

The Northwest Review

PRINTED AND PUBLISHED EVERY WEDNESDAY IN WINNIPEG, WITH THE APPROVAL OF THE ECCLESIASTICAL AUTHORITY. Northwest Review Office, No. 40 Mary Street. P. KLINKHAMMER, Business-Manager.

THE REVIEW is on sale at the following places: Hart & McPherson's, Booksellers, 364 Main street; and the Ferguson's Co., Booksellers, 408 Main St.

ADVERTISING RATES. Made known on application. Orders to discontinue advertisements must be sent to this office in writing. Advertisements unaccompanied by specific instructions inserted until ordered out.

SUBSCRIPTION RATES. All Postage is paid by the Publishers. The Northwest Review \$2 a year, \$1 for six months. Club Rates—Six copies of the Northwest Review for \$10. In ordering for clubs, the full number of subscriptions, with the cash must be sent at one time.

AGENTS WANTED TO CARRY AS FOR THE NORTHWEST REVIEW, in every town in the Northwest. Write for terms. A Catholic correspondent wanted in every important town.

NOTICE. The editor will always gladly receive (1) ARTICLES on Catholic matters, matters of general or local importance, even political if not 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 Catholic 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 notices will prove of much benefit to the society themselves by making their work known to the public.

The Northwest Review

WEDNESDAY, MAY 29.

EDITORIAL COMMENT.

We are indebted to our bright and ever interesting contemporary, the Portland (Oregon) Sentinel for the translation and paraphrasing of the Holy Father's encyclical to the English. The comments of "Innominate" (the unnamed) the clever N. Y. Sun correspondent are singularly suggestive. Though this gentleman is apparently outside the fold, as some of his views in other correspondences indicate, he is keenly appreciative of everything our incomparable Pope does.

We publish the first correct English translation of our valiant Archbishop's letter to Mr. J. P. Tardivel, the great champion of Catholic rights. On Monday last the Free Press printed what purported to be the full text, but what in reality was about one half of the letter. No less than three important passages were left out: the description of our distress and heavy indebtedness, the respectful but firm reminder to the Ottawa government, and the supposition about the Protestant minority in Quebec. Thus the most powerful part of a very strong letter was purposely omitted: for any one that reads His Grace's words carefully must see what it implies,—a determination on the part of all the Catholics of the Dominion to support no Federal Government that does not settle our school difficulty. Words of weighty warning are these: "We keep in mind the energetic declarations of the head of the Ottawa government, and we will appeal to them at the proper time."

PARKMAN PILLORIED.

Ex-Sheriff Edouard Richard, well known throughout the Northwest and in Winnipeg, has favored us with the first available copy of his great work; "Acadia—Missing Links of a Lost Chapter in American History by an Acadian ex-member of the House of Commons of Canada." New York, Home Book Company, 45 Vesey Street; 2 vols. Though the author has an undoubted right to call himself an Acadian because he is of Acadian descent, we also have a clear title to claim him as a man of Canadian upbringing, since he was born and educated in our own Dominion and for some years distinguished himself as a worthy law partner of Mr. Laurier and a member of the Ottawa Parliament. We are therefore justified in claiming for our own country, and in particular for the city of Winnipeg where he wrote his work, the honor of having produced one of the most noteworthy contributions to American history. The volumes are copyrighted in Canada as well as in the United States, and the Canadian edition is announced to appear in two or three weeks, if not sooner.

Mr. Richard's manuscript, written in French, has been translated so idiosyncratically that no trace of its French origin is discernible. An interesting feature is the use of suggestive headlines, different from each other and specifically adapted to every page, left-hand as well as right, the usual meaningless repetition of the title of the book being dispensed with.

