

BISHOP FABRE SPEAKS.

And Discountenances the Agitation in His Province.

In his mandament, which was read in all the Catholic churches in the city yesterday, denouncing the Riel agitation, Bishop Fabre takes occasion to publish the Pope's encyclical letter, in which it is enjoined upon all Catholics to live in brotherly love with other religions and to uphold the law of the land. The bishop says there never was a time when union between the priests and the people was so necessary as at the present. He laments the action of some young people in having indulged in demonstrations which brought no good to either church or country. He deprecated the action of certain newspapers, calling themselves Catholic, which had endeavored to use religion to spread revolutionary ideas and concluded by saying: "The past must be buried. If injustice has been done, whoever the guilty parties may be, all must now be repaired by reciprocal charity, and all must be redeemed by a common effort of deference to the word of the Holy See. By this means Catholics will obtain a double advantage—that of aiding the Church to preserve and propagate Christian doctrines, and that of rendering signal service to society, whose salvation is not only compromised by bad doctrines, but also by bad passions."

Discussing The Irish Situation

BROOKLYN, Dec. 30. — Another large meeting was held last night. One speaker said: "The intercourse of the Irish people with the English has broken down the barriers of prejudice and made possible a far better understanding of each other's rights. The establishment of home rule will be the establishment of a republican form of government in Great Britain. I fully believe there is an understanding between Parnell, David and Gladstone, and that when the day comes there will be seen in Dublin a monument to Gladstone."

French Presidential Election

PARIS, Dec. 29 — Premier Brisson declines to compete for the presidency. He urges the Republicans to vote solidly for M. Grevy, and to give him the greatest possible authority to overpower the right.

PARIS, Dec. 30. — M. Francois Jules P. Grevy was re-elected president of the French Republic to-day on a joint vote of the Senate and Chamber of Deputies, acting as a national assembly. The balloting was carried on amid great excitement. Only five members of the right cast ballots for M. Grevy whose total majority was 125.

In Emmet's Epitaph About to be Written

The London News says: "An Irish Parliament, strictly limited to legislation on purely Irish questions, and to legislation on them in conformity with the fundamental principles on which the policy of the United Kingdom is based, would, in our belief, be the beginning of pacification, and is the essential condition of it." This sentence in the organ of the Liberal party shows how completely Gladstone's action has changed the aspect of the Irish question and is in itself sufficient refutation of the doubts it professes on the subject. The standard (Tory) has a passage of the same meaning. "Gladstone," it says "has done more for home rule in a week than Parnell and his agents have done through years of toil."

—Hugh C. Childers, Chancellor of the Exchequer in Mr. Gladstone's administration, speaking to day on the subject of Irish home rule, said that his view on the question had undergone no change. He thought that if home rule were granted to Ireland a rigid line should be drawn between strictly Imperial matters, which the Imperial Parliament alone should deal with, and measures relating to the ordinary administration of justice, internal trade, railways public works, education and the relief of the poor, all of which questions could be better dealt with by a local Government. Mr. Childers said he was generally disposed to meet in a generous spirit the request of Ireland for local self-government. He thought Parliament might require even, in the regulation of purely Irish matters, the maintenance of religious liberty and the strict observance of contracts and that the rights of property should be as much protected as under the United States constitution from infringement by the individual states.

Praying Towards the East

The custom prevailed very generally with the Christians of early days of turning to the East in prayer, whether at Mass or out of Mass, and the ancient churches were built with a view to favor this custom. The reasons given for this practice are the following: First, because East is symbolic of our Lord, who is

styled in Scripture the "Orient from on High," the "Light," and the "Sun of Justice." Secondly, the Garden of Eden was situated in that region, and thence did the Magi come to lay their gifts at the crib of our Lord on Christmas morning. Thirdly, according to St. John Damascene, when our Lord hung on the cross, His back was turned to the East, and face to the West; we therefore pray to the East that we may, as it were, be looking in His face. Fourthly, the ancients prayed in this direction in order not to resemble the pagans, who moved in every direction, now praying towards the sun at midday, now towards the moon, and again towards the stars. The Saracens prayed towards the South, the Jews, towards Jerusalem, and the Mohammedans towards Mecca. Fifthly, it has always been looked upon as an established thing that at the last day of our Lord, with His effulgent cross sparkling in the heavens, will come to judge mankind from the Eastern quarter.—Father O'Brien's History of the Mass.

ENCYCICAL LETTERS OF POPE LEO XIII.

