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# The Catholic Register.

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

VOL. VI.—No. 2.

TORONTO, THURSDAY, JANUARY 13, 1898.

PRICE FIVE CENTS.

## 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, P.P., XIII.: Venerable Brothers—Health and Apostolic benediction. In addressing you, as we most willingly and lovingly do, there naturally occurs to our mind the occasional 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 Montmorency, 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 the glory and the pride of 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 and a place of honor, an efficient and a place of honor. 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 effectively 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 INFLICTED.

By this latter law a grave injury was inflicted, for it was not lawful for children to go to the benefits of education in 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, where 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 the case at hand, the law is not avoid, as most conscientious Catholics, where every form of belief is indifferently admitted and placed on an equal footing—as if in what regards God and Divine things, it was of no importance whether one believed rightly or wrongly, whether one followed truth or falsehood. You will know, venerable brothers, that all schools of this kind have been condemned by the church, because there can be nothing more pernicious or more fitted to injure the integrity of faith, than to turn away the tender minds of youth from the truth.

### 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 are to 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 only be accomplished, when, by 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 the nature of 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 the right to demand, and all with authority, and to have souls imbued with good morals, and at the same time to lead them deprived of religion, is as senseless as to invite to virtue after having overthrown its very foundation.

For 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 all 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, and this, then, Catholics demand, 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 nothing more unjust than to force on them the 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 call for duty to abandon 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 all 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, which are of much less importance. 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 noble motive. 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 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. Catholics are not satisfied, and it is conformable to 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 have been proclaimed. It should be the aim, this, and 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, if it is to be in a firm and permanent position. Wherefore, we have no doubts as to the good and advantageous. Wherefore let each and all be mindful of the rules of moderation and gentleness and mutual charity; let no one fail in the respect that is due to another, and let all receive in freedom and in peace, and without your advice, to do that which the circumstances require and which appears best to be done.

### 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 on the justice and firmness and 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, by law to custom, or 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 as will be most necessary to obtain 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 country and the progress of more conducive to the prosperity of his 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 in the way of direct 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 able and well-qualified man, whose education is natural and acquired, for it is only right that Catholic schools should be 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 called upon to write; to enlighten and defend what we have already said. Let them, therefore, be mindful of their duty. Let them, therefore, and courageously uphold what is useful to the Christian religion and to the State; let them do it, however, in a de-

corous manner. Let them avoid personalities, 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 industriously and 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, P.P., 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 to you 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 suspect jail—Kilmainham—before the 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 "Tour through Ireland." 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 ballads and songs. The lecture will be given 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.  
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. Lynch, 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 Fairy Song," by Mrs. 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. Godyko, 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 Metemeh 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 "Weekend 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 the name of Chopal in promise as First Attache of 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.

WATERLOO, THE HONORABLE

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

The Detroit W.O.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 at Windsor, and Detroit, and 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.O.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 foist 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 evening's drizzle, 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 quintuple 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 that are all that every day it could be believed that women, otherwise sensible enough, could do such things and defend them, too. Their method of defence has as much logic in it as the original fault. They are so sure of their own right to help a weak brother. It is not a matter of consent and consulting to see the fool of yesterday sitting clothed again and in his right mind, etc. Of course no one can dispute this. Everybody feels with Arsenal Ward: "When we see a brother go down hill let us not give him a push, but let us seize right hold of his coat tails and pull him back to morality." Surely, but is this any reason for making him a preacher? Is it not, indeed, a very strong motive to hit him away as much as may be till we see if the new clothes fit him, or if he is willing to wear them. Give him time to get used to his new surroundings and grow into his new nature—non neophytum.

It is not good for a man to be put at once in charge of your valuables. Arguments like these are enough for common sense people, but have no sort of effect on these ladies. The better, therefore, spirit is, they say, do anything but a rational reply, knock you out with a flood of tears; the more masculine minds say you are lacking in philanthropy, and the pious ones begin to pray that you may have an outpouring of grace upon your heart; an outpouring of the spirit of the Gospel—

What is this talk about the Gospel! such a connection is the most ghastly feature in the whole bad business. For if there be one thing more than a connection with the Gospel most thoroughly discontaminated, 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 neophytum," not a neophyte, he says to Timothy. And he gives this good reason, "Lest being puffed 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 something in mind 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.O.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 still 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 the time in private, and 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 can never tolerate.

Christianity doesn't go to the harems for teachers of purity, nor to robbers' dens for professors of honesty, nor to whiskey dens 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 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 today. The Magdalen, the adulterous woman, and the prodigal son, were all remarkable instances of sin forgiven, but I don't read that any of them was called or even allowed to be a teacher of religion, because, if it 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; 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 Hilda 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. McEann, turkeys; 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, oysters, 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.





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THURSDAY, JANUARY, 13, 1898.

Calendar for the Week.

- Jan. 13 - St. Veronica. 14 - St. Hilary. 15 - St. Paul, first Hermit. 16 - Feast of the Holy Name. 17 - St. Anthony. 18 - St. Peter's Chair, Rome. 19 - St. Wulfstan.

We took the part of Mr. S. H. Blake a few weeks ago; but we will not do it again.

In another page will be found a tabulated statement of the collection of Peter's Pence in the Kingston Diocese in November last.