The author's main purpose is to study that period of Acadian history which immediately precedes, covers and follows the expatriation of that unfortunate people. But incidentally there runs through the whole work a brilliant and masterly refutation of all the crafty slanders Parkman has written against the Acadians. With rare patience, deep study and almost unparalleled power of analysis, Mr. Richard brings to light new and most important

documents, dissects old and new sources of information, and ever and anon brands the Compiler of the Nova Scotia archives as a garbler and mutilator of state papers, and pillories the overestimated Parkman as a "literary malefactor." This will come to many with the shock of a painful surprise. They have been accustomed to admire Parkman for his varied historical knowledge; they have hitherto supposed that he was honest as well as learned. But no sincere student can read Richard's Acadia without carrying away the conviction that the author of "Montcalm and Wolfe" has abused his splendid talents and unrivalled opportunities in order to produce a specious but malevolent caricature of history, that he is merely a charming story-teller, incapable alike of impartial justice and historic sequence, and that the much-lauded Bostonian is utterly untrustworthy. This circumstantial indictment of a popular hero, this truly cogent and frequently eloquent plea against one of the brightest writers in American literature will doubtless call forth many an indignant protest from Parkman's admirers. Mr. Goldwin Smith in particular, who is quoted by Mr. Richard as having carried the progressive distortion of history to its utmost limit in servile imitation of Parkman, is not likely to remain silent under the lash. But these gentlemen had better think twice before taking up the cudgels for Parkman; Richard has so completely demolished him that the very prospect of literary immortality seems in his case but faint and dim.

What Mr. Richard proves and what no one before him had proved so clearly is that Lawrence, the Governor of Nova Scotia in 1755, is alone responsible for that cruel deportation which Longfellow has immortalized in Evangeline; that the Home Government not only did not aid nor sanction the deportation, but opposed it, as did also General Amherst, Commander-in-Chief of the British Forces in North America; that the Acadians were officially recognized as Neutrals, relieved from the duty of bearing arms, and that they behaved with such admirable fidelity to their oath and to the laws as to leave no excuse for any harsh treatment, still less for the atrocious crime of which they were the heroic victims. With a true lawyer's instinct for valuable evidence, Mr. Richard proves conclusively, from incidental phrases which a superficial historian would have overlooked, that Lawrence's object in expelling the Acadians was to enrich himself with their live stock, amounting to at least 100,000 head. His successors, Belcher and Wilnot, continued the expatriation and spoliation of the Acadians, and imitated Lawrence in their misrepresentations to the Home Government, which was again deceived and distracted from their misdeeds by the din and turmoil of war. After peace had given the Haligonians time to reflect, suspicion was aroused as to the whole iniquitous transaction with regard to a harmless and singularly virtuous people. Then the accomplices of Lawrence, Belcher and Wilnot, the creatures who had fattened on the spoils of the Acadians, took alarm; then began the gradual suppression of all documents bearing on the deportation; sons, who were afraid that their fathers' reputation would be smirched, mutilated the archives, carrying off all tell-tale papers. Later on, Thomas B. Akins, appointed by the Nova Scotia legislature to collect all documents connected with the history of that province, systematically suppressed whatever could militate in favor of the Acadians, and raked up every calumny ever uttered against them, with the manifest intention of whitewashing the local authorities. If Mr. Akins is still in the land of the living, he will find Mr. Richard's work a very bitter pill. The least the Nova Scotia Legislature can do in the way of reparation would be to order that a new compilation of State papers be made by some honest man in such a way as to fill up, as far as possible, the gaps left by Mr. Akins.

Rameau de Saint Piere and the Abbé Casgrain in their French works, have already let in some light on the main contentions of Richard's work; but neither of them has gone into the matter half so exhaustively as Mr. Richard, who has the additional advantage of being the first Acadian to publish in English an historical work replete with the results of original analysis and research. As he says in his introductory remarks (p. 2), the period he tells of "is the only part of Acadian history that presents a real and varied interest, it ought therefore to have been related in detail; and yet all we have of it so far is a rough sketch that leaves out the palpitating pith of it all." And indeed his volumes make one's pulses throb and one's blood boil. It is a tragedy from beginning to end: Laurence, the cruel tyrant full of low cunning and base flattery, who never said nor did a humane thing, plotting against the most blameless and winsome people the world has ever seen. No wonder Hutchinson, the historian of Massachusetts, tells us (quoted vol. II, p. 251) that, when he attempted to copy some of the petitions of the exiled Acadians, "he was so blinded by tears that he had to stop."

