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INSPECTION INVITED.



ENCYCLICAL LETTER OF OUR MOST HOLY LORD

LEO XIII., BY DIVINE PROVIDENCE POPE, CONCERNING THE CHRISTIAN CONSTITU-TION OF STATES.

To ALL THE PATRIARCHS, PRIMATES, ARCHBISHOFS, AND BISHOPS OF THE CATHOLIC WORLD, IN THE GRACE AND COMMUNION OF THE APOSTOLIC SEE,

LEO P.P. XIII. Venerable Brethren, Health and Apostolic

Benediction,—
The work of a merciful God, the Church The work of a merciful God, the Church looks essentially, and from the very nature of her being, to the salvation of souls and the winning for them of happiness in heaven, nevertheless she also secures even in this world advantages so many and so great that she could not do more even if she had been founded primarily and specially to secure prosperity in this life which is worked out upon earth. In truth wherever the Church has set her foot she has at once changed the aspect of affairs, coloured the manners has set her foot she has at once changed the aspect of affairs, coloured the manners of the people as with new virtues and a refinement unknown before—as many people as have accepted this have been distinguished for their gentleness, their justice, and the glory of their deeds. But the accusation is an old one, and not of recent date, that the Church is incompatible with the welfare of the commonwealth, and incapable of contributing to those things, whether useful or ornamental. and incapable of contributing to those things, whether useful or ornamental, which, naturally and of its own will, every rightly-constituted State eagerly strives for. We know that on this ground, in the very beginnings of the Church, the Christians, from the same perversity of view, were persecuted and CONSTANTLY HELD UP TO HATRED AND CONTEMPT.

contempt, so that they were styled the enemies of the Empire. And at that time it was generally popular to attribute to Christianity the responsibility for the evils beneath which the State was beaten down, when it would be never for simple. beneath which the State was beaten down, when in reality God, the avenger of crimes, was requiring a just punishment from the guilty. The wickedness of this calumny, not without cause, fired the genius and sharpened the pen of Augustine, who especially, in his Civitate Dei, set forth so clearly the efficacy of Christian wisdom and the way in which it is bound up with well-being of States, that he seems not only to have pleaded the cause of the Christians of his own time, but to have triumphantly refuted these false charges for all time. But this unhappy inclination to complaints and false accusation. inclination to complaints and falsa accus thought well to seek a system of civil life elsewhere than in the doctrines which the Church approves. And now in these Church approves. And now in these latter times a new law, as they call it, has begun to prevail, which they describe as the outcome of a world now fully developed, and born of a groving liberty. But although many hazardous schemes have been propounded by many, it is clear that never has any better method been found for establishing and ruling the State than that which is the natural result of the teaching of the Gospel. We deem it therefore of the greatest moment, and especially suitable to Our apostolic function, to compare with Christian doctrine the new opinions concerning the trine the new opinions concerning the State, by which method We trust that,

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each may easily see by those supreme commandments for living, what things he ought to follow and whom he ought to obey.
It is not a very difficult matter to set forth what form and appearance the State should have if Christian philosophy governed the commonwealth. By nature it is implanted in man that he should live in civil society, for since he cannot attain in solitude the necessary means of civilised life, it is a Divine provision that he comes into existence adapted for taking part in the union and assembling of men, both

truth being thus presented, the cause of error and doubt will be removed, so that

IN THE FAMILY AND IN THE STATE. which alone can supply adequate facilities for the perfecting of life. But since no society can hold together unless some per-son is over all, impelling individuals by efficient and similar motives to pursue the common advantage, it is brought about that authority whereby it may be ruled is indispensible to a civilised community, which authority, as well as society, can have no other source than nature, and consequently God Himself. And thence it follows that by its very nature there can be no public power except from God alone. For God alone is the most true and supreme Lord of the world whom necessarily all things, what ever they be, must be subservient to and obey, so that whoever possess the right of governing, can receive that from no other source than from that hindran and the course they be subservient to the right of governing, can receive that from no other source than from that

