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The Aorthwest Review

OUR ARCHBISHOP'S LETTER.

ST. BONIFACE, Dec. 12th, 1892. Mesers. E. J. Dermody, & Co.

Mesers. E. J. Dermody, & Co.

Gentlemen—I see by the last issue of the Northwest Review that you have been instructed by the directors of the journal with the management of the same, "the company for the present retaining charge of the editorial columns."

I need not I il you that I take a deep interest in the Northwest Review which is the only English Catholic paper published within the limits of Manitoba and the Northwest Territories. I hope that you will obtain a remunerative success. It is enough that the editors do their work gratuitously, it cannot be expected that the material part of the publication should remain without remuneration. I therefore strongly recommend to all Catholies under my jurisdiction to give a liberal support to the Northwest Review. It has fully my approval, though, of course, I cannot be responsible for every word contained in it. The editors write as they think proper, they are at full liberty to say what they wish and in the way they like best. The sole control I can claim is over the principles they express and I have no hesitation instating that the principles announced by them are sound and ought to be endorsed by every sound Catholic in this country.

I therefore consider that you enter a good work and I pray to God that He will bless you in its accomplishment.

I remain.

its accomplishment.
I remain.
Yours all devoted in Christ,
†ALEX. ARCHBISHOP OF ST. BONIFACE,
O. M. I.

NOTICE.

The editor will always gladly, receive (1)
ARTICLES on atholic matters; matters of general or local importance, even political front of a PARTY character. (2) LETTERS on similar subjects, whether conveying or asking information or controversial. (3) NEWS NOTES, especially such as are of a atholic character, from every district in North Western Ontario, Manitoba, the Territories and British columbia. (4) Notes of the proceedings of every catholic Society throughout the city or country. Such notes proceedings of every Catholic broughout the city or country. Such notes will prove of much benefit to the society themselves by making their work known to

WEDNESDAY, FEBRUARY 15.

EDIT RIAL NOTES.

Dr. Bryce says: "How utterly cruel and unpatriotic it is to draw a line bethe separate schools.

How cruel, indeed! We are quite sure the patriotic doctor's humane soul revolts at the very thought of these utterly cruel line drawers. It is so patriotic, so manly, so ho orable and so free from cruelty to make the Catholics pay tain or obtain religious instruction in tribute to Protestantism! If these also using all his vast influence in trying ards it as perfectly right.

"atterly cruel and unpatriotic Papists to get a recognition from the state for Mr. B. sends his child to All Saints' tribute to Protestantism! If these the board schools, His Eminence was ism, as it is taught in Manitoba schools his own Catholic schools. And he did and their Catholic principles, why, obtain it. The great English Cardinal "make the beggars pay taxes anyway !" Let the doctor apply his "flapdooleism" was so great, that he would not build a about cruelty and unpatriotism to the cathedral until ample school accommo-Protestant minority in Quebec and tell dation was supplied for his children, us what it would be thought of there. It said, during the last years of his life, that makes all the difference in the world it was the consolation of his declining whose ox is gored.

Daniel Webster declared:

in which the popular institutions under which we live could possibly be preser-

in quoting from Daniel Webster, in sup- Protestant and Catholic schools. port of the present Protestant schools of Manitoha. Were the schools of which His Grace has written and spoken on Webster spoke Protestant schools? Cer- this subject, amply proves what we say tainly not! Had they been a eystem of Yet this is made an argument, foreouth, Protestant schools could they be referred to as being "in such forms that all and which we again reiterate, that the shall gladly avail themselves of it?" public schools of Manitoba are distinct-Every sane man in Manisoba knows ively Protestant, that the system here is not "in such forms that all shall gladly avail themselves of it," although all are taxed for it.

"This newspaper has also been very unhappy hecause it declares the public schools are Protestant. It has not been successful in showing in what particulars they are so. The forms of prayer and the Scripture selections formerly used in the so-called Protestant schools were because they were nonsectarian."

of his own church, when he calls the Protestant schools of not long ago, "the so- difficulty should be in the way of religcalled Protestant schools." Why did the | belief certainly create a very real diffischools unless it wanted to perpetuate not so grave that every effort must be made in the interest alike of the child them under an alias? Why did they and the state to overcome the difficulty, not adopt the prayers and religious as far as possible. This is simply all least, where the Catholics were in the you to-day." majority? Simply because the one was Protestant.

