, in order that it may daily become higher and more perfect. Now there is no kind of knowledge, no perfection of learning, which cannot be fully harmonized with Catholic doctrine. Especially Catholics who are writers on the daily press are to be commended for supplying and defending what we have already said. Let them, therefore, be mindful of their duty. Let them, therefore, be mindful of their duty. Let them, therefore, be mindful of their duty.

corous manner. Let them avoid parsimoniousness, let them never overstep the bounds of moderation. Let them respect and religiously take heed to the authority of the Bishops and all legitimate authority. The greater the difficulties of the time and the more imminent the danger of dissolution, the more ardently should they endeavor to promote unity of thought and action, without which there is little or no hope that that which we all desire will be obtained.

As a pledge of heavenly gifts and a testimony of our fraternal good-will, we lovingly impart in the Lord to you, venerable brothers, and to your clergy and people.

Given at Rome from St. Peter's, on the 8th of December, 1897, in the twentieth year of our Pontificate.

LEO, PP., XIII.

A Delightful Lecture.

There is at present in Toronto one of the most widely known, and at the same time one of the most scholarly, priests of Ireland. This is Father Eugene Sheehy, of Bruree, Co. Limerick, whose name will be recalled as the name of a "suspect" taken up under Mr. Gladstone's special law for the coercion of Irishmen in the early days of the land agitation. Father Sheehy was nine months in the suspected jail—Kilmainham—before the second warrant had gone abroad for the benefit of his health, a second warrant was issued for his arrest, because he had told the people of Cork that nine months' experience of coercion had not succeeded in converting him. Before the second warrant was issued Mr. Gladstone and the Liberals had experienced a happy conversion. Father Sheehy is here on a non-political mission. He is building a suitable church for his flock at Bruree, and as he is gifted with the fine descriptive powers of Sordani as a platform lecturer, he is making an American tour, which so far has proved most successful. Father Sheehy has had crowded houses in all the American cities. He calls his lectures "Lectures from the first of the views he throws on the canvas are unexcelled, and his personal acquaintance with all the scenes unfolded, added to his rich descriptive powers, makes his entertainment a rare treat. He will lecture in America during the evening of Monday, Jan. 24. He will be assisted by some of the foremost local artists, who will intersperse the movements on the canvas with high colored words and figures. The lecture will be held at 8 o'clock, and will be interesting to all who have heard of it.

Irish Parliamentary Fund for 1898.

Toronto, Jan. 12th, 1898.
P. F. Cronin, Esq., Editor of The Catholic Register, Toronto.
Dear Sir—The following subscriptions towards the Irish Parliamentary Fund for 1898 have been received since the last statement was sent you on December 27th, 1897:
The Rev. J. H. Hand, P.P., St. Paul's Church, Toronto, \$100 00
The Rev. J. J. O'Brien, P.P., St. John's Church, Toronto, 20 00
Mr. Patrick Boyle, Tilsonburg, Ont. 1 00
Total, \$121 00
Making with the \$7,098.75, previously acknowledged, a grand total of \$7,219.75.
Kindly publish this letter in this week's issue of The Catholic Register, and oblige,
Yours truly,
E. F. BLAKE.

C. Y. L. L. A. Notes.

The Catholic Young Ladies' Literary Association met on Tuesday evening at the residence of Mrs. Dickson O'Brien, Huron street. Reports from the various committees in connection with the "At Home" to be held on February 15th at St. George's Hall, were read and adopted. Following this was a reading by Mrs. Kavanaugh of one of the best works of Lawrence Sterne. Two most enjoyable piano numbers, "Salsarella," by Mrs. Lach, and "The Book of the Day," by Von Biens, were contributed by Miss Agnes Forbes. The next meeting of the association will be held on Tuesday evening next at the home of Mrs. E. Godoyke, 114 Elm street.

French and English in Africa.

LONDON, Jan. 12.—The Carlo correspondent of The Daily Chronicle says:—It is the belief here that the British operations are due to the presence of the French at Fashoda rather than to the Dervish advance. The Dervish movement is hampered by lack of transport; but it is believed that 40,000 Dervishes are covering Omdurman (opposite Khartoum), and 20,000 more are at Metemma and Shendi (between 80 and 90 miles north of Omdurman). It is estimated that one-eighth are armed with rifles.