supreme chief of all, God. "There is no power except from God" (Rom. xiii., 1). But the right of ruling is not necessarily conjoined with any special form of commonwealth, but may rightly assume this or that form, provided that it promotes utility and the common good. But whatever be the kind of commonwealth, rulers ought to keep in view God, the Supreme Governor of the world, and to set Him before themselves as an example and a law in the administration of the State. For as God, in things which are and which are seen, has produced secondary causes, wherein the Divine nature and course of action can be perceived, and which conduce to that end to which the universal course of the world is directed, universal course of the world is directed, so in civil society He has willed that there should be a government which should be carried on by men who should reflect towards mankind an image as it were of Divine power and Divine provi-dence. The rule of the government, therefore, should be just, and not that of a master but rather that of a father, because the power of God over men is most just and allied with a father's goodness. Moreover, it is to be carried on with a view to the advantage of the citizens, because they who are over others are over them for this cause alone, that they may see to the interests of the State. they may see to the interests of the State. And in no way is it to be allowed that the civil authority should be subservient merely to the advantage of one or of a few, since it was established for the common good of all. But if they who are over the State should lapse into unjust rule; if they should err through arrogance or pride; if their measures should be injurious to the people, let them know that hereafter an account must be rendered to God, and that so much the stricter in proportion as they are entrusted with in proportion as they are entrusted with more sacred functions, or have obtained a

It is clear that a State constituted on this basis is altogether bound to satisfy, by the public profession of religion, the very many and great duties which bring it into relation with God. Nature and it into relation with God. Nature and reason, which commands every man individually to serve God holily and religireligion-not such as each may choose but such as God commands-in the sam manner States cannot, without a crime, act as though God did not exist, or cast off the care of religion as alien to them or useless, or out of several kinds of religion adopt indifferently which they please; but they are absolutely bound, in the worship of the Deity, to adopt that use and manner in which God Himself has shown that He wills to be adored. Therefore among rulers

THE NAME OF GOD MUST BE HOLY, and it must be reckoned among the first of their duties to favor religion, protect it, and cover it with the authority of the laws, and not to institute or decree any laws, and not to institute or decree anything which is incompatible with its security. They owe this also to the citizens over whom they rule. For all of us men are born and brought up for a certain supreme and final good in heaven, beyond this frail and short life, and to this end all efforts are to be referred. And because upon it depends the full and per fect happiness of men, therefore, to attain this end which has been mentioned, is of as much interest as is conceivable to every as much interest as is conceivable to every individual man. It is necessary then that a civil society, born for the common advantage, in the guardianship of the prosperity of the commonwealth, should so advance the interests of the citizens that in holding up and acquiring that highest and inconvertible good which they spontaneously seek, it should not only never import anything disadvantageous, but should give all the opportunities in its power. The chief of these is, that attention should be paid to a holy and invis-

late preservation of religion, by the duties of which man is united to God. Now which the true religion is may be easily discovered by any one who will view the matter with a careful and unbiassed judgment; for there are proofs of great number and splendour, as, for example, the truth of prophecy, the abundance of miracles, the extremely rapid spread of the faith, even in the midst of its enemies and in spite of the greatest hindrances, the testimony of the martyrs, and the like, from which is is evident that that is the only true religion which Jesus Christ instituted Himself and then entrusted to His Church to defend and to

up a society on earth which is called the Church, and to it He transferred that most glorious and divine office, which He had received from His Father, to be perpetuated for ever. "As the Father hath sent Me, even so I send you" (John xx, 21). "Behold I am with you all days even to the consum mation of the world" (Matt. xxviii., 20). Therefore as Jesus Christ came into the world "that men might have life and have it more abundantly" (John x., 10), so also the Church has for its aim and end the eternal salvation of souls; and for this cause it is so constituted as to embrace the whole human race without any limit or circumscription either of time or place. "Preach ye the Gospel to every creature" (Mark xxi, 15). Giver this immense multitude of men God Himself has set rulers with power to discussion and supporters of the fair author's first effort, wonded the ransferred that mission. It abounds in proofs of large the sympathies of the Roman Catholic Church nor of the members of that church, as the father that he sympathies of the consolations we might have life and have it more abundant of style, where there are blemishes, are Canadian altogether, in its excellencies of the consolations we might have life and have it more abundant of style, where there are blemishes, are Canadian altogether, in its excellencies of the style provided them. He acted the members of that church, and the risk canadian altogether in rot consultation of the world" that men might have life and have it more abundant of style, where there are blemishes, are Canadian altogether, in its excellencies of carry the writer very far. The blemishes of the father on longer deserves the sympathies of the Roman Catholic Church nor of the members of that church, having neutred our people of the consolations we might have afforded them. He acted Himself has set rulers with power to govern them; and He has willed that one should be head of them all, and the chief and unerring teacher of truth, and to him He has given the keys of the kingdom of He has given the keys of the kingdom of heaven. "To thee will I give the keys of the kingdom of heaven" (Matt. xvi., 19). "Feed My lambs, feed My sheep" (John xxi., 16, 17). "I have prayed for thee that thy faith may not fail" (Luke xxii., 32). This society, though it be composed of men just as civil society is, yet because of the end that it has in view, and the means he which it tends to it is super-

very appi.

