

The Catholic Register.

PUBLISHED EVERY THURSDAY  
CATHOLIC REGISTER, 214 and 216, W. G. ST. TORONTO.  
Subscription Rates: \$2.00 per annum in advance.

Advertisements: 10 cents per line per week.  
When changing address, the name of the Post Office should be given.

Calendar for the Week.  
Official.  
St. John's Church, Toronto.

To the clergy of the archdiocese of Toronto.

Reverend and Dear Father:—We desire that the usual collection for ecclesiastical education shall be taken up this year in all the churches and chapels of this archdiocese, during the approaching month of October. It is particularly requested that it be taken up in the city churches on the 2nd or 3rd Sunday of the month, so that it may not interfere too closely with the November collection for the Orphans. You will please urge on the faithful the duty that is especially incumbent on them this year of being more than ordinarily generous in their contributions. 1st. Because there was no collection made for the purpose last year. 2nd. Because we have to educate a larger number of students this year than in past years, there being in various ecclesiastical colleges 15 Theologians and 8 Philosophers, in all 23, and finally owing to the great number of deaths amongst our clergy, more than twenty of them having died within the last eight years. The want of priests is becoming greater and more urgent day by day, in spite of the continuous efforts we have been making to keep up the supply. In this sad and distressing condition of things we earnestly hope and pray that our zealous clergy and faithful people will to their utmost to assist us by a generous collection, and in this way to enable us to educate a sufficient number of ecclesiastics to fill up the depleted ranks of our clergy.

Believe us yours faithfully in Christ,  
JOHN WALSH,  
Archbishop of Toronto.

By order of His Grace the Archbishop,  
28th Sept., 1897.

Sam Hughes, of Lindsay, on behalf of Canada, has ordered a regiment for service in the present Indian campaign, and the "military editor" of Mr. Astor's London paper has accepted the offer. Mr. Hughes will march his regiment to Bombay just as soon as the ice is hard on the Red Sea.

We intend to publish next week a description of Klondike gold discoveries by Mr. Edward M. Telford, who went north on the hospital staff of Inspector Constantine's force and spent the past two years in the Yukon region. Mr. Telford's account will dispose of large heaps of nonsense turned over upon the public by gold boomers.

The Christian Guardian finds it necessary to pay The Register a fine of "double measure" for its remarks on the fresh outbreak of Sabbatarianism. Our contemporary essays to demonstrate by parallel columns certain discrepancies between our representation and its own understanding of Principal Caven's views. The experiment is not satisfactory. By placing certain excerpts from our editorial opposite certain extracts from Principal Caven's address a divergence is made noticeable, even apparent. But a different set of statements for comparison, drawn from the same source, would have made our statement of Dr. Caven's position as fair as the scales of justice. The evidence of parallel columns comes to nothing when managed on a discriminating plan.

The object of The Guardian is to draw the attention of the Lord's Day Alliance to our view in a Sunday delivery of letters. It calls our attention to the position on the Sabbath question of the Trades and Labor Congress. The members of the Congress are entitled to influence public opinion according to their lights. But neither they nor the Lord's Day Alliance can make the Sabbath of what old Crab would call "a breed of reasoners."

Sir Walter Foster's reception in Toronto on Tuesday evening was a creditable one. The party of the national union, which was the object of the visit, was well represented. The reception was a success, and the party was well entertained. The reception was a success, and the party was well entertained.

The Irish Clergy and Political Disensions.

Very suddenly the cable correspondents have made the announcement that British party politics appear to have again reached the turning point, the country having quite enough of Tory Unionism for the present. Hon. Edward Blake, although very guardedly, stated at the dinner given by Mr. Hugh Ryan the other evening that a change of parties might take place any day, British constituencies being quick to change front.

With the return of a Liberal government the country, having had an extra decade of education for Home Rule, may be expected to approach this great question in an improved state of mind. But, under the most favorable imaginable circumstances, it is essential that the Irish party be compact and strong, as in Gladstone's "Home Rule year." And it is also essential that the Irish people abroad stand as of yore to support the good cause. The talk about Irish disensions has been overdone. The opportunity will knit the Irish party together, as opportunity knits all parties. More important than anything else, the Irish people are solid.

Edward Blake Appeals to the Friends of Home Rule.