ONE OR THE OTHER!

Many people express surprise at the regulations" be not a mean and wretched play on words, for the purposes of de-

take his choice. doctor doubly mean and inexcusable, prise us. A man who will not be true to bis own people cannot well be exfrom the humiliation of witnessing his unscrupulous conduct to win the prize from the Manitoba Government.

THE PRINCIPLE OF RELIGIOUS IN STRUCTION.

Every informed person knows, the Catholic church insists on the religious instruction of her children, and will make any sacrifice rather than forego that principle. It is also a cearacteristic of Catholics to always assist bthers to maintain a principle which they believe to be good and demand for themselves This is equal rights and we are always ready to give to others what we claim for ourselves.

But surely this justice, on our part, should not be used as a weapon against us! Yet, it is sometimes so used. In his charge, at the recently held synod, the bishop of Rupert's Land has been guilty of thus interpreting our position and using the help which we gave the Anglican Church, in England, to maintain this principle of religious instruction in the schools, as an argument against our contention that the public schools of that so far as fairness and justice are Manitoha are Protestant schools. The concerned it (the present school law) late lamented Cardinal Manning was foremost in helping the Church of England to maintain the principle of religious instruction in the board schools, in tween classes in the rublic school and that country, and the bishop of Rupert's Land uses this as an argument against us calling the present public schools Protestant. Now, what are the facts? At the very time that Cardinal Manning and the Catholics of England were helping the Anglican Church to main- says: whose devotion to Catholic education years that his Catholic children were, at last, provided with Catholic schools where they could receive religious in. "I have no conception of any manner struction. Prior to 1890, our own Venerable Archbishop had also the same conthe farly education were not freely solation of seeing an the Catholic children furnished to all by public law, in such forms that all shall gladly avail themsolation of seeing all the Catholic childboth by voice and pen, to maintain the *The Rev. Dr. Bryce was very unhappy principle of religious instruction in both

> No man can deny this fact. All that against the statement we have made

FURTHER REVIEW OF HIS LORD.

SHIP'S CHARGE. In his charge to the Synod the Bishop of Rupert's Land quotes from William Law. "Now, as Christianity has, as it were, new created the moral and religious world, and set everything, that is reasonable, wise, holy and desirable in its true point of life—one might naturally suppose that every Christian country abounded with schools—for the When we say that the above is from in such an outward course of life as the olic, to our own personal, knowledge, Mgr. Satolli has settled all this. He has

Protestant and the other Catholic. We ideal unattainable"? His Lordship lie and private schools? cannot waste space in proving the self admits that it is nothing more than the evident fact that the schools are Christian ideal! Why then should it not be attainable? Is not such an admission, on the part of the bishop, a confession of the failure of Christianity?