The Provincial parliamentarians will finish their work this week and the dissolution of the Legislature will follow immediately.

It will be remembered that a deputation of ladies recently waited upon the Ontario government with regard to the unsatisfactory position of private maternity places and "baby farms" in Toronto.

No. 4 of The Pen. "A literary, historical and critical review," published by J. K. Foran, Lit. D., LL.B., comes to hand. It is the customary thing to wish all new literary ventures every success.

Home Rule and Imperial Interests.

Certain writers and politicians persistently raise the cry that Irish Home Rule would injure imperial interests. The Island of Jersey enjoys the most perfect Home Rule, and, in the present number of The North American Review, Max O'Rell describes it as "A paradise of good government," and its inhabitants the "richest, the happiest, the freest and the best governed people on the earth."

The Papal Encyclical.

We publish to-day the translation of the Papal decision on the Manitoba school question as given out at Quebec. We have before us two other translations of the document, and their agreement sentence by sentence shows how accurately the work has been done by different hands.

work of teaching possess ample natural ability and are well trained. For it is right that the Catholic schools should be able to compete in mental culture and literary requirements with any other schools, however flourishing they may be.

Mr. S. H. Blake, (Politician) on Catholic Education.

A sermon preached by Mr. S. H. Blake, Q.C. in the Carlton street Methodist Church, before the Toronto Evangelical Alliance, was reported in the daily papers of Friday last.

Mr. Blake referred feelingly to the spirit of unity among the different nations and churches represented at these grand meetings. One of the lessons which he drew from it was that they should not give more than is due to their Roman Catholic brethren in the way of education.

Mr. Blake makes three assertions, concerning respectively Spain, France and South America, all alike incorrect and misleading. Concerning Spain he shows that he cannot tell the present population of that country much less its educational statistics.

work of teaching possess ample natural ability and are well trained. For it is right that the Catholic schools should be able to compete in mental culture and literary requirements with any other schools, however flourishing they may be.

Home Rule and Industrial Advancement.

The following striking sentences form the introduction of an article in the January number of The North American Review, by the eminent statistician, Michael G. Mulhall, F. S.S., upon the industrial advance of Germany.

The Government and the Farmers' Loan.

There has just issued from the office of the Ontario Government printers the annual report of the finances of the building societies, loan companies, loaning land companies and trust companies for the year ending 31st December, 1896.

To Force Amalgamation.

The Public School Board of Toronto and the Toronto City Council seem determined to choke off public opinion upon the question of school board amalgamation and carry the scheme by coercive measures pure and simple.

provision the annual report issued by the government of the finances of those institutions would be nothing else than an official barrier hiding the rottenness of companies inviting the investments of the industrious.

The Best Interests of Toronto.

Mayor Shaw read his inaugural message to the new City Council of Toronto on Monday last. His theme was the advancement of the interests of the city, which is a matter very much in the public mind at the present time.

This Board cannot be too cautious in reverting to the amalgamation policy adopted in some counties in early days, when certain village High Schools consented to union with the local Public Schools for the sake of obtaining shelter, it being understood that such unions have not been uniform the abodes of harmonious progress.

how can the reasons given be expected to stand long against the high handed and blind policy of the City Council? An example of the recklessness of the latter to-day, was given on Monday, at the inaugural meeting of the Council, when appointment of representatives to the High School Board was adjourned until the pledges to work for amalgamation could be first obtained.

The Best Interests of Toronto.

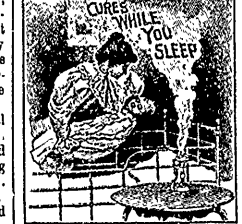
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tolerance. We believe that our opinion upon this subject is shared by the best class of our Protestant fellow-citizens, and that the day must come when for self-interest they will be seen making common cause with the Catholic Outlanders against a state of things that has worked, and can work, nothing but evil for the material interests of the city.

The Baron de Graine and Cavan his lord was hard and cold, He lorded his dogs and hunters—his god was good of gold. Said he:—"For my pride and pleasure I'll have these broad lands free."

They found one long a victim, the proof they said was plain, And Dublin's deep-walled dungeon, soon closed on Myles Lehane.

As one Emerging From His Daily Toil. (WRITER FOR THE REGISTER.) As one, emerging from his daily toil With thoughts still bent upon its strain and strife



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Sacred Heart Orphanage. The Sisters in charge of the Sacred Heart Orphanage, Sunnyside, gratefully acknowledge the following Christian donations—Most Rev. John Walsh, D.D., one sheep; Very Rev. J. J. McAnn, two turkeys;

Prototyping Against Sabbatarianism. The Ontario Government on Tuesday afternoon received several deputations for and against the bill at present before the Legislature amending the Lord's Day Act.

As One Emerging From His Daily Toil. (WRITER FOR THE REGISTER.) As one, emerging from his daily toil With thoughts still bent upon its strain and strife

A Pathetic Incident with a Happy Ending. Two PICTURES TAKEN FROM LIFE. A loving mother at the bedside of her child, whose condition was pitiable in the extreme, and whose case had been pronounced hopeless.