Thus truly the majesty of rule will be attended with an honorable and willing regard on the part of the citizens; for it do add add add the with an honorable and willing regard on the part of the citizens; for when once they have been brought to conclude that they who rule are BY GOD.

Hey will feel that those duties are due and just, that they should be obedient to their rulers, and pay to them respect and a fine filty with somewhat of the same affection as that of children to their parents. The every soul be subject to higher powers" (Rom. xiii., 1).

In the will not hest of the trace of the tra own judgment. Now this authority, which pertains absolutely to the Church herself, and is part of her manifest rights,

exercise publicly: the Apostles themselves being the first of all to maintain it, when, being the first of all to maintain it, when, being forbidden by the readers of the Synagogue to preach the Gospel, they boldly answered, "We must obey God rather than men" (Acts v., 29). This same authority the holy Fathers of the Church have been careful to maintain by weighty reasons as occasions have arisen; and the Roman Pontiffs have never cassed to defend it with inflexible. never ceased to defend it with inflexible governors themselves have approved it in theory and in fact; for in the making of compacts, in the transaction of business, in sending and receiving embassies, and in the interchange of other offices, it has been their custom to act with the Church as with a supreme and legitimate power.
And we may be sure that it is not without
the singular providence of God that this
power of the Church was defended
by the Civil Power as the best defence of

ts own liberty. TO BE CONTINUED. OUR BOOK REVIEW.

The Doctor's Daughter—By "Vera," Author of Honor Edgeworth. Ottawa, A. S. Woodburn.

welcome to this charming, and, we may say, fascinating story. It is the second effort of a gifted young lady who gives brightest promise of a distinguished, honorable and useful literary career. Her style is alike devoid of affectation and free from redundant ornateness, her diction choice and elegant, her thoughts often striking, and nearly always original. She has even in this early period of her literary progress developed a very decided power of invention that bespeaks a clear-sightedness, talent and culture. 'I'he author's first work, "Honor Edgworth," in which she was, it must be confessed, rather severe on the angularities of life, the eccentricities of fashion and the smaller vices of humanity, especially that large, interesting, and important, and in our days, rather self-asserting element thereof, known as the female sex, met with much favor. A competent critic in the Winnipeg Times,

writing of "Honor Edgworth, "It is a novel of society, the hero being one of Ottawa's fashionable young men and the picture of Ottawa society is singularly true of life when we remember how inexperienced must be the hand which traced it. The plot is a good one, and the scenes and details are well worked out. More surprising even than the power of painting characters is the

Favorable as was the reception accorded to the fair author's first effort, high as was its merit, we consider that the "Doctor's Daughter" is, in many important respects, a more meritorious work and one upon which its writer can better lay claim to public endorsation. In her preface she says:

"If the present story can lighten the burden of an idle hour of sickness or sorror; if it may shorten the time of wait.

"If the present story can lighten the xi, 16, 17). "I have prayed for thee that thy faith may not fail" (Luke xxii., 16, 17). "I have prayed for thee that thy faith may not fail" (Luke xxii., 17) (Luke xxii., 18) (Luke xxii., 1

REV. AND DEAR SIR,-Owing to the wide-spread influence of your paper and the stand you have taken therein on the Riel question, now fraught with so much interest to the Dominion as a whole, to interest to the Dominion as a whole, to the French Canadian people who are now being frenzied on the subject of political agitators and to the Irish Catholics of Canada, whom it is sought to embroil in it, I deem it incumbent upon me to address you these few lines. I do not propose to discuss the whole question; that it is you these tew lines. I do not propose to discuss the whole question; that it is unnecessary at present, and, if need be, I shall have an opportunity of doing so on the floor of Parliament. I propose now to deal with the attitude you have assumed and the reasons you have given therefor. The Irish Catholics of the Dominion have been appealed to by the French-Canadian and other agitators to make common cause with them in denouncing the Government of Sir John A. Macdonald. In your editorial

28th inst., you put the question and gave the answer in the following language:— "What, then, should be the precise posi-tion of Irish Catholics in this crisis? They should not, in our estimation, take part in or encourage illegal or violent manifestations of any kind calculated to incite class against class or race against race. They should not express admiration for rebels or rebellion, merely because the rebels were mostly Catholics and the rebellion hadded by Catholics and the rebellion. rebels were mostly Catholics and the rebel-lion headed by Catholics, nominal or otherwise. They must not forget that the Catholic Church as an organization was a heavy loser by Riel's uprising—priests murdered; missions laid waste; faithful and clergy dispersed."