After nineteen hundred years of erratic and reckless statements of Dr. Christianity, with its civilizing and obtain an audience, in a city of profess-Bryce when speaking of educational educating influences, with its divine and matters. The rev. doctor does not seem lofty asperations, must we confess that blasphemy, without the press giving tection of Christian education. His to be above making statements, in lan- we cannot reach the Christian ideal in guage which must either be intended to education. Certainly not! The ideal convey a false impression, or state a which his Lordship says "may be downright lie. If his statement regard- unattainable," is exactly the one that ng the powers of Catholic trustees of Catholics are striving for in Manitoba public schools "having full control of the and, because the unreasonableness of religious exercises under the act and Protestants deny them the right of indignity to God, and an insult to the carrying it out by law, they are now carrying it out at a double sacrifice to ceiving the public, then it is a down- themselves. This is the very ideal which right falsehood. In the one case its ev- Catholics in Manitoba refuse to abandon. ident intention was to convey a false even at the expense of a double tax, hood, in the other to recklessly utter a His Lordship says: "But the differences bald-headed lie Let the rev. doctor in belief certainly create a very real mere plagiarist of the blasphemous the system of education which is maindifficultp." Among Protestant sects, this What makes the conduct of this rev. may be true, but it cannot effect Cath- the latter is from the writings of that which Catholics therefore contribute olics because among them there is no arch-blasphemer, Voltaire. and emphasizes the contemptibility of such differences. And yet, even among his lie is the fact that he is a member of Protestants, when his Lordship was the boast of all Englishmen and great the Advisory Board and therefore, knew Chairman of the Protestant section of and weighty reasons alone should cause that he was morally or actually lying the Board of Education, we heard of no its curtailment, but we submit that in a in saying what he did. But anything differences of any serious nature. He Christian community, where the holy that Dr. Bryce could do would not sur- and his Protestant confreres got along attributes of God is revered; where the very harmoniously. His Lordship tells civil authorities invoke His Holy Name us that: "Our church saw such advan- and acknowledge His Supreme Authority pected to be honest in his dealings with tages in a national system of schools over His creatures; where ninety-nine outsiders. It is a great pity that the such as were "established on the forma- out of every hundred in the community local government cannot see its way tion of the province-not the present believe or profess to believe in One clear to give him that university job. It system") and such reason to have Living and True God, and acknowledge might, at least, have the effect of saving confidence in the administration of it, Him as their Creator and Sovereign Good his own immediate church members that it went heartily into it," and again, surely it is not asking too much of His "I have always advocated (such) separ- | creatures to protect that Creator from the ate schools being allowed under what I insults and indignities of a red mouthed for the State." This is, at least, conclusive evidence that the differences of differ from us on this subject and say it

Protestants in the new law. So well Protestant ideal against any attempt to loud voiced blasphemer. destroy it.

THE CASES ARE NOT PARALLEL. Dr. Bryce says:

"A prominent newspaper reiterates is not. In an article a few weeks olic was compelled to pay taxes to the

school as outrageous." And then the Rev. Dr, goes on to give

public school and then contribute for the

school and does not expect to be exempt trom public school tax. Mr. C. even profers to have his daugher attend the preparatory department of Manitoba College, and is very willing to pay to keep up the public schools. It is he same treatment to all: it is perfectly

just, and the Privy Council judgment so declared it." This is just about as honest and as just as anyone could expect Dr. Bryce to be. He would have the public believe that there is a parallel between the case of that "certain well-known Roman Cath- tinct parts one part concerns the olic," (whose case is the case of all Roman Catholics in Manitoba) who "was compelled to pay taxes to the public school and then contribute for the education of his children in a private school and Mr. A. B. or C. It is, as we said be. fore, about as honest a parallel as the said that when he was a boy the State political and rev. doctor is capable of making, especially when Catholics are would not be too much to assume that a in any way affected. Let us examine Privy Council, and even a Provincial this statement, and, if possible, show the doctor wherein his ingenious parallel is the Catholic church has a conscience, faulty. Mr. A. B. and C. are, to com- and the Catholics of Canada demand mence with, Protestants and, therefore are not required to send their children to or Federal, shall consider and respect St. John's, All Saints' School, or the Pre- their religious rights and conscientious paratory Department of Manitoba College for reasons of conscience, but for some mere personal preference for those institutions, while the "certain well-known Christian education; and one of the Roman Catholic," and all other Catho- things they hold is that Christian educalics of Manitoba, are required to support tion cannot be had in public or partly certain Protestant schools to which he' or they can never consent, on grounds

at a measure of it and expect that any | for private reasons of nis own, to private | It is plausible and insidious, but it is all Schools. In that case he was on a parallel Advisory Board adopt the prayers and culty. The question is whether the loss scripture selections of the Protestant from the absence of religious teaching is where he could not send his children, had satolli has not approved public schools regard to the Pope's jubilee and collection, from which we abstract the collthe present School Act. We wonder if i olics to frequent State schools for secular owing: is possible for the doctor's intelligence instruction in certain circumstances and exercises of the Catholic schools, at that time will allow me to consider with or honesty to grasp the difference be- with certain conditions; these circum-But why, may we ask, is "this lofty and Mr. A. B, and C, in reference to pub-

SIMPLY BLASPHEMOUS.

