

count, but I submit that the judgment of the world appears to be that he has followed out the immediate ends of his great office, as was his duty, in a spirit deeply concerned for the general interests of mankind. No good and great man who is at variance with our own religious communion can fail of disappointing us in much that he does and leaves undone. Yet this hardly seems sufficient to justify us in carping against the general judgment of the world that he has been a good and great man.

There are some Pontifical acts of Leo XIII. which seem remarkably to identify immediate, papal and general human interests. For instance, his encyclical in promotion of the study of St. Thomas has resounded much beyond Roman Catholic limits. We remember how enthusiastically it was greeted, and its author hailed as a great intellectual reformer, by the 'Independent,' to which no one is likely to attribute a medieval or Roman Catholic turn. Indeed, Professor Ernest Lavisse, who, if a Catholic at all, seems to be very loosely such, informs us that it is now 'good form' in France to close a scientific lecture with a passage from St. Thomas.

Personally I am not enough of a metaphysician to enter very deeply into the thinking of the great Schoolman, but I can testify, as a much more eminent man, the late Dr. William Shedd, of Union Seminary, does emphatically, to the spiritual and intellectual benefit breathing from his works, to the cleansing and clarifying, and strengthening and exalting power to be found in the study of Aquinas, even when only carried on derivatively, through the 'Divina Commedia,' and the abundant illustrations of it from St. Thomas, made by Scartazzini, and by King John of Saxony. An act of so wide an influence might well have called out high commendations, even had Leo's Pontificate offered no other special point of remark.

The echoes of this encyclical find repercussion in quarters far removed from Leo's personal point of view. One of our most learned theologians and professors, standing moreover, at the very antipodes of the late Pope, remarked to me once that if we wished to train our young men in clearness of vision, a settled repose in Christian philosophy, and a perfect and impartial apprehension of the arguments on every side of every proposition we perhaps could not do better than to follow the Pope's recommendation, and to set up in our Seminaries courses for the study of Thomas Aquinas. We are not likely to do this, if only because it is urged by a Pope, as England rejected the Gregorian Calendar for 170 years. Yet such views of this encyclical, taken by such men seem to show that Leo XIII. by no means confined his view to that which was merely for the selfish interest of his own Church. Indeed, how can a high-minded and clear-minded man, firmly settled in the persuasion that God is in Christ, set forth his thoughts concerning matters of universal and eternal interest, without acting for the good of the whole intellectual and believing world?

The Pope's encyclical (or encyclicals) on Labor, and its rights and duties, is undoubtedly meant to conciliate workingmen to the Church; but it means much more than this when an economist of the standing of Carroll D. Wright declares that it is a 'vade mecum' with him, and that it has done a great deal to settle economical thought. Here again we seem to find an official act at once strictly ecclesiastical and universally humanitarian. Two such acts, of one Pontiff, might well take him out of the list of ordinary Popes. Yet these two acts are far from being all that are beyond the common mark.

A recent French article, Liberal, and by no means ecclesiastical, the substance of which is given in the 'Tablet,' remarks that dates and facts do much to vindicate for Leo XIII. the place of author, or at least of a main promoter, of the Dual Alliance. Now I frankly own that I hate France and detest Russia; but as long as there are two such great powers in the world, it is certainly true that the Dual, balanced against the Triple Alliance, has had much to do with

keeping the world steady. This now is an act the benefits of which distinctly redound to the good of mankind, and only obscurely and circuitously to the advantage of the Roman See.

These considerations admit of being prosecuted farther.

CHARLES C. STARBUCK,  
Andover, Mass.

FROM OUR EXCHANGES.

The census announcement that even in Ontario the returns on agricultural investment were twenty-one per cent. would tend to increase popular appreciation of the delights of farming.—Toronto News.

The finding of the Commissioners on the Alaska Boundary that most of the disputed territory shall belong to the United States has naturally caused considerable feeling in Canada. America is given what at present is of no use to her, except so far as Canada may be hampered, and the Klondike district shut off from winter communication with the coast. Nor is the ill-feeling unnatural, for the Commission was composed of elements which could scarcely give Canada's claims a favourable decision. The United States had half of the votes, three which were before hand stated to be going to be cast for the United States. Canada had but two, which were practically in favor of itself. The sixth vote was held by Lord Alverstone, the English Chief Justice, whose decision would not give anything to Canada, but, unless the Commission decided nothing, must have decided in favor of the States. This latter has happened, and the Americans, from the first in the position of 'heads we win, tails we draw,' have won the day and the territory they claimed.—The Universe (London, Eng.)