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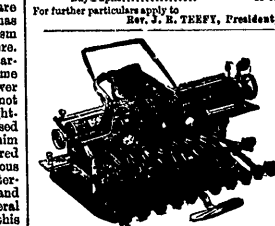
G. M. RENFREW Co. 5 King St. East, Toronto 35 & 39 Buede St., Quebec

The "Times" on the Encyclical. Commenting on the tone of the Encyclical, the "Times" says:—"It is firm without being either arrogant or minatory. It condemns nobody, and it tempers its condemnation of the Laurier-Greenway settlement, as that stands, with quite a number of suggestions strongly redolent of compromise.

Now flash the news of horror to every land and olive, And brand the race with black disgrace whose sons have wrought such crime.

St. Leo Court, No. 681, entertained their members and visiting brothers of Sacred Heart and St. Joseph Ours in an oyster supper on last Wednesday night.

IN BUYING MATCHES When the grocer recommends a new brand ASK HIM ABOUT QUALITY.

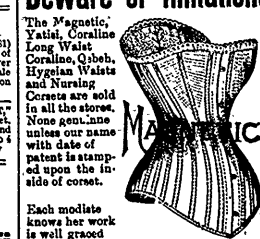


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NOTICE Notice is hereby given that the Sisters of our Lady of Loreto in the Archdiocese of Toronto will apply to the Legislature of the Province of Ontario, at the present session thereof, for an amendment to their Act of Incorporation, 30 Vic. Cap. 187, changing the name of the said Corporation to the "The Loreto Ladies' Colleges and Schools."

Chats with the Children

PETITION OF THE FLOODER. Lord, let not me be too content With life in trifling service spent— Make me aspire!

THE LITTLE DRUMMER'S LAST CALL. A pathetic story of the Civil War was related by the corporal of an Illinois regiment who was captured by the Confederates at the Battle of Wilson's Creek and is repeated in "Women of the War."

THE FIRE IN OTTAWA UNIVERSITY. Ottawa Jan. 6th.—Father Constantineau gives an account of the fire that broke out in Ottawa University yesterday.

THE BEAR WAS HARDER TO DO, but with a strong, upright stick to which was fastened one set crossways for the paws, they managed very well. The elephant's trunk tired them all out.

THE BURNING OF THE SEMINARY and the chapel will in no way interfere with the work of the college. The opening will take place on Friday next as if nothing had happened.

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"We all have our troubles," said Alice. "Come here, pussie, and I'll put it on for you."

"Well, we've got to do something or we'll explode!" exclaimed Phil. "I vote for a snow man as soon as we can get out."

"Of course I will. I'll make you a woolly lamb, too," he said in fun. "We could do it, I believe," said Alice, suddenly.

"I believe we could," said Paul, brisily. "We might have a picture of a sheep to look at, and some wooden shovels or slats to shape the heads with, and to scoop out the snow for tails and ears, and shape off the bodies with."

"An—and elephants?" exclaimed Phil, jumping up. "Oh, I wish it would stop snowing, so we could begin!" And he went stamping around the room.

"There's a lot to do to get ready," said Alice. "You know papa says a good workman is always careful to have his tools in order. Let's spend to-day getting our ready. You boys'll have to make the shovels, or whatever you'd call 'em."

"Sort of paddles, I should say," remarked Paul, thumping the table in his zeal. "Just flat pieces about four inches wide and say about a foot and half long, with one end whittled down to take hold of. Let's get 'em, Phil."

"And I'll look up the pictures," said Alice. "We must choose the animals, too."

"My woolly lamb, too, sister," said Bessie. "Of course," said Alice, hugging her. "You're to make a snow image of you. Wouldn't that be fun?"

By evening the tools were ready and the animals chosen. A sheep for Bessie, a bear, an elephant, and Alice chose a beautiful picture of a large dog lying down to make her image from. There were other plans, too, should there be time to carry them out.

"Perhaps all the boys and girls'll help," said Phil, "and then we could get a lot done and have a Zoo."

Farm and Garden

During the summer the water-fountains are the best utensils to employ for providing water to the fowls, but they should now be stored away and water given in wooden troughs. Fountains will break when the water is frozen, but the troughs cannot easily be so injured, and can also be cleaned.

Not many American eggs are exported, and not many eggs are imported; none except in seasons when eggs here run very high. The imported eggs come from Sweden, Germany and Austria. They come in boxes containing hundreds of dozens each, packed in chopped straw.

Beyond question corn is a sluggish food for horses, as those intended for road purposes cannot be fed upon it exclusively with good results. But the mass of American horses west of the Allegheny mountains are kept for farming purposes, and the cost of their keep is a considerable item in the cost of crops.

The picture is of great interest. The ox and the ass, which are represented as present at the scene, are found at an early period in the bas-reliefs that adorn the sarcophagi of early Christians. One of the earliest is that described by De Ross, which bears a consular date of the year A.D. 849, and in this, the infant, wrapped in swaddling clothes and laid in a manger, is the centre of the group, which the ox and the ass, which are represented as present at the scene, are found at an early period in the bas-reliefs that adorn the sarcophagi of early Christians.

The Fire in Ottawa University.

Ottawa Jan. 6th.—Father Constantineau gives an account of the fire that broke out in Ottawa University yesterday. Father Constantineau was driven out of his quarters in the eastern wing, but did not suffer any loss other than that of a few articles of clothing. He made haste to save his valuable documents and clothing after the alarm was given. It was Father Constantineau who gave the alarm for the Ottawa brigade. He says there is certainly something wrong with the command system in the brigade.

