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PASTORAL MESSAGE

From the Archbishop of Toronto and the Bishops of Hamilton and London.

An Important Declaration—Mgr. Begin's Utterances Endorsed.

His Grace the Archbishop of Toronto and their Lordships the Bishops of Hamilton and London have issued the following Pastoral Letter, which was read in the various churches in the archdiocese of Toronto and in the dioceses of Hamilton and London on Sunday last:—

Venerable Brethren of the Clergy: Dearly Beloved Children of the Laity: We have great pleasure in communicating to you officially an authorized English translation of the Encyclical letter which our Holy Father, Leo XIII., has recently addressed to the Canadian Hierarchy. This memorable pronouncement, so long and anxiously expected, will mark an epoch in the religious history of Canada. Its luminous teachings on the various topics of which it treats are worthy of the great Pope who, in these perilous times, steers the bark of Peter; and coming as they do from the Vicar of Christ, and with all the authority of his office, will serve as beacon lights to guide on the path of duty, amid the doubts and perplexities that too often beset it.

These dangerous and destructive errors, which banish God and his Christ from the school house, and out the Church from her divine rights over the education of her children, are substantially the same as those which in connection with the discussion on the Manitoba school question, found expression on platform and in the press, and formed the pith and substance of the charges of undue interference, of spiritual intimidation, and intolerable tyranny, launched as from catapults against the Canadian episcopate. Now, over against these grievous errors lies the teaching of the Church, which may be summarized as follows:

THE CHURCH TEACHING. The Catholic Church has the right to provide for, to direct, and control, the education of its children; and this right is derived from the divine commission committed to her in the words of Christ:—Go ye therefore, teach all nations, teaching them to observe all things whatsoever I have commanded you. [Matt. xxviii, 19-20]. Now this commission invests the duty of teaching

all the doctrines of faith and all the principles of morality. Whatever regards the nature and attributes and moral government of God, as well as whatever concerns the conscience of man in his individual capacity, as well as in his numerous social relations, all this is contained in the divine commission. Now these subjects necessarily imply a direct or indirect connection with the various departments of human knowledge, and therefore the exercise of the divine commission must embrace the direction and control of every system of education designed for the children of the Church, lest in any particular department of human knowledge they should be infected with errors or opinions at variance with their faith. So that the divine commission given to the Church implies a positive duty to teach all divine truth; and the correlative duty or right to prevent the teaching and oppose the propagation of every error opposed to God's revelation. This right of inspection and control of Catholic education belongs pre-eminently to the Episcopal body, under the guidance of the Holy See, according to the words of the Apostle:—Take heed to yourselves and the whole flock where in the Holy Ghost hath placed you bishops to rule the Church of God, which He hath purchased with his own blood. [Acts xx., 28]. The Church, then, cannot abdicate her rights or abandon her duties in connection with the question of education, nor can she approve of any educational system that shuts her out from the school house and excludes her influence, her protection and guidance. She may, in certain circumstances, be compelled to tolerate systems not in harmony with her ideals, but this she does to avoid worse evils and under the stress of necessity. This is, in brief, the Catholic position on this important question of education.

SOME OF THE ERRORS OF THE DAY. Errors cognate to those on education have been very much in vogue of late, and they are to the effect that public men, whether politicians, journalists, professional men, etc., are not bound in their public or professional character by the law of God and of conscience, and are not therefore amenable to any control on moral grounds. So that it would be an invasion of their civil rights if, in the exercise of their sacred office, the pastors of souls should pronounce on the lawfulness of their acts in their moral aspects, or should venture to correct or censure them if necessary, as in conflict with Christian duty or the rights of religion—that civil and religious liberty implies complete exemption from all moral obligation or control in the sphere of their public conduct and action.

THESE ARE DANGEROUS ERRORS AND STRIKE at the basis of public morality. They are in direct opposition to the teachings of the Catholic Church. Leo XIII. has declared, in his encyclical Immortale Dei:—The true mistress of virtue and guardian of morals is the Church of Christ: to exclude her influence from the business of life, from legislation, from the teaching of youth, from domestic society, is a great and pernicious error. Real freedom, he affirms is exercised in the pursuit of what is true and just; absolute freedom of thought and action untrammelled by the laws of morality is not liberty, but licence. In hearily accepting the teachings and obeying the directions contained in this noble encyclical we are not only acting as becometh good and loyal Catholics, but we are trusting to a heavenly directed guidance that has never yet failed the children of the Church amid the greatest doubts and perplexities, and in the darkest times.