1. Inscrutabili Dei Consilio—21 April 1878— demonstrates the necessity of the Catholic Church for the good of society
2. Apostolici Muneris—28. December 1878— enumerates the dangers of Socialism and declares Catholicism to be alone the anchor of social salvation.
3. Aeterni Patris—4. August 1879 provides for the restoration of philosophic teaching according to the doctrine of St. Thomas Aquinas.
4. Arcanum Divinae Sapientiae Consilium 16 February 1880, treats of marriage and condemns divorce, explaining the true doctrine of the Church regarding the Sacrament of Matrimony.
5. Grande Munus—30. September 1880.— extends to the entire church the cults of S. S. Cyril and Methodius, Apostles of the Slavs.
6. Sancta Dei Civitas. 3. December 1880, recommends the works of the Propagation of the Faith, of the Holy Child hood and of the schools of the East.
7. Diuturnum illud, 29 June 1881, sets forth the origin of the Sovereignty and the great advantages rendered by the Church of Jesus Christ to princes and to nations.
8. Etsi nos, 15 February 1882, is addressed solely to the Bishops of Italy and dwells upon the state of the Church in that country, and of the duties of the Clergy and of Catholics.
9. Auspicato Concessum, 17, September 1882, relates to the centenary of the birth of St. Francis of Assisi and glorifies his institutions,
10. Cum multa Sont, 8, December 1882 addressed to the Spanish hierarchy, praises the zeal of that Catholic people, but recommends the Bishops to strengthen concord by authority and prudence.
11. Supremi Apostolatus Officio, 1, September 1883, consecrates the month of October to Our Lady of the Holy Rosary.
12. Nobilissima Gallorum gens, 8, February 1884, enlarges upon the condition of the Church in the French Republic and exhorts the bishops to carry on their mission with fortitude and prudence.
13. Humanum genus, 20, April 1884, renews the condemnation of preceding Pontiffs against Freemasonry, inculcates the practical means to deter those not already affiliated to it and accords special favors to those who, having formerly belonged to the sect, may be induced to repent and abandon it.
14. Immortale Dei, 1, November 1885, on the Christian Constitution of States.

To the Priests in the Northwest.

Our Reverend Missionaries throughout the country can do a great deal towards increasing the circulation of the "Northwest Review." A few words from the resident clergyman would secure many accessions to our subscription list. We would kindly ask them to use their influence in behalf of the "Review." It is the only English Catholic Journal in the territory, and should therefore be encouraged. Since the first publication the paper has gradually increased and is now in every corner of the Northwest. But we wish to augment the volume of news and we can only do so by a hearty support from our Catholic friends in all parts of the province and territory, which we trust will be extended to us on all hands during the ensuing year. We would also ask as a favor of our reverend friends to send us at their convenience a budget of news from their respective districts. All communications will be welcomed and published.

"The 'role' of a Christian woman," says a charming writer, "resembles that of the guardian angles. They can direct the world, but only remaining invisible like them."

How to Promote Peace in a Family.

1. Remember that our will is likely to be crossed every day, so prepare for it.
2. Everybody in the house has an evil nature as well as ourselves, therefore we are not to expect too much.
3. To learn the different temper and disposition of each individual.
 - a. To look on each member of the family as one for whom we should have a care.
5. When any good happens to any one, to rejoice at it.
6. When inclined to give any angry answer to "overcome evil with good."
7. If from sickness, pain, or infirmity we feel irritated, to keep a strict watch over ourselves.
8. To observe when others are suffering, to drop a word of kindness and sympathy suited to them.
9. To watch for little opportunities of pleasing, and to put little annoyances out of the way.
10. To take a cheerful view of everything, of the weather and encourage hope.
11. To speak kindly to the servants—to praise them for little things when you can.
12. In all little pleasures that may occur to put self last.
13. To try for the "soft answer which turneth away wrath."
14. When we have been pained by an unkind word or deed, to ask ourselves: "Have I not often done the same, and been forgiven?"

A BEAUTIFUL SENTIMENT

Life bears us on like the stream of a mighty river. Our boat glides down the narrow channel—through the playful murmuring of the little brook, and the winding of its grassy borders. The trees shed their blossoms over our young heads, the flowers on the brink seem to offer themselves to our young hands; we are happy in hope, and grasp eagerly at the beauties around us—but the stream hurries on, and still our hands are empty. Our course in youth and manhood is along a wilder flood, amid objects striking and magnificent. We are animated at the moving pictures of enjoyment and industry passing us, we are excited at some short lived disappointment. The stream bears us on, and our joys and griefs are alike left behind us. We may be shipwrecked, we cannot be delayed; whether rough or smooth, the river hastens to its home, till the roar of the ocean is in our ears, and the tossing of the waves is beneath our feet, and the land lessons from our eyes, and the floods are lifted around us, and we take our leave of earth and its inhabitants, until of our further voyage there is no witness, save the Infinite and Eternal.

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