The address recently given in this city by a Mr. Ellis and published in the local press is simply blasphemous. It satisfy public authority. was had enough that such a man could ing Christians, to listen to his terrible powerful plea for the freedom and prohim that notoriety which is the, principal motive actuating such brawling XIII., the foremost man of this age, in blasphemers. We were pained and everything that tends to the stability, scandalized to see reproduced in cold type, the low, valgar and insulting Christian name. What good object can

Liberty of speech is, we well know, roper arrangements blasphemer like Mr. Ellis.

Although we know that many will belief among Protestants was not of a is better to allow those fellows full swing, nature to prevent them having a satis- yet we believe that in a Christian land, factory system of religious instruction, under Christian government, the name and therefore evidence that under such of God and His Sacred Prerogatives an arrangement they could and actually should be made to be respected or at did attain to the Protestant ideal. So least protected from insult by every man true is this that when Mr. Joseph Martin | woman and child in the community. attempted to abolish it, his Lordship H Mr. Ellis came to Winnipeg and as joined with other Protestant denomina- wontonly insulted the humblest of its tions in maintaining its retention for citizens as he has insulted God, he would have to answer for i, but because pleased is the bishop with the present it is God that is treated as a knave and system that he recommended the synod imposture, no word of protest is madeto pass a resolution denouncing any at- We protest in the strongest possible temptio abolished it and a committee was manner against the public profanation appointed to watch and guard this and indignity offered to God by this

"MANITOBA AND MGR. SATOLLI."

Under the above heading our eseemed contemporary, The Catholic Register of Toronto says :

Catholics should understand clearly that the pronouncement of Mgr. Satolli that a certain well known Roman Cath- States has nothing whatever to do with aducation of his children in a private Canada. It is perhaps too much to Baltimore." expect that all non-Catholics will understand this. But the able and fair-minded to pay taxes to the public schools. He it. We can scarcely expect, indeed, that an editor reads everything his paper "Well, Mr. A. pays a large amount for prints. But he certainly should find whatever he deems worthy of editorial comment. Now, whoever thinks or says that the address of Mgr. Satolli settles the School question in Manitoba, as far as the Catholic conscience is concerned, clearly shows that he understands neither the address nor the school question, nor the Catholic conscience. affect the Manitoba School question, or As some writers have said this, and the rights and duties of Canadian Cathsome readers may think it, a word about each-address, school question, and tion between the United States and Catholic conscience—may be in order.

To begin with the Manitoba School constitution; the other concerns the or legal part is now before the proper Canada. tribunal, and will perhaps be settled

before this writing is in print. Cardinal Newman has somewhere was supposed to have a conscience. It Parliament, has a conscience. Anyhow, that the Constitution, whether Provincial claims.

Now, one of the things Canadian Catholics claim is the civil right to secular schools.

But, say our learned editors, becoming Dr. Bryce, our readers will not be highest precepts, the strictest rules and surprised at its mendacity. The rev. the sublimest doctrines of Christianity doctor is rather hard on the bishop of able, but it is hard to imagine that any religious person can do other then aim.

wrong, The premises are wrong; the with Mr. A. B. and C., because he was conclusion is wrong; the consequence by the local ecclesiastical authorities. United States; and with the wisdom of a statesman and the prudence of a churchman, Le suggests an arrangement which may safeguard individual rights an

The Delegate's address, then, rightly understood, is only another and a most reasoning is that of his master. Leo. peace and progress of nations.