The boy took a candle into his wardrobe in the morning and set it down on the floor and left it there. The draft must have blown the blaze towards some clothing or the flooring. The work upon the walls and ceiling and the furnishings of the chapel cost in the neighborhood of \$40,000. If it is completely destroyed it will require at least this amount of money to rebuild and refurnish it.

Father Constantineau says it is difficult to estimate the loss, but is of the opinion that it will approach \$70,000. The burning of the seminary and the chapel will in no way interfere with the work of the college. The opening will take place on Friday next as if nothing had happened.

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as soon as the inspectors of the insurance companies are through, and will then decide what shall be done. Many messages of sympathy were received during the evening from graduates of the college and from the friends of the institution in various cities.

A Thirteenth Century Fresco of the Nativity.

The Rome correspondent of the Dublin Freeman's Journal writes: The discovery made in the square of St. Peter's last week of an underground wall, adorned with a fresco painting of the Nativity, had a special timeliness for the Christmas season. Workmen while digging a trench at the hither end of the right colonnade in the piazza of St. Peter found, a few inches beneath the soil, the upper part of this painted wall.

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The Ladder of Life

By P. L. BEAZLEY

CHAPTER I.

Squire Otto Brans sat at the bay-window of his rather dilapidated castle and was reading some parchment sheets with the closest attention.

"Excellent!" cried he, "who would take this essay to be the work of a youth of eighteen? There can no longer be any doubt that the young eagle is full-fledged. It is time he should learn to balance himself and soar. I shall let him go from a safe perch, so that I may not have bitter cause to regret it."

At that moment a hoarse and horrible yell was heard from the ante-chamber. The door sprang open, and Albert, aglow with the signs of health, entered, having in his powerful grasp a living hyena, which he held aloft by the nape of the neck. The animal writhed fiercely, and with ineffectual rage snapped at its conqueror.

"I have brought you the monster, father," cried he, joyfully, his heightened color showing the effects of the constant struggle. "He will never again devour the poor herdsmen's children!"

"What are you about, Albert?" said Squire Otto, in a tone of rebuke. "Why have you not put the beast to death at once?"

"I wished to give you the pleasure of seeing it alive," replied the youth. "Moreover, in my opinion the cowardly, malicious prowler deserves the disgrace of being held in durance before he is punished; but his time is now come."

With the strength of a giant Albert Brans put the beast to death in a second, and then flung the carcass out of the window.

"Bodily strength and courage, a clear understanding, and a disposition at once manly and free from guile," murmured Squire Otto to himself. "Yes, he is ripe for training."

"Sit down, Albert," he continued, talking aloud, and turning with a very earnest expression towards the youth, who looked at him with some surprise. "I have to speak to you on an important matter."

future alone will disclose. Till then obey me in the full belief that I desire your welfare and that I know how to take the most fitting means to ensure it."

"I shall obey," declared Albert, and, having warmly embraced the old man, he hastened to the door.

"Where are you going?" asked Squire Otto.

"To bid adieu to my dearly prized forest freedom," replied the youth, with some emotion. "I am to exchange it for miserable scribbling in a gloomy dungeon at the judge's offices. Ah, father, that I obey you in this is the strongest proof of my love that I can give you in my whole life!"

He rushed out. When he had gone, Squire Otto said to himself: "Thanks be to God! He has become a right good fellow."

CHAPTER II.

For three hours had Albert been standing, with his letter of application in his hand, in the ante-chamber of the Chief Justice's office, amongst a crowd of persons waiting for an interview.

At first he amused himself by examining the faces of those around him, and conjecturing from their looks whether their petitions were just, and whether they deserved the good or bad reception that he awaited them. Gradually, however, he grew weary of this idle work, and when he noticed how the clerk whose duty it was kept announcing the knights who wore velvet clothes and gold chains, and tradespeople who appeared to be in flourishing circumstances, and passed by all who seemed insignificant or suffering from want or troubles, as if they did not exist, he began to become impatient, and murmured to himself: "It takes a precious long time to be introduced to the Chief Justice."

"This, I am sure, must be the first time you have been in this ante-chamber," whispered in his ear an elderly man with a satirical expression of countenance, who was leaning against the window, wrapped in a grey robe. "You will often have to visit it. It is a splendid school for cultivating patience."

"People," replied Albert, "but my turn must come at last."

"That," said the satirical gentleman, "is just the joke of it—that you and other good folks of your kind imagine that your turn in the world is to come and that you have only to wait till it arrives. But you might wait till you become grey. You may be sure there will always be someone who will be called in before you—and for important reasons, too."

"I should think," remarked Albert, "that the least the Chief Justice could do would be to hear the petitions and say 'yes' or 'no' to them."

"There are more difficulties about that matter than you think," replied the gentleman, "and there are times when 'yes' has to be said as if it were 'no' and 'no' as if it sounded 'yes.' You must first secure an entrance. But in order to hear such a 'yes' or 'no' you must first secure an entrance to the Chief Justice, and that's not to be done so quickly."