And yet Richard is never unfair toward the English. If he records the misdeeds of Armstrong, Lawrence and Wilnot, he seems overpleased to praise in glowing language the virtues and talents of Mascrover, Hopson and Franklin, and the excellent spirit of the Lords of Trade in London.

Only there runs through the whole work an undercurrent of sad sympathy for oppressed virtue that is the very quintessence of heartrending tragedy; a feeling which is intensified by the sweetly resigned and astonishingly grateful frame of mind which the closing pages of the last appendix of the second volume reveal in Jean Baptiste Galerne's story told to the assembly of the Province of Pennsylvania.

OUR ARCHBISHOP'S LETTER TO LA VERITE.

Under date of May 17th, His Grace the Archbishop of St. Boniface writes to Mr. J. P. Tardivel, editor of La Verité, of Quebec:—

"The hour is a solemn one, and I feel that the eyes of the whole country are turned towards Manitoba. The school question is not a racial or religious question or one of personal convictions, it is a question of justice and equity, it is a social question of the highest importance. It is no longer a political question, but a vital question for Canadian Confederation. The rights of a minority are solemnly recognized by the highest tribunal of the British Empire and even protected by the royal seal, by our gracious sovereign the Queen-in-Council. Even they who do not share the belief of this minority admit that our grievances are legitimate. The public declarations of distinguished Protestants—members of the bar or of the clergy, the pamphlets of the learned lawyer, Mr. Ewart, of Winnipeg, and the writings of Mr. Louis Kribs, of Toronto, have aroused public opinion. There is a strong feeling in Winnipeg and in Ontario on behalf of this oppressed minority. I have the firm conviction that the majority of our separate brethren are in sympathy with us. Is justice going to be done to the Manitoban minority? Will the federal compact be maintained? That is what everybody wants to know. My duty, as representing the Catholics of Manitoba, is simply to demand our school rights. I cannot sacrifice them: "Deposuitum custodi." Assuredly, we are quite willing to come to an understanding with our rulers, but never at the cost of our scholastic liberties.

Similar declarations have been made by a large number of Catholic representatives of St. Boniface and Winnipeg, when, last winter, the Hon. Senator Bernier and Father Chierri were sent to Ottawa to support our admirable lawyer, Mr. Ewart, who was charged to claim our rights before the federal cabinet.

But here we are more than four years in distress. For more than four years the stream of immigration is arrested in its course because people write to us from Europe and the Eastern provinces of Canada: "What is the use of going to Manitoba? Your schools are not free."

For the past four years our good Catholics of Winnipeg, without distinction of nationality, are called upon to pay \$3,500 a year, besides the taxes paid for the schools with which the Protestant majority are satisfied and which no one wishes to take from them.

We are overburdened with debts. Many of our struggling parishes, in the country parts, have been, for the past year, making the same generous efforts as the Winnipeg Catholics to keep up their schools.

It is time it seems to me our cause be taken vigorously in hand. The order-in-council of the Ottawa government is the echo of the royal word, and the loyal subjects of Her Majesty cannot remain indifferent to it. No matter what interpretation is given to it, it is evidently the consecration of our rights and it indicates what we ask. We hope that those who have the power in hand at Winnipeg will like to make up for the past. If they should refuse we would invoke what the honorable Privy Council of England styles: "The parliamentary compact;" that is to say, the constitution. Then shall we have reason to count on the prompt and efficacious action of the federal power, assisted by all the friends of the constitution, justice and British fairplay.

We keep in mind the energetic declarations of the head of the Ottawa government, and we will appeal to them at the proper time.

If miserable party interests cause our claims to be overlooked, we will remember that above the local and federal powers, dependant upon popular favor, is the royal power, and we will, if need be, go to the foot of the throne. We will invoke the legend: "Dieu et mon droit," and we will respectfully await the word which will consecrate all compacts and all treaties. In the meantime I am asking what we shall have to suffer. I am asking myself where we are to find the means of maintaining our schools.