CARDINAL NEWMAN has made use of words that have a pertinent and instructive application here:—

I have one resting point, just one, one plea which serves me in the stead of all direct argument whatever, which encourages me against fear, to which I shall ever come round, when I hear the question of the practicable and expedient brought into discussion. After all Peter has spoken. Peter is no recluse, no abstracted student, no dreamer about the past, no doctor upon the dead and gone, no projector of the visionary. Peter for eighteen hundred years has lived in the world; he has seen all fortunes; he has encountered all adversaries; he has shaped himself for all emergencies. If ever there was a power on earth who had an eye for the times, who has confined himself to the practicable, and has been happy in his anticipations; whose words have been deeds, and whose commands prophecies; such is he in the history of ages who sits on from generation to generation in the chair of the apostles as the Vicar of Christ and the doctor of His Church. What Augustus had in the material order, that, and much more, has Peter in the spiritual. Peter has spoken by Pius (by Leo now), and when was Peter ever unequal to the occasion? When has he not risen with the crisis? What dangers have ever daunted him? What sophistry fooled him? What uncertainties misled him? When did ever any power go to war with Peter, material or moral, civilized or savage, and got the better? When did the whole world ever band together against him solitary and not find him too many for them? These are not the words of rhetoric, but of history. All who take part with Peter are on the winning side. The apostle says, not in order to uneasy, for he has inherited that word which is with power. From the first he has looked through the wide world, of which he has the burden; and, according to the

need of the day, and the inspirations of his Lord, he has set himself now to one thing, now to another, but to all in reason, and to nothing in vain."

A MESSAGE OF PEACE. This masterful encyclical has been justly described as "a message of peace to Canada." It is an appeal to the sense of justice of our people to restore to the aggrieved minority of Manitoba the educational rights of which they have been despoiled; it is a call on all fair-minded citizens to right the wrong that has been thus inflicted, and in this way to restore the reign of peace and good-will amongst us. If it is true that justice exalteth a nation, it must be equally true that injustice lowers and dishonours it. When, in the human body a member is hurt or injured, the whole body feels the pain and the shock; and so it is in the body politic. When any member of it suffers injustice or wrong, the whole body must be pained and disturbed, irritation, discontent and heart-burnings will exist where security, peace, and good-will should hold sway. As good citizens, anxious for the peace and happiness of our country, eager to promote its welfare and greatness, and to see all its sons labouring together in peace and good-will to build up a prosperous and successful State, we earnestly hope and pray that this message of peace, this plea for justice and right, coming to Canada from the great Head of Christendom, will find a generous and noble response in all hearts, and will result in securing substantial justice to the aggrieved Catholics of Manitoba.

IN THIS CONNECTION we unreservedly endorse the following words of the pastoral letter of Archbishop Begin, read on Sunday last in the Mother Church of Canada; and we may add that we are in entire accord with that whole pronouncement:—

We wish it to be clearly understood that in this school question, as well as in all questions which concern religion and conscience, we and all our venerable colleagues, for we know their thoughts and feelings, are above all political parties, and do not wish to ally ourselves with any one of them: what we want is not the success of a political party, but the triumph of a holy cause. May we no hope that all who love their fellow-men, all who love justice and liberty, will help us to win it? Shall it be said that in this splendid Dominion of Canada the poor minority of a sister province shall still remain long deprived of rights of which the assured and tranquil enjoyment was guaranteed by every title, and which have been snatched away by force? The minority is weak; is that a reason why its members must be left to suffer under oppression, or a reason for refusing to rally to their defence? No, no; every man engaged in politics has a serious responsibility in this matter, and we hope he will realize it. Let bygones be bygones; what we look for is the hour of full and complete atonement for the wrong that has been inflicted; that hour can be brought nearer by the generous and sympathetic and united efforts of all whose hearts beat warmly for a noble cause. Let our public men, therefore, assemble together, and in their wisdom and patriotism employ the means likely to put an end to the tension and suffering in which we are; they know what means are authorized by the constitution. Whether the remedy comes to us from the Winnipeg Government, by the reparation of the injustice that has been committed; or from the Government of the Dominion, by an effective and pertinent law, such as we had before asked for; or even, if it were possible, from the Imperial Government, our hearts will be gladdened, and the heart of the Sovereign Pontiff, we know, will be comforted.