Here are the words of Leo, writien to language in which this man offered an the Archbishop of New York, and repeated by the Delegate in his address on education: "We further advise you be served by doing so? If the secular to strive earnestly that the various local press would merely pass those people authorities, firmly convinced that over and take no notice of them, they nothing is more conducive to the welwould quickly disappear and be no more | fare of the commonwealth than religion heard of among men. Mr. Ellis is a should by wise legislation, provide that utterances of slippery Bob Ingersoll, as tained at the public expense, and to their share, is in no way prejudiced to their conscience or religion. For we are persuaded that even our fellow citizens who differ from us in belief, with their characteristic intelligence and prudence, will readily set aside all suspicions and all views unfavorable to the Catholie merit as the one that dispelled the Sospel and created a new society, distinguished by the lustre of Christian clearly, will let Catholic parents be

> If our non-Cathelic friends who profess Delegate would carefully study these weighty words and look into these things clearly they would find a thing confirmative of the arguments used by Catholics for the civil right of religious was to the Archbishop and Bishops of us-not that the address was accepted, o that there may be accommodation in

Such was the effect of the Delegate's Council of Baltimore placed it. The second important thing to bear in

practical result of the address and the practical conclusions of the Archbishops were different, this would in no way olics. There is no ecclesiastical annexa-Canada; and neither the practical decisions of a permanent Delegate to the question. That problem has two dis- United States nor a unanimous disciplinary declaration of the United Catholic episcopate of that country has any Catholic conscience. The constitutional effect or authority in the Dominion of

Nor is there place for even an a pari argument from a similarity of cases; for the cases are not only dissimilar, they are diametrically opposite. The question in the United States, the modification of State law and national custom, so as to give Catholics educational freedom. In Manitoba, on the contrary, there is question of legalizing and enforcing a provincial enactment which will coerce the consciences of Catholics and deprive them of long-existing and legallyacknowledged rights and privileges. This is only one of the many essential differences between the two cases.

The only valid argument then to be drawn, the only useful lesson to be and to console the afflicted. It nerves The only valid argument then to be learned, from the latest phase of the the Sister of Mercy on the battlefield, school question in the United States is and operates secretly, but none the less that Catholics, when in the minority, effectively, in the village hamlet or they can never consent, on grounds of conscience, to send their children.

But, say our learned editors, becoming to educational equality and religious ing all the windings of the poor man's freedom. And it would be well for our legislators, politicians, and those who pretend to lead public opinion in the less earness vesture of Christ, the constant of the seamless vesture of Christ, the constant of the constant of the seamless vesture of Christ, the constant of the cons Press, to remember that the Catholics of Catholic church stands immovable and Canada, when in the minority, know unchangeable, founded on the rock, how to defend the rights and privileges which is Christ, secure in His promise: Rupert's Land and the rev. gentlemen religious person can do other than aim places, sent some of his children at times, Why not here? Such is their argument? they have been unjustly deprived. they have, and to recover those of which

The Papal Jubilee.

Rt Rev. Bishop Marty has addressed he chosen to do so, as he is to-day, under in the United States. He permits Cath- tion, from which we abstract the coll-

"Our Holy Father, Leo XIII, will celebrate the golden jubilee of his tween the present position of Catholics stances and conditions to be determined episcopacy on the 19th of February, which this year falls on the first Sunday He accepts things as they are in the of Lent, and has extended to all his children throughout the world the loving request to join him in the celebration and unite our joyous thanksgivings and tervent supplications with those of his own heart. "On the 19th day of February, 1843, he