My declarations may seem too strong to some people; but I would ask such persons to suppose, for a moment, that the Protestant minority of Quebec were oppressed in this way. Would there then be found a single man in the Dominion, whether archbishop, bishop, priest, statesman or simple citizen, who would hesitate to support that minority? And would any then be found to say that his language was too strong?

I am a bishop and not a partisan. To all men I say: "Pax vobis, pax beati vobis; but justice and peace must join in a friendly embrace. At all events, I place my confidence and my reliance in God. "Adjutorium nostrum in nomine Domini."

THE HOLY FATHER GRANTS SPECIAL INDULGENCES

During Whitsuntide—this week and next week

To all who pray to the Holy Ghost for the union of Christendom.

WASHINGTON, D. C., May 23.—Monsignor Satolli, the Papal Alegate, has received a copy of a brief or encyclical recently issued by the Pope on the subject of the Union of Christendom. It is addressed to all Catholics and is supplemental and follows in the same line as the encyclical on the same subject made public about a month ago. It says that wherever Christian people exist, there should be one faith of mind and holiness of action. This, the Pope says, has never failed to nourish among Catholics—the desire of union. To this end and for assistance, prayers should be made; it devolves on Catholics to work thus, for on it "depends the eternal salvation of many."

From the treasure of the Church. Therefore, to all who for nine consecutive days before Pentecost, either publicly or privately recite some special prayer to the Holy Spirit, We grant on each of those days an indulgence of seven years and seven quarantines; and a plenary indulgence on any one of those days, or on the Feast of Pentecost itself, or on any day of the following octave, provided having confessed their sins and received absolution and holy communion, they pray have above expressed.

We further grant that those who desire to repeat eight days following Pentecost the same conditions may again gain both of the above mentioned indulgences. These indulgences may be applied to the souls in purgatory, and by our authority, we decree and order that they shall be available each year for the future, those things being observed which are required by law and custom.

RIGHTS NOT PRIVILEGES.

Our Archbishop in Toronto.

The Toronto World of May 20th says: Preaching in St. Michael's Cathedral yesterday morning, Archbishop Langevin gave an admirable missionary address on the work which is being carried on in the Great Northwest by Catholic missionaries to the Indians. He told of the superstitions and reverence of the red men, of successful instillation of Catholic truth in their untutored minds, and denied that they did not adhere to the faith they embraced. Loyal and true and showing proofs of gravitate are these scattered Indian converts.

THE MANITOBA SCHOOLS.

The Archbishop also referred to the work of the church amongst the settlers in Manitoba. Concluding an effective address, he said:

"One objection you may make is that we have no free schools there. On this subject I will say but a few words. You all know there has been issued a most important document, a Royal document, from the Privy Council of England. This document was signed by Her Majesty the Queen, and this document secures our rights, the rights of the minority of Manitoba. That document proclaims what the constitution of Canada gives us a right to.

Not only so, but there is the proclamation of our rights, which has been sent to the local Legislature of Manitoba. It remains to be seen now if we will stand by the constitution. It is to be hoped that the friendly spirit that has prevailed in this Province of Ontario will also prevail in our Prairie Province. I beg of you to pray that quietness and peace may be given to the land by the restoration of our rights.

NOT PRIVILEGES, ONLY RIGHTS.

"We do not claim privilege; we simply ask for rights and that the prayers of our fellow Catholics in every part of the world, and of all who care for justice, equity and British fair play, may be answered. We have full hope that your prayers will help us very much, and that when the days of you will have your share of the joy which will pervade our immense prairie land and faith must be a fire kindled in our hearts and manifested to the world in our acts and deeds. You are the descendants of those who died for their faith—the martyrs of the Catholic Church. Remember this: do not be satisfied with the name of Catholics, but prove that your hearts are filled with the sacred sap of Catholic doctrine. Above all, by your deeds be examples to the people, not only of fidelity to the institutions of the country, not only in respect for the law of the land, but above all, examples of faithfulness to your faith in all the details of your life. You are not to be Catholics only under some particular circumstances, but in every moment of your existence you should feel that the pulse of Catholicism is beating nobly for every Catholic cause. Let us be one in faith, hope and charity, knowing that if we suffer with Christ on earth we shall reign with Him in heaven."