Meanwhile the clerk who was in attendance came out again and with searching gaze looked around upon the crowd. Albert stepped up to him, but just at that moment a cunning Jew pressed forward and nodded to the clerk with the unhesitating confidence of an old acquaintance. The clerk took the Jew by the hand and led him into the Chief Justice's room. Albert stamped upon the ground in bitter disappointment.

A vigorous old man with a serious and stern face which seemed as free from passion as a stone, in an official dress of severe black with white hands, sat at a table covered with records and reports, and with scrutinizing look "I would be ashamed, sir," replied examined Albert as he stepped in. Well thought-out and well written," said he, pointing to the essay which had supplied in support of his application. "Did you do it yourself, young man?"

"To be present myself in borrowed feathers, which would soon fall off if you were engaged in your service."

"You are yet a little too forward," said the Chief Justice; "but time will cure that. We shall take you on a month's trial. I recommend you to be faithful and diligent, obedient and obedient. Go and tell the head-clerk, so that he may take you in the service and assign to you your duties."

"Allow me to ask, sir," said Albert, "was that the man who showed me in?"

The Chief Justice nodded, took a sheet of parchment from the nearest pile, and began to read it.

"If that is so," declared the youth, "I consider it my first duty to warn you against him."

"Warn!" echoed the Chief Justice in full indignation, turning round towards the bold complainant. "What are you dreaming of?"

"He is doing a business of his own in granting the admissions to your presence," cried Albert warmly. "I myself have paid for my admission. This, I am sure, is not your wish."

"Do my mind you are somewhat too saucy for your years," said the Chief Justice with bluster, "and if I didn't consider you particularly useful we would be done with one another upon the spot. Another time be more careful in the choice of your expressions, and don't make such odious charges till you are asked to do so."

"Pardon me," observed Albert with surprise; "I only thought you ought to be made aware of what was going on so that you may take measures against a faithless servant who by his conduct is damaging your reputation amongst the people."

The Chief Justice sprang up in a state of rage. But when he looked into the youth's honest face he became calmer and said: "You have extraordinary audacity; yes, you appear to be really well meaning, I'll overlook it. It is a splendid school for cultivating patience."

who only ask for a hearing which they have a right to demand?"

"I don't answer such impertinent questions," replied the head-clerk; "but, once more, will you do the work I brought for you?"

"No," said Albert firmly. "You'll have to pay dearly for that. No," cried the head-clerk in a rage, and disappeared.

After a while the man who had last been seeking an audience with the judge thrust his sorrowful face in at the door and in a timorous voice asked: "May I come in now?"

"Do in God's name?" was Albert's answer, and he reached him a stool. "It will not be long till the Chief Justice comes, and you can bring your case before him."

"May God reward you for your kind act," said the man, and he was about to put a purse into his hand.

[TO BE CONTINUED.]

FATHER McCALLLEN'S TRIBUTE TO THE "DIXON CURE"

FOR THE LIQUOR AND DRUG HABITS.

On the occasion of a lecture delivered before an appreciative audience, in Windsor Hall, Montreal, in honor of the Father Mathew anniversary, Rev. J. A. McCallen, S.S., of St. Patrick's Church, without any solicitation or even knowledge on my part, read the following words in tribute to the value of Mr. A. Hutton Dixon's medicine for the cure of the alcohol and drug habits.

Referring to the PHYSICAL ORAVE engendered by the inordinate use of intoxicants, he said: "There is no escape, unless by a miracle of grace, or by some such remedy; as Mr. Dixon's Cure, about which the papers have spoken so much lately. As I was, in a measure, responsible for that gentleman remaining in Montreal, instead of going farther West, as he had intended, I have taken on myself without his knowledge or consent to call attention to this new aid which he brings to our temperance cause. A PHYSICAL ORAVE, as I have said, is a work of total abstinence becomes easy. If I am to judge of 'The Dixon Remedy' by the cures which it has effected under my own eyes, I must come to the conclusion that what I have longed for twenty years to see discovered, has at last been found by that gentleman, namely, a medicine which can be taken privately, without the knowledge of even one's own intimate friends, without the loss of a day's work, or absence from business, and without danger to the patient, by means of which, the PHYSICAL ORAVE for intoxicants is completely removed. The greatest obstacle I have always found to success in my temperance work has been, not the want of good will on the part of the patient, but the administration of the pledge, but the ever-recurring and terrible PHYSICAL ORAVE, which seemed able to tear down in a few days what I had taken months and even years to build up. Therefore, on the receipt of the medicine, I pray willing and hearty tribute to 'The Dixon Remedy' for the cure of alcohol and morphine habits. I do so through a sense of duty towards those poor victims who cry out for relief from their misery, and who are in a state which they suffer. It is the first time in my life that I have departed from that reserve for which our clergy are noted in such circumstances. If I do so now it is because I feel that I am advancing the cause of temperance. (Montreal Gazette, Oct. 23.)

Domestic Readings

We cannot benefit ourselves without benefiting others also. If we are cheerful, happy and well, we brighten and invigorate them; if we gain knowledge, we communicate it; if we grow strong and courageous, we afford protection and infuse courage; if we are noble and true, others breathing our spiritual atmosphere become also noble and true.