That is pretty plain: I shall not attempt

and clergy dispersed."
That is pretty plain; I shall not attempt
to add to its vigor, although in all justice
some addition might well be made owing
to the facts of the case, which, through
authentic documents, will be more widely mown in a few days than they now are As you have put it, however, this is no case in itself to invite Irish Catholic sympathy. Priest murdering, nuns hunted by ferocious savages, missions laid waste, faithful and clergy dispersed, etc., etc., all hese things are not calculated to induce our people to rank their author as a hero or a martyr, to assign him a place on the roll of fame alongside of Emmet, or to give him the blasphemous eminence which the Hon. Mr. Mercier, leader of the Rouge party in this province, deemed him fit to occupy. I refrain from putting his words in writing.

Taking your own statement as the criterion Riel per se merited his fate, nevertheless you speak of him as "a vie tim." You think he deserves the sympathy of the French Canadian people, yet Fathers Andre, Touse, Moulin, Fourmend Vegreville and Leggy writing mond, Vegreville and Lecog writing a joint letter to the French Canadian people of the Dominion, dated Prince Albert, the 13th of June last, said: "We, the priests of the districts particularly affected

"They seek, by means just and fair, the vindication of their race, so foully wronged by the killing of Riel because his death had been decreed in the secrecy of Orange lodges."

and disgraceful. In ordinary cases, almost any citizen will sign a petition for clemeny to offenders. We hear of philanders of those newspapers had any effect on the most hardened criminals. It remained for the Black Watch of Peterborough and ministers of the gospel forsooth to clamor for a man's blood! And you believe that their representations to the Cabinet had the effect of ensuring Riel's execution? What does such a statement imply? That in a Government containing six Catholics, three of them French-Canadians, two Irish Catholics, and one a distinguished member of our church from the province of Nova Scotis, our represents. province of Nova Scotia, our representa tives were so terrorized by Orange influ ence that they steeped their hands in the blood of one of their fellow creatures. Any one of the Freuch Canadian mem-Any one of the Freuch Canadian members of the Government who would have resigned on this question might have placed himself, by that simple act, at the head of his fellow-countrymen in the Dominion. Either of the irish Catholic members who, in handing in his resignation, would have declared that he did so because a man was being doomed by Orange influence, would have had the whole of our people at his back, without exception. It was not, therefore, for the sake of popularity that the ministers referred to remained in office. Was it for the sake of emolument? Let us suppose for one moment that the minds of five Catholic ministers could be so deprayed, that their hearts were so craven. prayed, that their hearts were so crayen, that their love of the miserable \$7,000 per annum was so overpowering. What about the Hon. Frank Smith? He has no salary. He would not accept one. He is jointly responsible with every one of his colleagues for this act and ret his colleagues for this act, and yet you would have us believe that for the sole

purpose of gratifying Orange lodges he consented to cover his name with infamy and to biast forever a well-earned raputation for consistent courage and unswerving fidelity to his people. Such a pretension cannot hold. If you believe anything of the kind come out boldly in your journal; state that we have been mistaken in our battles heretofore waged with Riel's fate. Others have ascribed the failure of a reprieve to the rascality of the Rouges, who sought to make political capital out the interprieve to the rascality of the Rouges, who sought to make political capital out the interprieve to the rascality of the Rouges, who sought to make political capital out the range of a reprieve to the rascality of the Rouges, who sought to make political capital out to the range of a reprieve to the rascality of the Rouges, who sought to make political capital out to the range of a reprieve to the rascality of the Rouges, who sought to make political capital out the range of the for Catholic representation in the Cabinet, that the presence of Catholics, Irish or French, in the Government has been a delusion and a snare, resulting in greater humiliation than ever could have overtaken us were we absolutely at the mercy of Protestant influence Orange dictation had nothing to do with Riel's fate. We must seek elsewhere for the solution of the problem. Allow me, for a moment, to direct your attention to the articles of the Toronto Globe on this to the articles of the Toronto Globe on this question, from the day the indictment was framed at Regina (begin then, it will be instructive) until the unfortunate man's fate was sealed. Let us cast a glance over kindred sheets published in the Reform interest and what do we find? So unpatriotic, so partizan, so disreputable, was the conduct of those newspapers, that the Montreal Witness, personally and politically opposed to the Dominion Premier, opposed to his fiscal policy, to his railway policy, and to every measure that he way policy, and to every measure that he has inaugurated within my memory, felt itself constrained to publish the following on 13th August last:—"We are inclined to stand by the Government in any position it may take in a matter in which it seems to be the object of some to embarass it.