The Globe of the same date, after saying that Monsignor Langevin intended to pay his respects to Archbishop Walsh, who was then at Niagara, adds:—

To a reporter of The Globe who saw him yesterday after service at the French Church of the Sacred Heart, he said:—

"The story that I have come east in an official capacity to talk over the school question is false in every respect. My object is chiefly to pay a visit of courtesy as the youngest Archbishop to my elders. My mission political? Oh, no."

"The attempt to give significance to my interview with Lord Aberdeen is made by some. Like everyone else from Winnipeg I have been asked my views, but it was in an entirely unofficial character that I gave them to the Governor-General."

"Mr. Sheppard of Saturday Night attacks me for speaking to Lord Aberdeen. I say to this that I am a British-born subject, and claim the right, which I intend to exercise, of speaking my mind on such subjects as I am interested in. I entirely object to the way in which my visit is interpreted and I wish The Globe to make that very plain. Had my mission been official, or had I been entrusted with negotiations, I would have remained in Ottawa. Mr. Greenwood is on his way now, and I suppose his visit means something. Up to the present the Manitoba Government have been careful to say they would yield nothing. We, on the other hand, stand on the remedial order. I suppose by and-by they will offer us some concession, and when they do it will be time enough to say what we will take."

In reply to a question as to whether the strain of the situation in Manitoba was becoming less, his Grace said he could hardly speak as to that, he had been absent so long. He is, however, satisfied that a way out of the difficulty will be found.

Of Toronto, his Grace spoke pleasantly as a great and beautiful city. He is not unkind of the elements that make up the population, and smiled when the "black north" was mentioned. "Your people here," he said, "are very religious, and in that respect are a marked contrast to the people of the cities across the line. It may be because of this that they are somewhat harsher to those not of their own faith. Virtue, it is said, consists in avoiding either extreme."

A GRAND AND IMPOSING CEREMONY.

At St. Mary's church; the children of the parish make their first communion; crowded services.

Last Sunday's services in St. Mary's church will be long remembered by the large, nay crowded, audiences that attended the 8.30 mass on Sunday morning and the vesper service in the evening. At both services the church was packed to the door and even standing room was at a premium. The occasion of all this stir was the First Communion of 23 boys and 11 girls pupils of the Catholic school attached to St. Mary's parish.

The names of the First Communicants are Masters John Fullerton, James O'Reilly, Ernest Fortier, David Livingstone, John Noel, Thomas Nagle, John New, James Guilmette, Oscar Thomas, John Moran, Anthony Egan, Harry Hastings, George Kelly, John Tarnatsky, Louis Moyses, Alex Modden, Louis Carroll, William Fullerton, Walter Dunstan, Eugene Benoit, A. Pinsonneault, Joseph McCormick, Emmett Kelly, and Misses Annie Dunlea, Clara Grant, Elizabeth Coyle, Catharine Gerrity, Rosalia Oleiniazak, Flora Cadaret, Mary Hubner, Graziella Beaubien, Mary Dorsey, Esther Lion, and Catharine Können.

The boys were dressed in black with a large white satin or silk band on the left arm and on their breast a beautiful badge, on which was artistically hand-painted a chalice and over it a Host from which proceeded rays of glory, while the whole was surrounded by wheat in head, and grapes, emblematic of the Holy Sacrifice of the mass.

The young girls were dressed in pure white with veils and floral wreaths and looked charming in the spotlessness of their garb, which, no doubt fittingly harmonized with the purity of their young hearts. Just before the commencement of the 8.30 mass, the candidates marched into the church and proceeded up the centre aisle in slow and impressive order, the boys taking their seats in the left and the girls in the right front pews.

The mass commenced at 8.30 and the young ladies of St. Mary's Academy rendered the services impressively charming by their beautiful singing. At the gospel the Rev. Pastor, who with the Rev. Father O'Dwyer, had been devoting so much care to the preparation of the children, especially during their three days retreat, came forward and addressed the children. He said:

My child, give me thy heart. (Prov. C. 23 V. 26)

My dear children, We read in the Gospel that our Blessed Lord was surrounded by a great many little children. He caressed them, He blessed them, their mothers were shedding tears of joy at that sight; the children would not depart from the Saviour. He was so kind and so good, his face, his looks, his words were so beautiful, so sweet, so divine!