THE PRINCIPLE OF PEACE. In this way a solid and enduring peace will be secured to our country, a peace resting on the eternal principles of justice, right, and truth, and which, like the sun, will shine with blessed impartiality on all classes of our fellow-citizens. In this hope and assurance we publish and promulgate the Holy Father's encyclical letter, and we are confident that its teachings and directions will be received with the filial respect, docile obedience, and hearty loyalty of our faithful people. This pastoral letter, together with the Papal encyclical, shall be read in all the churches of the archdiocese of Toronto and the diocese of Hamilton and London as soon after its reception as it will be convenient for the clergy to do so. May the peace and blessing of Almighty God descend upon you and abide with you always.

JOHN WALSH, Archbishop of Toronto. THOMAS JOSEPH DOWLING, Bishop of Hamilton. DENIS O'CONNOR, Bishop of London. Toronto, Octave of the Epiphany, 1898.

Cinderella was the favorite subject for Christmas pantomime in London this year as it was last; the number of plots a British audience will stand being limited. In twenty-eight theatres Cinderellas, four each Robinson Crusoe and Dick Whittington, two each Aladdin, Red Riding Hood and Babes in the Wood, the others being Beauty and the Beast, Jack and the Beanstalk, Forty Thieves, Sindbad, Yellow Dwarf and Will o' the Wisp. In 1898 94 Aladdin headed the list; in 1894 5 Babes in the Wood, and in 1895 6 Dick Whittington.

OUR IRISH LETTER.

The Inaugural Ceremonies of the Lord Mayor.

Financial Grievances Discussion—Catholic University Question Organization—Centenary Celebration Events—Distress Throughout the Country.

DUBLIN, Jan. 10. The inauguration of the Lord Mayor took place on Saturday last, and was carried out under the happiest auspices. The jealous opposition to the success of the grand demonstration made in the columns of the Unionist press received an enthusiastic reproof which has made them the laughing stock of Dublin. The crowds of citizens of all classes who welcomed him to the Mansion House formed a demonstration never witnessed before in the annals of the city. It was a convincing proof that they possessed in their Chief Magistrate who, while having full regard to the dignity of his office, will not forget that his chief title to the respect and esteem of his fellow citizens of all sections will be in his ready expressed determination to be just as well as generous and never to swerve from the battle for the independence of his native country.

IRISH FINANCIAL GRIEVANCES. The work which the Irish Financial Reform League has mapped out for itself is progressing bravely. Letters with contributions to further the end in view are pouring in from all parts of the country. The following letter was received yesterday by the Right Hon. Mr. Fallon, our Lord Mayor, and it speaks for itself:—

At a meeting of the Cork Committee held to-day under the chairmanship of the Earl of Bandon, I was directed to send you the enclosed cheque for £25 as a first contribution towards the funds of the All Ireland Committee.

I was also requested to inform you that when a similar sum had been contributed to the All Ireland Committee by the other Irish counties, the Cork Committee will increase the contribution to £100.

From the readiness with which the people of this county took up the Irish Financial Reform League, our Committee believe that it would be equally well supported all over Ireland if a well directed system of general organization be undertaken by the Central Committee.

There may be meetings held here and there throughout the country, as they are at present; but there will be a practical benefit from them unless all cooperate.

The work before the All Ireland Committee is great and difficult.

Without the united support of the whole country nothing can be accomplished. That support can only be obtained by organization, and our Committee trust that it will be commenced with the New Year.

THE CATHOLIC UNIVERSITY QUESTION.

This most important question is fast arousing the attention of the whole country. On Monday last there was an enthusiastic meeting of the organizing committee at B. East. There were present Mr. Peter McAuley, J.L.D., solicitor; J.P.; Dr. P. R. O'Connell, J.P.; Dr. Daniel McDonnell, M.A.; Dr. J. B. Moore, Messrs. Jas. Kerr, B.L.; John Hollywood, J.P.; Gerald McCann, J.P.; Michael Swifts, P. McGinn, B.A., solicitor; P. Laverty, L.L.B., solicitor; and Messrs. John Burke, J.P.; G. M. Langan, L.L.D., solicitor; J. O'Gorman and T. J. Campbell, M.A., L.L.B., hon. secretaries. It was resolved to memorialize all the members of the Imperial Parliament for Ulster, and also all the prominent gentlemen of the north, to ask them to use their best efforts to secure an equitable settlement of the University question. There was also a meeting at B. East on Saturday, and one at Clara, where resolutions were passed pressing on the Government the necessity of taking immediate steps to satisfy the just demand of Catholic Ireland for a Catholic University. At the Clara meeting, Mr. Ryan set forth the grievances of the Catholic youth anxious for higher education as follows: He said that when the primary schools programme and the Intermediate Grades had been passed through, the Catholic young man had one of two courses open—he must either go to Trinity, or to one of the Godless Queen's Colleges. Seven eighths of the youth of Ireland were Catholics, and yet they had only the Catholic University of Dublin, which was not endowed by the Government, and was handicapped in other respects. The object of all Catholics should be to have their children placed on an equal footing with the Protestant youth. It was not owing to superior genius, but owing to the absence of a Catholic University that the Protestants monopolise all the positions of importance and emolument in the country.