A Remarkable Incident.

An ordination which has just taken place at St. Sulpice, says the "Westchester Gazette," a remarkable incident in the religious renaissance in France. The newly-ordained Abbe is the Vicome Anatole Chopal, son of the Comte Chopal, grandson of the famous chemist and Minister of the First Empire. He took his vows at the hands of the Bishop of Paris, and is to be sent to the Embassy to Denmark to become a novice in one of the strictest of the Orders that devote themselves to the poor of the Paris slums. The Abbe Chopal is nephew of Mrs. William O'Brien.

MISCHIEVOUS ZEAL.

WATCHDOG THE BROTHER!

We copy the following from a Detroit paper of December 31, 1897:

The Detroit W.C.T.U. has not lost faith in B. Bird, the temperance lecturer, who was obliged to leave Windsor to avoid payment of a fine of twenty-five dollars for being drunk and disorderly and a vagrant. He borrowed money from the ladies of the organization in Detroit, and as he is said to have spent it in debauchery in Grand Rapids, while in his possession when arrested were found scores of letters from silly girls who had answered his advertisements, but that cut no figure with the W.C.T.U. at their meeting yesterday afternoon they adopted the following resolution—

We take it our readers don't want the resolution. It is not what the resolution says we are concerned with, but the fact that this society, or any other society acting in the name of Christianity, should attempt to fust such a man as the above upon the community as a teacher. Against that procedure, whether in this or any other similar case, we protest most energetically, on the ground that it is both silly and wicked, as well as useless; a clever device, indeed, of the devil to bring contempt and ridicule upon a holy work. The argument that the shortcomings of the advocate do not affect the cause he advocates does not apply here. Man is frail, and liable to weakness at any time. "Let him who stands take heed lest he fall," is a warning which no one can afford to despise.

But for this very reason the greatest care should be taken not to thrust utterly unreliable persons into places of high responsibility. It is quite fair, and according to the dictates of prudence, to use all available means for the success of a worthy project; but, outside of these women's societies, you may look in vain for the approval of plans skillfully laid in advance for ensuring the defeat of what is considered a great good. We don't buy our shoes from a man who historically never knew what a good shoe was; nor our clothes from a tailor who has never got further than spilling every piece of cloth he cut.

We would be fools if we did; yet we asked to learn temperance from a drunken, treacherous vagrant, whilst his breath still smells, and his eyes are yet red, and the mud of the last gutter he wallowed in has not been washed or shaken by an icy deluge, he can drink no more for a few days, and his quivering nerves, all jangled by excess, give a kind of hysterical wildness, if not force, to his denunciations of himself. This is the evidence of a regenerator of society! To men it would look more like the beginnings of the horrors, and a call on them to clap the unfortunate into some confinement. But the women, who don't see instances of it all the time, are of the kind, are quite carried off their feet—rather of their heads—and gather in admiring crowds to hear him exhort; they write him effusive letters, and give him money, and their faith and reform society; that is, they double and quadruple his power and opportunities of being a drunkard and a blackguard and a deceiver of silly girls.

The whole business is so shocking that it is not instances of it it is almost every day it could be believed that women, otherwise sensible enough, could do such things and defend them, too. Their method of defence has been as much logic in it as the original fault. They would be of the kind, are quite carried off their feet—rather of their heads—and gather in admiring crowds to hear him exhort; they write him effusive letters, and give him money, and their faith and reform society; that is, they double and quadruple his power and opportunities of being a drunkard and a blackguard and a deceiver of silly girls.

Now this talk about the Gospel! such a connection is the most ghastly feature in the whole bad business. For it there be one thing more than a connection with the Gospel most thoroughly discontaminates, it is this thrusting forward of wretches still reeking in sin, to be teachers of morality or anything else. The divine Master Himself was not content with calling and appointing His

apostles, He gave them three years of careful instruction, and, if one might so say, more careful discipline, before letting them go forth on their great mission.