received episcopal consecration by

appointment of Tope Gregory XVI., of

blessed memory, at the hands of Cardinal Lambruschini, secretary of state of his holiness, and then went as papal nuncio to Belgium, where he ramained three years. Returning to Rome he assisted in June, 1846, at the coronation of the newly elected pontiff, Pius IX., who put him in charge of Perug.a, one of the most important diocese of the papal dominion, containing 199 parishes, 17 of which are in the cathedral city. He governed his people with a firm and loving hand during the stormy period which saw Pius IX., exiled by the revolutionists and his whole dominion filled with moral and material ruins. His wisdom and his charity gradually succeeded in restoring the temporal and spiritual prosperity of his flock, and Pius 1X., rewarded his merits by making him a cardinal on December 19, 1853. withstanding the secret machinations of the enemies of Christianity up to 1870, and the open hostility of the Italian government after the spoliation, the faithful shepherd continued his work with eminent success until September church, and willingly acknowledge her Rome and made him cardinal camer--1, 1877, when Pius IX. called him to lengo, whose duty it is to supervise the darkness of prejudice by the light of the linancial affairs of the Roman church and to act as its administrator after the rope's death until a successor is aptinguished by the lustre of Christian pointed. Six months later, February 7, virtue, and by the construction of all 1878, Pius IX. died. On the 20th of the that refines. We do not think that same month the cameriengo was elected any one, after looking into these things XIII. Since that day he has been tumen in coelo," a light from heaven for the forced to erect and support schools which church and for the world. He began to they cannot use for the education of the light in his first encyclical published on Easter Sunday, in which he presents Christ as the teacher and physiciau of mankind, admiration for the Pope and the Papal depositing in His church the doctrine and remedies which will obviate and cure the evils afflicting individuals and society in every age. Ever since Leo has continued to spread this divine light by a series of encyclicals bearing on the problems of our times; on Christian philosophy, whose chief exponent education. But the all-important fact we find in the angelic doctor, St. Thomas to be remembered is, that Leo's letter of Aquinas, on Christian life and conduct, whose principles are exemplified and the Province of New York, and that his on Christian matrimony; on the liberty established by St. Francis of Assisium; representative, Mgr. Satolli, is Delegate of man; on the principles of civil governto the United States only. The address | ment; on the duties of citizens; on the of Mgr. Satolli was presented to the rights of labor; on socialism, communism and nihilism. At the same time he has Archbishops of the United States at organized, propagated and developed their meeting held in New York, and the activity of the church in all parts of the official report of that meeting tells the world, he established friendly relations with nearly all governments, he brought several oriental churches back but that it was "read" and duly weighed to the center of unity, he restored the by the Archbishops; and after having bierarchy of Scotland, of Bosina, and the reggoving and of the East Indies, he ment the conclusion of the American erected 26 archbishoprics, 74 bishoprics, 45 vicariates apostolic, 10 prefectures and Hierarchy was this: "Resolved—To several hundred missions and religious promote the creation of Catholic schools, as well as educational institutions in weeks ago this paper spoke of the fact on the School question of the United them for more, and if possible, for all cits and called the archhisbons and cils, and called the archbishops and our Catholic children, according to the bishops of several countries to Rome in Manitoba, or with school matters in Decrees of the Third Plenary Council of order to consult with them on important ecclesiastical questions. In 18 assembled the archbishops of the United States in the Eternal City to prepare the following examples to show that it is reditors of our leading secular papers intended, and who alone were competent to apply its practical suggestions. So to provide for proper legislation of the charge and to have that in the solemn judgment of those monize the forms and institutions of who are the divinely appointed guardians canon law with the circumstances of our of Catholic education in the United times. He promoted and sanctioned public school taxes and sends his son to time to read, with attention and care, the boy's school at St. John's, and re- whatever he deems worthy of editorial school question in that and made our cardinal in characters. It is played a sends his son to time to read, with attention and care, States, the school question in that and made our cardinal its characters. country remains precisely where the the Columbian year he not only invited all nations to unite in thanksgiving for the discovery of the new world, but he mind is this: That even supposing the sent his best beloved pupil and most trusted friend to represent him at our celebration, and has just now appointed him as his first permanent delegate in the United States, creating thereby a new center of unity, a safeguard stability in progress, regulating liberty by lawful authority and grounding the American church most firmly upou the rock, against which the gates of hell shall never prevail. In addition to all his, the Catholics of Darota owe Leo XIII. a special debt of gratitude because he has erected, in July 1879, the vicariate apostolic of Dakota, and in November 1889, the diocese of Sioux Falls.

The bishop enumerates the indulgences to be gained on the occasion of the jubilee and urges the faithful to offer generous contributions. - From N. W.

His Grace, the Archbishop of St. Boniface has ordered that the Te Deum be chanted at High Mass in all the churches of the Archdiocese on next Sunday in thanksgiving to God for the great blessings bestowed on our Holy Father, LEO XIII.

Charity of the Church.

Learning, science and art flourish in the church now as they have ever done. The charity of the church, which is the active love of God, still constrains her children to nurse the loathesome leper "Lo I am with you always even unto the consummation of the world."