'98 Honored in Dublin. There was a grand '98 celebration in Dublin last week. It took the form of a torchlight procession. It formed in Beresford Place, the marching party

lining up there and upon Eden quay at 10.30 o'clock. The route was along Eden quay through O'Connell street, Great Britain street, Little Britain street, Green street, North King street, Church street, Cornmarket, High street, Christchurch place, Lord Edward street, Dame's street, and into College Green, where the procession dispersed. Along the route several windows were illuminated, notably so in Britain street. Extra drafts of police were placed on duty at different places along the route, but their work was merely nominal, as, notwithstanding the great crowds on the streets, nothing of an unpleasant nature occurred all through, the crowds being most orderly.

Wexford to New York. At a recent meeting of the Wexford '98 Association it was resolved to send the following communication to the New York Centenary Association. It says: We send you herewith full particulars of the objects and principles of our association, and which we trust shall meet with your approval. Our members are anxious to be in a position to greet our exiled brethren in a manner worthy of the occasion, and with that view they request us to ask of you some particulars of your programme; upon you intend to land in Ireland and of what duration your stay is likely to be. It is possible to estimate how many of you are likely to visit Wexford, and any other details you may think necessary to furnish us with. We need hardly assure you that any information or assistance we can give shall be cheerfully given, and we shall at all times be only too happy to answer inquiries of yours, as to the association, location of scenes of the struggle, or otherwise. We are having the difficult historical side of our story, and our strict propriety marked out, and are striving to get together all Irish that can be had of the association. Our association is a strictly non-partisan affair, all classes of the population being anxious to have the Centenary as great a success as possible, and to show that Wexford has not forgotten the memory of '98.

THE DISTRESS IN THE COUNTRY. Meetings all through the country are being held with a view of trying to alleviate the prevailing distress. On every side reports come in of starvation and extreme distress being unable to establish relief works. At a meeting in Manonagh, north Leitrim, Rev. Father Deane proposed resolutions calling on the Government to grant money to carry out such relief works in the congested districts of the country. Mr. Hubert Gilmore, Conservative, said the Government should do something. They should have a resolution to call on the Government to give back some of the millions stolen from the country in the past. They knew the state of the country, and they could not close their eyes to the fact that the people were going from bad to worse. In Scotland, where he had been last week, Irish cattle were sold at 20s. per cow, while Scotch went at 25s. and American still more. The Irish had been doing his best to show he was badly treated in his own country, but the (tenant) were doing nothing to show they were badly treated. He did not know how the people could take the seed when they did not know at what price they could get it. The landlords had taken all from Ireland was taking from it every year, every penny of which never was spent in the country, and they should at least help the people to get something liberal from the Government. The following resolution was unanimously adopted.

1. That, while recognizing the kind intention of the Government in offering a loan for seed money, we feel from our experience of past loans that such a mode of supply is not beneficial, as the abnormal cost in the first instance, and expense of distribution and legal expense in their collection, served only to cripple the limited resources of the recipients.

2. That we respectfully ask the Government to place funds in the hands of the Congested Districts Board for the purpose of small loans repayable in twelve or fifteen years, for the execution of reproductive works on the several farms of the district, notably for drainage and that the execution of these works in the months of January and February would provide the small farmers with funds for the purchase of an adequate supply of proper seed.

3. That we earnestly call upon the Government in this exceptional season to use their best efforts to provide employment for our people, to enable them to tide over the privations entailed by the late disastrous harvest, and that improvements effected upon their respective farms are preferable to any system of public works.