Again, if over there was a conversion about which no mistaking could exist, it was that which took place on the way to Damascus; yet how many years did St. Paul spend in solitary discipline before he dared enter upon the apostolic ministry? And what he did for himself he commanded his disciples to do in the choosing of their assistants. "Non nephytum," not a neophyte, he says to St. Timothy. And he gives this good reason, "Let being pulled up with pride he fall into the judgment of the devil." His second observation is equally in point here. "Moreover, he must have a good testimony from them who precede and the snare of the devil." (Timothy III, 6, 7.)

We don't see the Protestant privilege of private speculation in a place of this kind, or we would express the opinion that St. Paul must have had the contemplation of just such cases as the one that has led to our writing, and his disgust with the senselessness and wickedness of the whole proceeding will account for the very strong language about the whole thing, and that in the devil; whether by judgment or reproach or snare, matters little, we suppose, as long as the old boy has the fruit of it any way.

Now we don't suppose the W.C.T.U. will be much changed by anything said here. They have their aims and objects, and ways and seem to be pleased with them. This is a free country and a liberal age, and the spirit of the times, for good or for evil, is to give every one the privilege of flying his own kite, with or without a tail; and in consequence, I suppose, ladies must have room for their special kind of activities. The rule of injunction so freely used in the night-contending republic can hardly be applied to them. Still there are laws against false pretences, and it appears to me, under some of them, this society might be forced to drop the letter C (standing for Christian) from their designation "Womens' Temperance Union." This will be very unpalatable name for a society whose leading characteristic is intemperance in most of what they utter; but as long as they keep sober in public and (as I quite believe) most of their private life, they can call themselves as above, if they like. Many will be found to accept their description. But they have no right to prostitute the high name of Christian by associating it with a line of conduct which Christians who are not hypocrites would not.

Christianity doesn't go to the harems for teachers of purity, nor to robbers' dens for professors of honesty, nor to whiskey duff for instructors in temperance. It does not intend to give every one the conditions prescribed by divine goodness, including a true conversion of the heart by grace, and patient penitential efforts to work the supernatural into the temper of the soul, and above all natural means, it is a teacher of the knowledge of all such occasions as led to previous sin. But it laughs at the ease of instantaneous regeneration when this is understood to produce so complete a change that the hardened sinner of yesterday is fit for heaven to-day. The Magdalen, the adulterous woman, and the prodigal son, were all remarkable instances of sin forgiven, but I don't recall that any of them was called or even allowed to be a teacher of religion, because their sin is divine has borne much, it could hardly have borne that. At least divine wisdom took care it should have no such strain put upon it by Himself; and these zealous women ought either follow His example or drop His name from their titles.

C. Y. L. L. A. Notes.

The Catholic Young Ladies' Literary Association met on Tuesday evening, January 4th, at the home of Miss O'Donoghue, D'Arcy street. After the transaction of some important business, Mrs. Kavanaugh read "The Life of Lawrence Sterne" together with a short extract from that author's best known work "Tristram Shandy." This was followed by a violin number by Miss Annie McMahon who also played the violin obligato to Mascheroni's "For All Eternity," which was sung by Miss Helen O'Donoghue. A reading from the "Greek Mythology" was given by Miss Helen A. Quinn. The next meeting of the Association will be held on Tuesday evening, January 11th, at the residence of Mrs. Dickson O'Brien, 154 Huron street. There will be a meeting of the Executive Committee on Saturday evening, January 8th, at the home of Mrs. Kavanaugh, 25 Gloucester street.

St. Nicholas' Home.

The Sisters of St. Joseph, in charge of the St. Nicholas Boys Home gratefully acknowledge the following Christmas donations:—Miss Rev. John Walsh, D.D., turkeys; Very Rev. J. J. McAnn, turkey; Rev. F. Ryan, 1 turkey; Rev. Father Treacy, oysters; Mr. Hugh Ryan, 1 quarter beef; Mr. and Mrs. O'Keefe, 1 quarter beef; Messrs. Wm. Ryan & Co., 18 turkeys and 2 bags beans; Messrs. John Sloan, 1 box raisins; 1 box figs and 10 lbs mixed nuts; Messrs. John Mallon & Co., 1 turkey; Mrs. Gallagher, oyster, lemons, and candies; Mrs. E. J. Turkey; Mrs. of the Woods, Milling Co., 1 bag flour; Mrs. Kenny, preserves; Mrs. Colman, cakes and stockings; and St. Vincent de Paul Society, number of choice books.