

For truly the Gentiles have ragged and the people devised many things against their Creator" (Ps. ii, 1); so that the cry is pretty common amongst the enemies of God, "Depart from us" (Job xxi, 14). And accordingly we see all reverence for the Eternal God quite extinct in the majority of men and that no account is taken in public and private life of His supreme Will; nay, that every effort is made and every artifice used that the very recollection and knowledge of God should be destroyed altogether.

Whoever considers this must certainly fear that this perversion of mind is a sample and perhaps the commencement of the evils reserved for the last days, and that the son of perdition of whom the Apostle speaks (II Thess. ii, 3) may be already in the world. Such, in fact, is the audacity and fury with which religion is assailed on all sides that the dogmas of the Faith are attacked and attempts are being made to destroy completely the relationship of man with God. "E contra," man—and this, according to the same Apostle, is a special mark of Antichrist—has, with supreme temerity, put himself in the place of God, raising himself up above "everything that is called God"; so much so that although he could not altogether blot out the mark of God in himself, rejecting His majesty he has made of the visible universe, as it were, a temple to himself in order to be adored by others. "He sitteth in the temple of God, showing himself as if he were God" (II Thess. ii, 4).

In truth, no one of sound mind can doubt with what result this strife of men against the Most High is being carried on. Man, abusing his liberty, can violate the law and majesty of the Creator of the universe; but the victory will always be with God; nay, destruction is even then all the nearer when man in the hope of triumph becomes most audacious. God Himself gives us this assurance in the Holy Scriptures. Unmindful as it were of His power and His greatness, "He overlooks the sins of men" (Wisdom xl, 24); but immediately after this apparent withdrawal of Himself, "being awaked like a mighty man that hath been surfeited with wine" (Ps. lxxvii, 65), "He shall break the heads of His enemies" (Ps. lxxvii, 22), in order that all may know "that God is the King of the earth" (Ps. xlvii, 8), "and that the Gentiles may know themselves to be but men" (Ps. ix, 24).

This, venerable brethren, We believe and expect with a sure faith. But it hinders us not from endeavoring, each in his own way, to hasten the work of God; and this not only by persistently praying, "Arise, O Lord, let no man be strengthened" (Ps. ix, 20), but also—what is more important—by asserting and upholding in word and deed and in the most open way the supreme dominion of God over men and all things so that His right and power to command may be truly appreciated and respected by all. This is required of us not only by the duty which nature imposes, but also by the welfare of the human race. Who is there, venerable brethren, that has not been filled with trouble and consternation at seeing the greater part of men, whilst deservedly boasting of the progress of civilization, fiercely fighting against each other so that it would seem as if all were engaged in a battle against all. The desire for peace, no doubt, is to be found in the breasts of all and there is no one who does not earnestly long for it. But to wish for peace without God is absurd, for where God is absent so is justice, and where there is not justice it is vain to hope for peace. "The work of justice shall be peace" (Is. xxxii, 17). We know well that there are not a few who, animated by this desire for peace, that is to say, for tranquility and order, group themselves into societies and parties which they call parties of order. Hopes and labour lost! There is, in fact, but one party which can bring back peace amidst the disturbed state of affairs, and that is the party of God. This party, then, we ought to promote; to it we ought to draw as many as we can if we are truly inspired by the love of peace.

However much we strive, venerable brethren, to lead men back to the recognition of God's majesty

and power, we shall never succeed except through Jesus Christ. "Other foundation no man can lay," so the Apostle warns us, "but that which is laid, which is Christ Jesus" (I Cor. iii, 2). Christ is the only One "Whom the Father hath sanctified and sent into the world" (John x, 36), "the brightness of His glory and the image of His substance" (I Heb. i, 3). The true God is true Man, without Whom nobody can know God as is necessary, for "neither doth anyone know the Father but the Son and he to whom it shall please the Son to reveal Him" (Matt. xi, 27). Whence it follows that to restore all things in Christ and to lead back men to subjection to God are one and the same thing. Our efforts, therefore, should be directed to this end—to bring back the human race into subjection to Christ; that being done, they will already have been brought back to God. We mean to God, not to that being, inert and indifferent with regard to human affairs, imagined in the dreams of the materialist, but, to the living and true God, one in nature, three in person, the Creator of the world, Who rules all things most wisely, the most just Legislator Who punishes the guilty and rewards virtue.

Now, the way to Christ is open, namely, through the Church. Wherefore St. Chrysostom rightly says: "Thy hope is the Church, thy salvation the Church, thy refuge the Church" (Hom. de capto Eutropio, n. 6). For this in truth Christ founded it, establishing it at the price of His Blood; and He made it a depository of His doctrines and of His laws, giving it at the same time an ample wealth of graces for the sanctification and salvation of men.