That excellent journal, the 'Northwest Review,' of Winnipeg, celebrated its eighteenth birthday by adding two pages to its size, and now appears as an eight-page paper. Few of our exchanges are as well written as the Review.—The Casket (Antigonish).

It was Ireland's good fortune that a change had taken place so far as the wearer of the British crown was concerned. A man was on the throne, and not a woman who deferred almost entirely to her political advisors. Whatever the faults of King Edward, in the very nature of things he was bound to be more in touch with popular needs than was his mother, and in no other way can the sudden change from a rigorous application of the Crimes' Act to a measure of such consideration be explained than on the ground that the King himself was behind the change, realizing better than any of his ministers that the time had come for justice to a generous and long-suffering people.—Providence Visitor.

Rev. Harold Rylett, a Protestant clergyman of Ulster (Ireland), who is presently in Canada as special commissioner for Reynold's Newspaper (London), to investigate and report on the situation and prospects as to emigration from England to the Dominion, has the following to say of his visit to a Catholic home for orphan children emigrants:

"Among the most interesting work now proceeding in connection with Canada is that of 'dumping' on the Dominion our own young orphan children and youthful wretches. From careful investigation I am able to say that this work is attended with much success. The most interesting experience I had in Canada in this respect was at Prince Albert. Here I found the Catholics—how well the Catholics know how to do these things—carrying on a home—St. Patrick's Home—for orphan children. On the occasion of my visit the venerable Bishop was visiting the school, and the children were to sing and recite before a company of sisters. Imagine my delight when one dark-eyed lassie stood forward to say her piece, and I heard that accent always so sweet in my ears, the beautiful Irish accent! I was told that in this small school-home my Catholic friend had no fewer than thirty little children that had been picked up in the streets of that

great Babylon (London), thousands of miles away from which I had come! May God bless the work of those good Catholic priests and sisters in remote Prince Albert."—Irish World.

Everything was ready—when the Czar sent word that he wouldn't come. He did not—at least not publicly—give the reasons for his change of mind, but there was no necessity, for everybody knew them. They were all summed up in the fact that the Italian Government was not a reliable guarantee for his safety at the hands of the anarchists who assassinated King Humbert, the Empress Elizabeth, President Carnot, and others; and from the socialists, captained by members of parliament like Ferri, Mogari & Co., who openly avowed their intention of organizing a hissing demonstration against the imperial visitor. For the last two days every newspaper in the country, and, indeed, of most other countries, has commented on the Czar's failure to redeem his promise, and the event is universally recognized as the most serious check that Italy has received since she seized on Papal Rome. The seriousness of the thing consists mainly in the enormous power it has given the socialists. They are naturally exultant, because they now know what they only tried to make others believe before—that they hold the government of Italy in the hollow of their hands.—N.Y. Freeman's Journal Rome correspondent letter of Oct. 14.

A Methodist contemporary says: "There are now a full dozen Protestant religious bodies at work in Cuba. This is a sign hopeful for the settled future of this troubled island." The idea of "a full dozen" Protestant sects "settling" anything in the present or future is altogether too funny.—Pittsburg Observer.

The late comer to church who marches up the aisle to a front seat, should not be unduly criticized. It is not well to know that he or she is still with us; that, usually they are the glass of fashion, and the mould of form. Something must be paraded, and why not the exquisite garb. There would be fewer late comers conspicuous in their demonstrations were it not for fashion. It is not so much tardiness that actuates the late front pew comer as snobbishness; therefore should we be charitable, patient. It is almost impossible to teach a vain and empty head the difference in conduct in the church and theatre.—Pittsburg Catholic.

MISS LIZZIE COYLE.

Since Winnipeg has become so thoroughly musical that lovers of the art, though strangers are received with a warm welcome, it is well to introduce to the public our local talent and thus show that we appreciate home industry.

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