The disciples, lest Jesus should be fatigued, were sending the children away. But the Lord said to them: "Suffer the little ones to come unto me, and do not forbid them, for to such belongeth the Kingdom of Heaven."

Does not the spectacle we contemplate resemble very much that of the Gospel? Our Lord tells us: Suffer these little ones to come unto me and forbid them not; for I love them, I wish to establish in them the Kingdom of God.

Happier than the children of the Gospel, you will receive from our dear Saviour not only caresses, and his blessing; but you will receive his body, his blood, his soul and his divinity; you will be united to our Lord Jesus-Christ, so that you can say with St. Paul, "and I live, now not I, but Christ liveth in one."

Our Blessed Lord loves the little ones; He loves you, my dear children, and He wants, in return for his love, your hearts. My child, give me thy heart.

Is God deserving of your affections, my child? Yes, and a hundred times yes. All you have received both in the temporal and spiritual order, you have received from Almighty God. Your body, your soul, your existence, all comes from God. The universe which we contemplate is but the palace prepared by the Creator for us. The sky with its beautiful sun and its millions of brilliant stars, the earth with its riches, the animals, the trees, the plants, the metals, every thing was created by God for the benefit of man, because God loves man.

But will the love of our divine Master be satisfied with those gifts? No, no, for He gave still more to man. Above the visible creation, there is an invisible creation, the angels, who were created for God's glory no doubt, but also for the benefit of man. It is of faith that at the birth of the child, the Creator sends an angel to guard that child, to protect him against the wiles of the evil one, to lead him in the path which leads to heaven.

Is this all? No, above the angels, there is the Mother of Jesus. On the Cross, before dying, the Saviour gave us his own Blessed Mother for our Mother. "Son behold thy Mother?" Ever since, Mary loves us as her own children; she prays for us; she obtains for us choicest blessings.

Is this sufficient for the love of God? No, Man, who was created to rule over the visible creation, and to reign in heaven for all eternity, offended God and forfeited all his rights, and was doomed to death. The Son of God, the second Person of the Blessed Trinity, came down upon earth, suffered and died for our redemption. The love of God must be satisfied. No, my dear children, our Lord, in his infinite mercy, wisdom and power, found the means of giving Himself unto us. He instituted the Blessed Eucharist, that most august Sacrament, the Sacrament of love, and by this means, he can come to us, he can live in us, he can establish his Kingdom in our very soul.

This is what will take place for you in a few minutes; you will receive our Blessed Lord, his Body, his Blood, his Soul, his Divinity. Could God do more for you? No, my children, our divine Master, although infinitely powerful, cannot possibly offer you a greater gift, since He gives himself to you....oh! has not God the right to say to you: "My child, give me thy heart." Can you reasonably refuse Him your hearts? He will bring with Him peace, joy, happi-

ness here below and life everlasting in heaven.

Come, dear children, with confidence to the sacred table of Jesus. Come with a lively faith and a firm belief of his real presence in the blessed Sacrament. Come with the meekness and humility of his little ones, and bring the spotless innocence of children with you to the altar of God. Come with piety, devotion and a spiritual hunger, or an ardent desire of uniting yourselves with him and enriching your souls with his divine graces. Come with a pure intention of honouring and glorifying the Lord, and working out your own salvation.

May this happy union last until your eternal union with God in heaven. The perfect order with which the children marched to the Holy Table and returned to their seats again, must have impressed every one present with the care and attention bestowed upon those children by their devoted teachers. After mass was over the

Rev. Pastor again spoke to the children, helping them to make their thanksgiving, and then the children repaired to the sacristy where they received the congratulations of their parents and friends.