4. That the meeting feels bound to express its strong disapproval of the action of the landlords of the district in exacting the full rent from their hard-worked, sorely afflicted tenants, and that such indifference to the losses of the tenants is not only reprehensible in itself, but is sowing the seeds of distrust and ill feeling, which may in the end culminate in exasperation.

The general impression that women have only recently been employed in business houses, says the N. Y. Times, is not correct. Miss Emeline E. Woodbury, who has just died, was for nearly fifty years the bookkeeper in a Boston business house, and she succeeded another woman who had held the same place.

NEW YORK LETTER.

Mr. John E. Redmond Tells the Story of '98.

An Appeal to Irish Americans to Vigorously Celebrate the Centenary—Name of the Cause Which Led to the Insurrection—A Letter to the "Man" Regarding His Mission—His Hopes for a United Party.

New York, January 15.—Mr. Redmond met with a hearty Irish reception when he appeared recently in the Broadway Theatre, to tell the story of '98. The mystic figures '98 are magnetic enough to draw to an overflow, in the largest halls or squares of greater New York or any of the cities or towns of the continent. Touch the button, with that magic number upon it, and thousands of true-hearted Irishmen will come forward to "do the rest," in any American or Canadian community. It may be confidently anticipated that the spirit and unanimity which marked this meeting will characterize every assemblage Mr. Redmond may have the opportunity of addressing during a stay which must necessarily be short, as he wishes to be present at the opening of Parliament on the 17th.

The '98, it is now said, is comparatively easy, and it may be said, the way has been paved for a successful celebration by a patriotic and virulent press and by the eloquent tongue of many gifted Irishmen who have had no opportunity of imparting upon their fellow countrymen the story of the hour, and Mr. Redmond will find that the soil has been thus well prepared for the seed he came to sow. To tell of his country's history in the closing years of the last century, to bring up the scenes of those bitter days, is not a pleasant, even if an easy task, but it is one that falls to Mr. Redmond whom the people have chosen to represent in the councils of the nation, as one of those they have sent to Westminster to assert and maintain the rights and privileges of the country and, amongst other things, to instruct and guide the people in all matters which their past history should affect present policy.

Mr. Redmond has shown himself equal to the occasion and his opening effort was eminently successful in raising the enthusiasm of his hearers and fully appropriating them with the duty of carrying their loyalty into the celebration of the centenary of 1798—better known as '98.

The chair was filled by Mr. Robert Pepple, Esq., and nephew of Robert Emmet, a circumstance which was exceptionally appropriate and duly appreciated by the speakers of the evening and his audience.

Mr. Redmond was accorded an ovation on rising to introduce the orator of the evening, said:—We have come here tonight to listen to the story of '98 told by a man who needs no introduction to an audience composed, as this is, of Irish men and women and sympathizers with the cause of Ireland. Who can better tell us the story of Ireland's great fight for liberty? He then formally introduced the lecturer.

Mr. Redmond's Lecture. When Mr. Redmond arose he was greeted with a storm of applause. His opening remarks were a tribute to the memory of Charles A. Dana, who occupied the chair at the meeting he addressed a year ago, and who had since passed away, to the regret of all who knew him, whether personally or by reputation. With but little further preface he addressed himself to his subject in earnest, vigorous style, clothing his facts in eloquent language and investing them with a degree of interest that riveted the attention of all. He told how the Americans' valiant and successful struggle for liberty first inspired the Irish revolutionists of the last century, and spoke of the emotion and pride with which Irishmen of all creeds could recall the chivalrous devotion with which their forefathers—Catholic and Protestant alike—had sacrificed their blood for the liberties of their country. There was much misconception, he contended, in respect to the character of the uprising, and many were under the impression that it was confined to the Catholics of the land, and was simply and solely a Popish rising, whereas the historian, Madden, is authority for the fact that of those who paid the martyr's penalty in Ireland's cause in '98, no less than 106 were Protestants, as against 56 Catholics.

The speaker then went into an elaborate justification of the rebellion, which, he claimed, would have succeeded if it had not been for the unhappy failure of General Hoche to bring his 63 ships and 5,000 men into Bantry Bay—to the fierce hurricane which arose and drove these ships to sea, more than to any incident of the rebellion, is due to the fact that Ireland is still in chains and bondage. He told how the second French fleet landed at Killala Bay, and how they forced the English troops to fly at Castlesbar were facts that Mr. Redmond put before his audience in graphic style, introducing a comic side to the battle when he stated that the wild rush of the English from the battle field was described as the "Races of Castlesbar." Though none concluded on fifth page.