Hon. Edward Blake writes to The Globe:—Will you allow me to trespass on your columns, always sympathetic with our cause, by a brief appeal to Canadian friends of Home Rule for Ireland? The interests of that cause demand a full attendance and an active campaign next session, which will be an Irish session, involving the great questions of county government and Imperial taxation. These and other matters will bring and keep Ireland to the front; and must, whether in our immediate efforts we succeed or fail, promote our capital object, the constitutional control by the Irish people of their local affairs.

The great Race Convention, proposed by a most distinguished Irish Canadian and attended by many of the best men with a view to the betterment of the race, is a noble and patriotic project. The convention is a noble and patriotic project, and is a noble and patriotic project.

The Reason Why.

In The New York Journal of the 18th ult. we find the following paragraph of a telegraphic despatch, from St. Vincent de Paul:—The convicts have another grievance to-night. At noon Deputy Warden McCarthy, who quelled the revolt of 1880, was suspended on the plea of old age. He was the only man under the existing prison government who is at present qualified to deal with the trouble, but the acting warden did not like him and he was deposed. He was much respected by the prisoners, though feared. He was very just to them, and when the news of his suspension became known the row became worse and his name was cheered several times.

Here is the reason plainly told for Mr. McCarthy's removal. It corroborates what was stated by our own well-informed correspondent, last week. The more recommendation of the acting warden, unsupported by that of the inspector of penitentiaries, would not have availed with the Minister of Justice to induce him to decide upon the retirement of the deputy. It is manifest, therefore, that Mr. Douglas Stewart and Mr. George L. Foster played into each other's hands in their little game against Mr. McCarthy. What chance has sterling worth, competency and fidelity to duty against such a combination, such unfair odds?

The Irish Party and the Famine.

Efforts put forward by the authorities of Dublin Castle, and publicly endorsed by the Lord Lieutenant, to minimize the severity and extent of the distress in Ireland owing to the failure of the potato crop, must produce a result very different from the calculations of their authors. John Dillon and T. M. Harrington have drawn up the following requisition to the Government, which is to be signed by all the Irish members:—

"We, the undersigned members of the House of Commons, representing Irish constituencies, are advised that, owing to the almost complete failure of the potato crop throughout the western half of Ireland, and the increasing price of other provisions, the small farmers and laborers of immense districts in the country will, in the coming winter, be visited with distress, which will inevitably culminate in famine, if not met by prompt and effective measures of relief to be taken without delay."

The Government is only too heartily disposed to overlook the emergency in Ireland. Mr. Gerald Balfour has now undertaken a limited personal tour of visitation himself, and this is the first sign of abandonment of the original policy of masterly inactivity.

League of the Cross.

The second open meeting of St. Mary's branch of the League of the Cross was held on Tuesday evening, Sept. 28th, in their hall, Farley ave., President Lowe in the chair. Messrs. McNulty, Moray, Murphy and McGarry furnished the entertainment, which was of a very pleasing character, comprising songs, comic and sentimental and an excellent stump speech from Brother McNulty. The special feature of the meeting was a lecture by Rev. Father Minahan, chaplain of St. Peter's Branch, who lately returned from a trip to the old country. He chose as his subject patriotism, and in a very forcible manner described a part of his trip from Montreal to Quebec. In a realistic manner he pictured the beauties of our fair Canada in that region; the magnitude of the St. Lawrence, the pretty French-Canadian villages, with their beautiful stone churches in their midst, which are seen along its banks; the fine Catholic city of Montreal, its miles of warehouses, its magnificent churches, and the splendid appearance the city presents to the visitor approaching on board ship; and the Catholicity of the inhabitants of the eastern province. He told them to build up a great country in Canada, which is second to none in the world, and advised them to be temperate men and good citizens. At the close a hearty and unanimous vote of thanks was tendered by the meeting who, by their order and close attention, showed the interest taken by them in the lecture. Among the clergy present, besides the lecturer, were Rev. Fathers Dollard and McQuinn.

J. Whelan, Cor. Secy.

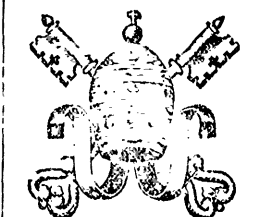
C. O. F.

The following resolution was passed at last regular meeting of St. Joseph Court, No. 370, Catholic Order of Foresters. Whereas this court has learned with regret the death of Mrs. B. McAuliffe, wife of our esteemed Brother Daniel McAuliffe. Resolved that the members of this court extend to the bereaved husband and children in this their sad affliction in one whose loss will be keenly felt not alone by them but by all who know her, as a faithful and loving wife, a fond mother and sincere and practical in her religious duties.