This scene was very touching and spoke most eloquently of faith and love and joy of the true Christian father and mother for the little ones confided to their care by God and for whose religion education and training they are responsible. Could Messrs Greenwood, Sifton, et al, gaze upon that touching scene in the sacristy of St. Mary's church, between the fathers and mothers of these children and their little ones; could they witness the joy and happiness and trustful love of the little ones and the devotion of the parents, they would turn away with remorse and shame at their attempts to interfere with the parental liberties of the Catholics of Manitoba. They would be able to understand the sentiments and the principles which actuate the Catholics of Manitoba and, we feel assured, they would despair of every concealing a people who were filled with the sense of the responsibility and duty they owe to God in the education of their children. But let that pass.

The church was again crowded at Vespers. The ceremonies of the evening, if not so solemn, were, at least, as impressive as they were in the morning. The Rev. Father Guillet, the devoted Pastor, again addressed the children. He reminded them of the solemn promises which they made when they were admitted into the Church at their baptism. They renounced the Devil with all his works and pomps, and they asked and received that Faith without which it is impossible to please God. They said they believed in God the Father, in Jesus Christ, His only Son, in the Holy Ghost, in the Holy Catholic Church etc. All this they promised in their baptism, but as they were all infants and could not answer for themselves at the baptismal font, their God-fathers and Godmothers answered for them. To-night, however they were about to answer for themselves and to come forward and placing their right hand on the Holy Gospels, renew all the vows which they had made at their baptism. The children then came forward in twos, and kneeling on the sanctuary steps, placed their right hands on the Gospels and solemnly renewed their vows to renounce the Devil and devote all their lives to the service of Jesus Christ. The children then read aloud an act of consecration to the Blessed Virgin and as an earnest of their perseverance promised to wear her scapular until death. They were then enrolled in the scapular, and, during the solemn exposition of the Blessed Sacrament, the pastor read an act of consecration to the Sacred Heart of Jesus portions of which the children repeated after him. The Benediction of the Blessed Sacrament closed the ceremonies of a day rich in spiritual good to the parish church of St. Mary's. The large congregations who had the happiness of witnessing the ceremonies were touched with its grandeur and its importance and they all felt that the devoted pastor, Rev. Father Guillet, and his able and zealous assistants, had neglected no detail, however small, to make the First Communion of the children of the parish an event never to be forgotten by those who witnessed it.

DR. BRANN GIVES REV. PETERS A TASTE OF PURGATORY.

To the Editor of the Sun.—Sir: I am glad that the Rev. Mr. Peters has shame enough left not to try to defend his outrageous statement that the doctrine of purgatory "was first introduced by Pope Hildebrand in 1073."

I suppose the authority of Calvin, who admits that the doctrine was held by the Church of the third century, upset his nerves. He will upset them more if he reads Bingham's "Antiquities of the Christian Church," a most learned Protestant authority, which shows by quotations from the ancient liturgies and from the writings of the fathers of the Eastern and Western churches, that prayers for the dead were common in the Church 700 years before Hildebrand was born.

The text from the book of Maccabees quoted by Mr. Peters convicts him also. It is at least a reliable history, and shows that the Jews believed in the efficacy of prayers for the dead 1,200 years before Pope Hildebrand, or, rather, Pope Gregory VII., as Mr. Peters should call him, if he wished to be polite.

The doctrine of purgatory is founded on reason as well as on revelation. It would not be just for God to send every sinner to hell. Only great and unrepentant criminals go there—preachers, for instance, who habitually lie in their sermons and violate in their pulpits the law of Christian charity and truth. Minor criminals go for a time to purgatory, to be purified. Nothing defiled can enter heaven. No man can be saved save by the acts of his own free will—by his own good deeds. Christ saves no man without the co-operation of his free will.

HENRY A. BRANN, D. D., Rector of St. Agnes' Church. New York, May 4.

British Education Up to Date.

We teach the children Danish, Trigonometry and Spanish; Fill their heads with old-time notions, And the secrets of the oceans, And the cuneiform inscriptions. From the land of the Egyptians; Learn the date of every battle, Know the habits of the cattle, Know the date of every crowning, Read the poetry of Browning, Make them shew us teach men. For each musty branch of science; Tell the acreage of Sweden, And the date of every battle, And the other things we teach men. Make a mountain so immense That we have not a moment left To teach them Common Sense. —From the London Truth.