Whether we intend it or not, we are always either helping or hurting others by our unconscious influence. Thus we can never stand aloof; we can never say, "Though I do not help, neither will I hinder," for we are at all ways doing one or the other. There is a self-indulgence, it is true, that is often yielded to at others' expense; but then it is also at our own. It may afflict them, but it likewise degrades us.

In every circumstance, in every conjunction of adverse conditions, there is one rule: Pray without ceasing, do your very best, and wait God's leadings in perfect peace. With the sea before them and the Egyptians at their back, the word of the Almighty Jehovah to Moses was, "Speak unto the Children of Israel that they go forward." God is always strong enough to supplant our weakness, and when He giveth quietness, who then can make trouble?—Margaret E. Sangster.

No man's brain is so full, and no man's eye so blind, that they cannot catch food for dreams. Each little episode of life is full, had we but the perception of its fullness. There is no such thing as blank in the world of thought. Every action and emotion have their development growing and gaining on the soul. Every affection has its tears and smiles. Nay, the very material world is full of meaning and by suggesting thought, is making us what we are and what we will be. —K. Marvel.

Woman brings us into the world, woman is our first teacher, woman makes the world what it is, from century to century. We can no more escape from woman, and yet continue to live our lives as they should be lived, than we can hide ourselves from nature. We are in her care or in her power during more than half our years, and often during all, from first to last. We are born of her, we grow from her, as truly as trees and flowers come of the mother earth, and draw their life from the soil in which they are planted. The man who denies his mother a had man, and the man who has not loved woman is a man in darkness.—F. Marion Crawford.

There is a great deal of cowardice, I think, under the words, "It was the Lord's doing." Without meaning to be irreverent, would anyone dare blame everything on his fellow men as the majority of people do in Great Britain and Ireland. "Be God?" If, for instance, I go out into the rain, catch cold, am ill, lose my business, and am a care and expense to my friends, have I any right to say to those who sympathize with me that I am submitting patiently to God's will? Had I not better say, "I was imprudent, and am taking the consequences?" God makes certain rules, and leaves it to ourselves to decide whether we will keep them. If He were here, ready to contradict us, we would not make so many statements about His will.

A Prison Altar on Fire.

KINROSS, Jan. 6.—The feast of the Epiphany was observed to-day by the Catholic convicts at the penitentiary. While Rev. Father Meagher, the chaplain, was in the chapel one of the lights on the altar set fire to some of the decorations which had been arranged for Christmas. The blaze spread quickly and in a short time the whole of the beautiful altar was in a blaze. A large and beautiful oil painting of the Saviour, which had been erected over the altar, was totally destroyed. It was the work of one of the convicts, and was valued at \$200. The scene was a very exciting one while the fire was in progress. The convicts had all risen from their seats, and an attempt was made to smother the flames with their coats, but they were hurriedly seated again by the guards in charge. The loss was attached from the dome and the roof before the blaze was extinguished, but not before great damage had been done to the ceiling and walls, which were handsomely painted. While the fire was in progress the female convicts screamed in terror and ran about in wild confusion.

TOTALLY DEAF.—Mr. S. E. Crandell, Fort Perry, writes: "I contracted a severe cold last winter which resulted in my becoming totally deaf in one ear and partially so in the other. After trying various remedies and consulting several doctors, without obtaining any relief, I was advised to try Dr. THOMAS' EUCORCIC OIL. I warmed the oil and poured a little of it into my ear, and before one-half the bottle was used my hearing was completely restored. I have heard of other cases of deafness being cured by the use of this medicine."

Religious Bigotry Rebuked.

The following letter appeared in the Westminster Gazette, London: "Sir—As a constant reader of your paper you permit me to offer a word of protest against the spirit of religious bigotry which marks the extracts you print in yesterday's Westminster from the current issue of the Methodist Times? We are told how 'Irish Papist' votes have intimidated and demoralized politicians, etc., by the 'unnatural victories of Romanism'; and it appears that 'at all elections they vote—in obedience to the Pope'!"

I presume the writer of these and similar insulting expressions given in your quotations is the Rev. Hugh Price-Hughes. If so, may I ask him, was it not in obedience to orders from the Pope that other 'Irish Papists' and myself voted for D'establisment in Wales in the Sessions of 1893? Or did O'Connell and his supporters, who were also 'Irish Papists' send for directions to Rome when they helped to strike off the shackles from Non-conformist churches which were imposed and maintained—not by the Pope or by 'Irish Papists,' but by English Protestantism, a generation ago? If Mr. Hugh Price-Hughes forgets these and similar services rendered to the cause of religious freedom in the great Protestant Parliament of England by 'Irish Papists,' it is only because his prejudice against fellow-Christians feeds his ignorance against light and truth.

'Irish Papists' is a phrase which speaks, I suppose, the state of the reverend gentleman's mind in that charity which thinketh no evil of one's brethren. When Protestants as Romanists are to the Pope, 'is, we may presume, an expression of the thought of this mode Christian minister's, which interprets the spirit and meaning of that Gospel on the Mount on which Mr. Hugh Price-Hughes has so often and so eloquently expatiated in St. James's Hall, Well, sir, a benighted 'Irish Papist' can only take religious refuge, on reading all this, in the recollection of the parable of the Publican and the Pharisee, and not feel too much envy on beholding the transcendent Christianity of the editor of the Methodist Times.