Be it further resolved that a copy of this resolution be spread upon the minute book of our court, one sent to the sorrowing husband and copies sent to The Catholic Register and Catholic Record for publication. Wm. H. O'Reilly, D. R. M. J. Cannon, H. McGowan, Committee.

St. Patrick's School.

Honor Roll for September. Form IV, Excellent—Patrick Flanagan, James Gonnello, Nando Schreiner, John McDaniels, Arthur Walsh, Martin Dumbley, George O'Donoghue, Charles Levery, Joseph Adamson. Good—Frederick Hanna, William Tobin, Francis Dillon. Form III, Excellent—Edward Moehan, Eugene Osgrove, James O'Hearn, Emile Smith. Good—George Gionna, John Dalton, James Tobin, Leo Coffey, Charles Smith. Form II, Excellent—Henry O'Donoghue, John O'Neill, William Russell, Joseph O'Toole, Gratian Gibbin, Patrick Walsh. Good—Joseph Tobin, John Orotty, Joseph Gilmore, Martin Russell, John Mohan, Edward Halloran, Francis Boehler, Joseph Kenny.



ENCYCLICAL LETTER OF LEO XIII., BY DIVINE PROVIDENCE, POPE, THE ROSARY OF MARY.

To Our Venerable Brethren the Patriarchs, Primate, Archbishops, Bishops and Other Local Ordinaries in Peace and Communion with the Apostolic See. Venerable Brethren—Health and the Apostolic Benediction.

Of what importance it is to the public welfare and that of individuals that the cultus of the most august Virgin Mary should be earnestly cherished and daily promoted with more earnest zeal every one will readily understand who considers the exalted point of dignity and glory on which God placed her. From eternity He had predestined her to be the Mother of the Word Incarnate, and therefore amongst all the fairest things in the threefold order of nature, grace, and glory, He so marked her out that the Church rightly applies to her the words: "I came out of the mouth of Most High, the first born before all creatures" (Eccl. xxiv, 5). When then the course of ages began, and our first parents had fallen into sin, and their posterity had been afflicted with that stain, she was given as a pledge for the restoration of peace and salvation. Nor did the only-begotten Son of God pay His most holy Mother doubtful wages of honour. For during His private life He availed of her service in the two first miracles He performed—one in the order of graces when at Mary's salutation the infant leaped in the womb of Elizabeth, thenceforth in the order of nature when at the marriage of Cana He changed the water into wine. And when He came to the close of His public life, when establishing the New Testament and signing it with His Divine blood He committed her to His beloved Apostle in those sweet words: "Behold thy mother" (John xix, 27). Now we, who although unworthy represent on earth the office and person of Jesus Christ, the Son of God, will never while life lasts cease to celebrate the praises of so great a mother. And since, owing to our advanced age, our days are drawing to an end, we cannot fail to repeat to all our children in Jesus Christ His last words which He left to us as a testament whilst He was hanging from the cross: "Behold thy mother." And happy would we feel in faithful life if our recommendations produced this fruit—that each of the faithful should regard nothing dearer and have nothing more at heart than devotion to Mary, and that of every one of them could be used the words which St. John wrote of himself: "The disciple took her to his own" (ib). On the approach, then, of the month of October, we do not leave you, venerable brethren, without a letter of ours, again recommending to all Catholics as earnestly as we can, the practice of the Rosary for their own benefit and that of the afflicted Church. This practice has, indeed, by Divine Providence wonderfully grown towards the end of the present century, so that the languishing piety of the faithful has been invigorated, as is attested by the magnificent temples and sanctuaries famous for the cultus of the Blessed Mother of God. After having dedicated to this Divine Mother the month of May with its flowers, let us all by a special act of piety consecrate to her October, the month of fruits. For it is fitting that both months of the year should be consecrated to her who says of herself: "My flowers are the fruit of honor and riches" (Eccl. xxiv, 23).