You see, then, venerable brethren, what is the duty entrusted alike to Us and to you—to recall to the discipline of the Church human society, which has wandered away from the wisdom of Christ; the Church will ensure subjection to Christ, and Christ to God. And if with God's help We succeed, We shall rejoice in having made iniquity yield to justice, and for our happiness we shall hear "a loud voice in Heaven saying: Now is come salvation and strength, and the kingdom of our God and the power of His Christ" (Apoc. xiii, 10). In order, however, that this may be accomplished conformably with our wishes it is necessary that by every means and by all the exertions in our power we should radically remove the terrible and shocking wickedness characteristic of this age by which man puts himself in the place of God; after that the sacred laws and counsels of the Gospel are to be restored to the honour in which they were formerly held; the truths taught by the Church and the Church's doctrines on the sanctity of marriage, the instruction and education of youth, the possession and use of property and men's duties towards public authorities are to be boldly proclaimed; finally the balance between the different classes of society is to be regulated by the standard of Christian teaching and customs. We certainly in submitting to the Divine Will proposed this much to Ourselves in Our Pontificate, and We shall endeavor to attain it by all the earnestness We can command. It is for you, venerable brethren, to second Our efforts by holiness, knowledge, experience and above all by zeal for the Divine glory, having no other object except that Christ be formed (Gal. iv, 1, 9) in everybody.

(Concluded next week).

Calgary Notes.

VISIT OF THE DELEGATE APOSTOLIC TO CALGARY AND EDMONTON.

His Lordship Bishop Legal left St. Albert Oct. 13 and reached Calgary the next day, accompanied by his Vicar General, Father Lacombe, and at one o'clock in the morning of Oct. 15, they both went to the station to welcome the illustrious visitor, who was coming from Vancouver. On arriving at St. Mary's Presbytery, Mgr. Sbarretti took a few hours rest and at eight o'clock said Mass in the convent of the Faithful Companions of Jesus, where at ten o'clock the pupils greeted His Excellency with a

charming entertainment. This was followed by a dinner provided by the parishioners, after which Bishop Legal and Fathers Lacombe, Laganiere and Seltmann drove the Delegate around Calgary, showing him the beauty of its two rivers, and its mountains, together with the majestic proportions of St. Mary's Church, the fine Holy Cross hospital and the magnificent boarding convent of the Faithful Companions. More than once His Excellency expressed his surprise at the great progress made in so few years in the capital of Alberta.

At the Rosary devotions in the evening the large church was crowded. The two bishops were present. Rev. Father Lacombe gave solemn Benediction of the Blessed Sacrament with deacon and subdeacon. After the ceremony the Lord Bishop of St. Albert said a few words of welcome to His Excellency. Then Mr. Costello read a finely worded address in the name of all the parishioners of St. Mary's. Mgr. Sbarretti replied with evident pleasure and gave his pontifical blessing. But that was not all: the Pope's representative wished to see every individual; so he sat at the communion rail, welcoming all those who came to kiss his ring. The pastor introduced each person by name: His Excellency said a few words to each, and to the great delight of the mothers, caressed all the babies.

On the 16th of October His Excellency, accompanied by Rev. Dr. Stieckney, his secretary, Mgr. Legal and Father Lacombe, took the train for the north at 9.45 a.m., arriving in Edmonton at 6 p.m.

The reception there was an exact repetition of the Calgary welcome. On the part of the religious communities and the laity there was the same respect and gratitude, the same professions of loyalty to the Holy See, and, on the Delegate's part, the same paternal affection for all but especially for the children.

The great demonstration was reserved for St. Albert, the Bishop's see. There were two triumphal arches, one on our fine bridge, the other at the top of the hill. On the road from the bridge to the Bishop's house flags of all colors floated among trees planted for the occasion. The finest carriage in St. Albert had of course been reserved for His Excellency and when that splendid turnout appeared in sight of the cathedral at 4 p.m. on the 17th, the three sweet-toned bells flung their peals to all the echoes of the parish, the cannon boomed, the orphans' band broke into loud and stirring strains; the Oblate Fathers and Brothers, who had just finished their retreat, eagerly awaited the blessing of the Papal Delegate before returning to their missions; the Faculty and Students of the Little Seminary were there, too, and so were the Grey Nuns with their 240 children, finally a vast crowd of faithful Catholics anxious to see the "Greatest Chief of the Prayer," clothed the top of the hill as with a living forest.

On getting out of the carriage His Excellency gave his blessing to everybody, and after an hour's rest the two Bishops with the rest of the clergy went to the orphanage, where a charming musical and literary entertainment was given.

On Sunday, Oct. 18, Mgr. Sbarretti sang Pontifical High Mass, after which Mgr. Legal read a splendid address to His Excellency. Two other addresses, one in English and the other in French, were read by prominent parishioners. His Excellency replied in both languages. Then he gave the Papal blessing. Here, as in Calgary, he held a sort of impromptu levee for the benefit of the entire population, showing especial fondness for children.

Early in the afternoon the pupils of the Seminary presented addresses in Latin, French and English. His Excellency replied at considerable length.

Mgr. Sbarretti, with Mgr. Legal and several priests, returned to Edmonton about 5 p.m., where a banquet was tendered His Excellency by the C.M.B.A. A large number of Edmonton's most prominent citizens were present.

After Benediction of the Blessed Sacrament in the evening, addresses to His Excellency and eloquent replies closed the memorable visit of the Apostolic Delegate to the diocese of St. Albert.

(Translated from a French letter).

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