I venture, however, to say that if I referred to members of the Wesleyan Church as 'Welsh Price-Hughesites' and as followers of the Editor of the Methodist Times, rather than 'as loyal to Christ,' members of that body would not be complimented. But this is, only more so, the spirit and the manner in which a preacher of peace and goodwill refers to millions of fellow-Christians in these three countries. It is a pity, sir, that the spirit of sectarian hatred should be again revived in this way in the pages of daily and weekly newspapers, in days when it is a general boast of our progress that a more tolerant sentiment and feeling on spiritual questions has obtained among all the preachers and writers of the doctrines of a common Christianity.

One or two words in conclusion about Mr. Hugh Price-Hughes's figure on the 'decline of Romanism' in Great Britain and Ireland. 'Be God?' If, for instance, I go out into the rain, catch cold, am ill, lose my business, and am a care and expense to my friends, have I any right to say to those who sympathize with me that I am submitting patiently to God's will? Had I not better say, 'I was imprudent, and am taking the consequences?' God makes certain rules, and leaves it to ourselves to decide whether we will keep them. If He were here, ready to contradict us, we would not make so many statements about His will.

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Visit of Mgr. Bruchesi to Toronto.

His Grace the Most Rev. Paul Bruchesi, Archbishop of Montreal, paid an unexpected visit to Toronto on Saturday, and remained until Monday morning, when he left for home.

Mgr. Bruchesi was accompanied by his secretary, Rev. Father Gallagher, and both were the guests of Mrs. G. W. Kelly, at 680 Jarvis street.

Saturday afternoon and evening Archbishop Bruchesi paid visits to his Grace the Archbishop of Toronto, and on Sunday morning he celebrated Mass at the Convent of the Precious Blood.

Mrs. G. W. Kelly entertained a party at dinner to meet the Archbishop of Montreal. Those who sat at table were Archbishop Walsh, Sir Frank Smith, J. J. Foy, Q.C., Alfred Evanturel, M.P., (Speaker Legislature), Fathers Teofy, Walsh, Lamarche and Gallagher.

At 4 o'clock on Sunday afternoon benediction of the Blessed Sacrament was given at the French church on King street east, where the Archbishop addressed the congregation.

Rev. Father Lamarche welcomed his Grace of Montreal to the church in his own name and in the name of the congregation. They were impressed with a deep sense of obligation that he should pay a visit to the French-Canadians of Toronto. They were glad to see one who was so looked up to and who had just come from the feet of his Holiness.

Archbishop Bruchesi, who spoke in French addressed. Father Lamarche and his people. He referred to his predecessor, Archbishop Fabre of Montreal and paid a high tribute to his memory.

Archbishop Bruchesi assured them of the love which Mgr. Fabre always had for them and the warm interest the dead prelate had taken in their welfare. Archbishop Fabre had many friends in Toronto, and the friendship he felt for them had descended to him.

He wanted to tell them all the benediction of his Holiness, from whom he had just come, and he assured them of the very warm place Canadians held in the heart of his Holiness. For himself he desired to express his best wishes for their welfare, both spiritual and temporal.

He then pointed out the great debt they all owed to God, who had done so much for them, and they should be thankful for the fact that they were born and educated in a Christian country. God had not treated all men and nations as He had treated them, and their obligations to God were all the greater because they were not necessary to Him.

THE BEST RESULTS.

ALWAYS FOLLOW THE USE OF DR. WILLIAMS' PINK PILLS.

Two Cases in Which They Restored Health and Strength After All Other Means Had Failed. I had been a sufferer from rheumatism for upwards of twenty years, at times being confined to the house.

There are few if any people in Murray township, Northumberland county, to whom the name of Chase is not familiar. Mr. Jacob Chase, who has followed the profession of farmer and fisherman and fishdealer is especially well known. He has been a great sufferer from rheumatism, as all his neighbors know, but has fortunately succeeded in getting rid of the disease.

As a result of the diversity of trouble for which Dr. Williams' Pink Pills are a cure it may also be mentioned that they restored Mrs. Frank Chaso, a daughter-in-law of the gentleman above referred to, to health and strength after all other means had apparently failed.

Separate School Board Inaugural.

The Separate School Board held its inaugural meeting on Tuesday evening, in De La Salle Institute. The following officers were elected: Local Superintendent, His Grace Archbishop Walsh; Chairman, Very Rev. J. McCann, V.G.; Secretary-Treasurer, Rev. Father Rohleder; Local Inspector, Bro. Odo Baldwin; Solicitor, J. J. Foy, Q.C.; Auditor, J. P. Mallon; High School Board Representative, J. W. Mallon; Public Library Board, Hugh T. Kelly.

The following standing committees were struck: Finance—D. A. Carey, chairman, Rev. Father Hand, Michael Walsh. Sites and Building—James Ryan, chairman, Rev. Father La Marche, Rev. Father Cruise, Michael Walsh, J. Donovan.

ST. HELEN'S BRANCH, NO. 11, TORONTO.

The members of St. Helen's Circle and Branch held a very successful At Home on New Year's Eve, it being largely attended by the members and their friends.

And at the regular Branch meeting the installation of officers took place, most of the members were present; great interest was taken in the proceedings and a very pleasant evening was spent.

The annual report showing the Branch funds to be in a very satisfactory state and the prospects for the year 1898 very promising.