Association and intercommunion to which men are naturally drawn were never, perhaps, at any time closer than they are now. With this assuredly no one could find fault: it is not that this most noble natural tendency is frequently directed to bad purposes, wicked men who belong to societies of various kinds conspiring together "against the Lord and against His Christ" (Ps. lii, 2). Still we can see—and the sight is undoubtedly a most pleasant one—how even amongst Catholics pious associations are increasing every day; how solidly they are established; and how, in a common life, as it were, they are all so united and bound by the bond of Christian love that they appear to be, and can truly be called, brothers. And, indeed, if the charity of Christ be taken away no one can boast of the name of brother or brotherly society, as Tertullian vigorously argued in these words: "We are your brothers by right of nature,

our common mother, although you are scarcely men, because bad brothers." How much more properly are they called and considered brothers who recognize God for their common Father, who are united with the same spirit of love, who, although in different degrees, are united by the same truth. Marked, then, are the months in which Catholics are wont to unite in these pious societies, such as circles, rural banks, literary societies, societies for looking after the young, and various other associations and brotherhoods founded for most excellent objects. Assuredly all these societies, although they may appear to be new in name, in form, or in the special and particular work in which they are engaged, are in reality most ancient. For it is certain that traces of such societies are to be met with from the commencement of Christianity. Later on, confirmed by laws of their own, marked out by particular devices, favoured with privileges, employed in connection with Divine worship in the churches, or destined for spiritual and temporal works of mercy, they were called by different names, according to the times, and they continued to increase so largely that, in Italy especially, there was not a State, a city, or scarcely a parish which had not some—few or many.

Amongst these associations we do not hesitate to give an eminent place to the confraternity of the Holy Rosary. For if we consider its origin, it is most ancient, having been, as it is said, founded by the patriarch St. Dominic himself; and if we consider its privileges, it has been enriched with a large number by the munificence of our predecessors. The form and, as it were, the soul of this society is the Rosary of Mary, of the value of which we have spoken at length on other occasions. Now the force and efficacy of the Rosary, regarded in connection with the solidarity to which it gives its name, are evidently greatly increased. And in truth everyone is aware how great is the need we all have of prayer, not that the Divine decrees can be changed, but as St. Gregory says, "that man by petitioning God from all eternity has destined to give them." (Dialog. i., c. 8.) And St. Augustine says that "no who knows how to pray well knows how to live well" (In Ps. cxviii). But prayers acquire efficacy in securing heavenly aid, especially when they are poured forth by many publicly, constantly, and with common accord so as to form a single chorus of people in prayer, such as that specified in the acts of the apostles where Christ's disciples awaiting the promised Holy Spirit are said to have been "persevering with one mind in prayer" (Acts i., 14).

Obituary.

Her many friends in St. Michael's parish, and in other parts of the city, were grieved to hear of the death of Mrs. Deacon, who was called away a few days ago in the bloom of her widowhood. Mrs. Deacon was daughter of Mrs. McCarron, corner of Queen and Victoria streets; and the attendance at the funeral (one of the largest seen in Toronto) testified to the respect in which she and her family were held. Much sympathy is felt for the relatives in their bereavement. May the departed soul rest in peace.

It is with very sincere sorrow we announce the death of Mr. Margaret Hart, wife of Sergeant L. Hart, and member of Rev. William Hart, of Blantyre Industrial School, Toronto. At the hour of going to press we are unable to make more than this brief announcement; but in our issue of next week a more extended obituary notice of the deceased will appear.

Donation to St. Michael's Hospital.

Mr. William Elliott, a retired merchant, 370 Victoria street, has just donated the sum of \$250, to St. Michael's Hospital. This generosity is the more noticeable because of the fact of Mr. Elliott being a Protestant. Although the Hospital is entirely non-sectarian it is a pleasant thing to see that it appeals to the benevolence of the charitable without distinction of religion.

Clerical Changes in Toronto Archdiocese.

The Archbishop of Toronto has made the following changes among the clergy of the Archdiocese: Father Moyns, Slaynor is transferred to Oullin; Rev. Father Duffy is appointed parish priest of Slaynor; Rev. P. Whitney, of Caledon, is appointed parish priest of Uptegrove; Rev. J. Kiernan, who was lately curate to Rev. Father Kiloulon of Adelaide, is appointed parish priest of Caledon.

Obituary.

An old citizen passed away on Sunday morning in the person of Mr. John Dolan, Dundas street. He was a familiar figure in the congregation of St. Helen's, from which parish church the funeral took place on Tuesday morning to St. Michael's Cemetery. R. I. P.

Knights of St. John.

St. Helen's commandery Knights of St. John will attend St. Helen's Church on Sunday next at 10.30, when they will be accompanied by all the other city commanderies, uniformed and non-uniformed.