Again on the 11th September:—"S much has been done to embarass the Government, and its position has been ren-dered so difficult, that we have already stated our intention to support it in whichever course it feels called upon to These statements so thoroughly roused the ire of the Grit journals that their rage knew no bounds, and in reply to their ravings and partizan perversity, the Witness, on the 17th September, ad-ministered the following rebuke:—

"There are journals so destitute of either heart or conscience as to be able to treat a question of life or death to a human being simply and solely as an opportunity for the manufacture of political capital. These journals, believing the Government of the day, to which they are politically opposed, to be between the borns of a dilemma with regard to the execution of Riel, are anxious only to keep themselves free to impale the Government upon whichever born its action may throw it against. Their plan is to embarrass the hat is the only true religion which Jesus
Thrist instituted Himself and then enrusted to His Church to defend and to pread,
For the only-begotten Son of God set

For the only-begotte

French supporters of this province, not dare to hang him. Whichever course the Government chooses, that course, secrecy of Orange lodges,"

I have already pointed out that you admit Riel deserved the extreme penalty for his crimes. He was not, therefore, killed, as you so forcibly put it. You allege that he was hanged because the decree went forth from the Orange lodges. If this were the case Canada would not be a fit place to live in.

I have already pointed out that you the Government chooses, that course, they will be free to maintain, was wrong, and they will declare the choice was made from wrong considerations, though the very considerations they will consider the choice was made from wrong considerations, though the very considerations they will be free to maintain, was wrong, and they will be free to maintain they will be free to maintain. pendent journal, which, while not afraid to expose its own opinions upon the sub-ject, is determined not to embarrass the Government,"

You will perhaps imagine that I am about to ascribe the execution of Riel to the perversity of the course pursued by the Grit journals. In this you would be entirely mistaken. I am endeavoring to write in a non-partisan spirit, and I must candidly admit I do not think the course to a threatening telegram to the leader of the Government when the warrant of execution was on its way to Regins. Othe 14th of November the Star published the following article on the telegram in

question :"Whatever remote chance Riel had of escape a week ago, he has, it is generally believed, lost now. The Government would be more or less than human if it altered its decision now, in the face

if it altered its decision now, in the facof the open threats levelled against it by
a number of the Conservative representatives of the province.

"That these gentlemen made a mistake fatal to Riel, if Riel had any chance
previously, it is admitted on ail hands.
If the Conservative members who talk
of bolting, and if certain sections of the
French Canadian press were realigned. French Canadian press, were really in-terested in getting Riel hanged, they could scarcely have employed surer means to succeed than those they have used. By publishing their threats to the Premier, and by making such public avowal of holding him responsible for Riel's fate, they have most assuredly tightened the noose around the unfortu-nate man's neck."

The telegram referred to was a blun-der. Yet I know it had nothing to di-with Riel's fate.

This seems plausible; but to be perfectly fair I must say that neither Orange bitterness, Grit perversity, Bleu blander-ing nor Rouge rascality occasioned the execution of Riel. The true solution of this problem must be sought in the words of the venerable pastor of 8. Patrick's church, Father Dowd, w o stated in his memorable sermon, speak ing of Riel, that "as the leader of savage tribes and semi civilized half-breeds, who had to be taught respect for the law and constituted authorities, the Govern ment had taken the responsibility of making him suffer the death penalty. This was an unbiassed and, I think, a statesmanlike view of the subject, and one that will command itself to all who have neither personal nor political pur-poses to serve in displacing the issue on this subject to grounds that are likely to produce sectional and sectarian animosi ties. I have the honor to be,

rev. and dear sir. your obt. servant, J. J. Curran,

CATHOLIC NOTES,

Rev. R. J. Meyer, of St. Louis University, has been named by the General of the Jesuits, Father Anderledy, provin-cial of the district which comprises the middle section of the country from Pennsylvania to Kansas, inclusive.

Mrs. Bancroft, the actress, known as Marie Wilton in the records of the stage has been received into the Cathedic Church, and has joined the corps of devout practical followers of our faith, to which Miss Mary Anderson and Lotta also belong.

The board of trustees of the Catholic university met at the archiepiscopatresidence on Wednesday. It was agreed to raise \$700,000 in the dioceses, which, with Miss Caldwell's donation of \$300 000, will give the university \$1,000,000 to

start with.

It is announced by the Weekly Fegister, that within a few days three clergymen have left the Anglican for the Roman communion. These are the Ray. W Southerdon, Carate of St. John's, Torquay, and formerly a worker with Mr. Lowder at London docks; the Rev. Owen C. H. King, Curate of Llantaman, Monmouthshire, and the Rev. C. A. Bur-leigh Hart, formerly Curate of Corrugton, Lincolnshire.