John Srikland and James Delory were elected delegates for the convocation to be held in May next.

On Sunday the 9th, the members of the Branch according to custom, attended St. Helen's Church in a body, for the purpose of receiving Holy Communion.

Collection of Peter's Pence in Kingston Diocese, November, 1897.

Table with columns: 1897, PARISHES, CLERGY, PETER'S PENCE, FAITHFUL, TOTAL. Lists parishes like Kingston, Bedford, Bellville, etc., and their respective contributions.

Falsely.

THE LATE MRS. O'HAGAN.

PAISELEY, Ont., Jan. 7.—The Advocate chronicled last week the death of Bridget O'Hagan, whose maiden name was Ryle, relict of the late John O'Hagan, who died at her home in Elderslie on the 28th ult., at the ripe age of 80.

Nothing in the life of the late Mrs. O'Hagan was more beautiful than her gift of faith. She was throughout her whole life a faithful, practical and devout Roman Catholic.

She was possessed of great nobility of heart and mind, as well as great natural endowments and gifts, and a depth and height of love and devotion to her own family almost measureless.

The funeral took place from the family residence in Elderslie at 7 a.m. on Friday, 31st ult., to Oshespa cemetery, and though the hour of departure was exceedingly early a very large body of friends turned out to pay their last tribute of respect to the memory and virtues of one who they had revered and respected in life.

was celebrated with Father Kelly, of Walkerton, as celebrant, Father Corcoran, of Teeswater, as sub-deacon, Father Zettler, of Formosa, as sub-deacon, and Father Wey, of Walkerton, as master of ceremonies.

The deceased belonged to a family that had given many priests to the church, Father James P. Byle, the present pastor of Montville Roman Catholic church in the diocese of Hartford, Conn., being her cousin, and Father Sheehy the well known Irish Nationalist, another relative.

LATEST MARKETS.

TORONTO, Jan. 11, 12 p.m. On the curb in Chicago at the opening to-day May wheat was quoted at 90c; at the close May wheat was quoted at 91c bid; puts on May wheat, 91c; calls 91c bid; puts on May corn, 29c; calls 29c.

Receipts of grain on the street market here to-day were fair. Flour—Wheat—Steady, 1,500 bushels selling at 84c to 86c for white; 88c for red, and 78c for soft.

Hay and Straw—The receipts were not large to-day; there was a good demand, and the market was rather quiet. Hay selling at \$7 to \$8, and 6 loads of straw at \$6 to \$7.50.

Wheat white.....\$0 84 \$0 86c do red.....0 78 0 80c do goose.....0 88 0 78c Barley.....0 31 0 34c Oats.....0 32 0 30c Peas.....0 51 0 52c Buckwheat.....0 34 0 30c Rye.....0 45 0 40c Hops.....0 70 0 90c Straw.....0 60 0 75c Dressed hogs.....0 60 0 80c Eggs.....0 20 0 00c Butter, lb rolls.....0 14 0 15c do table, dairy.....0 14 0 15c Chickens.....0 25 0 00c Turkeys.....0 07 0 08c Ducks.....0 05 0 06c Potatoes.....0 05 0 07c Spring Lamb.....0 08 0 07c Mutton.....0 08 0 06c Beef, fore and aft.....0 04 0 05c do hind.....0 06 0 08c

LIVE STOCK QUOTATIONS.

Milch cows, each.....\$25 00 to \$50 00 Export cattle, per cwt.....3 75 to 4 25 Butchers' choice cattle, cwt.....5 50 to 6 75 Butchers' good cattle, cwt.....3 25 to 3 80 Butchers' com. cattle, cwt.....3 00 to 3 75 Bulls, per cwt.....3 00 to 3 75 Feeders, per cwt.....3 00 to 3 80 Stockers, per cwt.....2 75 to 3 25 Export sheep, per cwt.....3 00 to 4 00 Butchers' sheep, per cwt.....3 00 to 4 00 Lambs, per cwt.....4 50 to 5 00 Calves, per head.....4 00 to 8 00 Choice bacon hogs, per cwt.....5 00 to 5 15 Choice hogs, per cwt.....4 50 to 4 80 Thick fat hogs, per cwt.....4 50 to 4 60 Stores per cwt.....4 40 to 4 60 Sows, per cwt.....3 00 to 3 25 Stags, per cwt.....2 00 to 2 25

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Bargains in Hats and Furs. This is the month of unquestioned bargains in the Big Store. In items like hats and furs profit has very little consideration with us. We prefer that that stocks be cleared, rather than that they be carried into stock-taking inventory. See what we mean: Fur Collar or Sleigh Robe, in extra choice Black Goat, lined with fancy red and black checked plush, large size, regular \$10, special.....\$ 8 00 Russian Coat or Australian Walk, by Fur Coat extra well lined and finished, full 60 inches long, regular \$20, special.....\$ 16 00 Men's Heavy Winter Caps, large selection of styles, in Sealette, tweed or Frieze, very special prices at 75c and 80c.....\$ 50 Men's extra fine Fur Soft Hats, best English makers, like Wakefield, Wilkinson, Benson and others, in black, brown and cube, also grey, sizes 6 7/8 to 7 3/8, regular \$2.50, special.....\$ 1 50

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