

Northwest Review



"AD MAJOREM DEI GLORIAM."

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Ecclesiastical Province of St. Boniface.

I. HOLY DAYS OF OBLIGATION.

- All Sundays in the year.
- Jan. 1st. The Circumcision.
- Jan. 6th. The Epiphany.
- The Ascension.
- Nov. 1st. All Saints.
- Dec. 8th. The Immaculate Conception.
- Dec. 25th. Christmas.

II. DAYS OF FAST.

- The forty days of Lent.
- The Wednesdays and Fridays in Advent.
- The Ember days, at the four Seasons being the Wednesdays, Fridays and Saturdays of:
 - The first week in Lent.
 - Whitsun Week.
 - The third week in September.
 - The third week in Advent.
- The Vigils of:
 - Whitsunday.
 - The Solemnity of SS. Peter and Paul.
 - The Solemnity of the Assumption.
 - All Saints.
 - Christmas.

III. DAYS OF ABSTINENCE.

- All Fridays in the year.
- Wednesdays in Advent
- Wednesdays in Holy week
- Thursdays
- Fridays
- Saturdays
- Ash Wednesday.
- The Ember Days.
- The Vigils above mentioned.

Do you agree with the Catholic Bishops that with the Roman Church?—St. Ambrose [A. D. 335-397].

CHURCH NOTICES.

CATHEDRAL ST. BONIFACE.

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Sundays—Masses at 8 and 10.30 a. m. Vespers at 7.15 p. m.

Week Days—Masses at 6.30 and 7.30 a. m.

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Sundays—Masses at 8.30 a. m. with short instruction, and at 10.30 a. m. with sermon. Vespers at 7.15 p. m.

Week days—Mass at 7.30 a. m.

EYES, TURN FROM WHAT YOU SEE.

BY JAMES RILEY.

Eyes, turn from what you see,
The brighter world to scan;
The world that here might be,
If man were true to man.

Prayer for a brother's wrong;
Tears for a brother's hate;
So shall the weak grow strong,
The strong be truly great.

Deeds are as stars that glow,
Or cinders of the earth,
Shewing the high and low
Degrees of human worth.

Dark clouds are overhead,
They hide the bright sun's crest,
But they will change to red
Ere low he sinks to rest.

Each has a goal to gain,
His living part to do;
Faith to the trust, the pain
Is not for me or you.

The wealth or dearth of soul
Is not of human will,
God sees the rounded whole;
He marks the good or ill.

Turn, then, from what you see,
O eyes that too close scan;
And pray the time may be
That man be true to man.

LEO XIII. AND THE SCHOOLS.

Papal Encyclical to Cardinal Gibbons and the American Archbishops.

Upholding Mgr. Satolli.

The Pope's Encyclical to Cardinal Gibbons and the American Archbishops on the school question has been translated and made public by the Cardinal. It upholds Monsignor's decisions and endorses the propositions of the Apostolic Delegate. It also urges the prelates to promote the welfare of their fellow-citizens and to prove the earnestness of their love for their country. Following is the full text of the Encyclical:—

Cardinal Gibbons furnishes for publication official translations of the Pope's encyclical letter upon the school question referred to in to-day's New York Times. The letter came to him through Cardinal Rampolla, who wrote as follows under date of June 1:

Your Eminence—I herewith transmit to Your Eminence the Pontifical letter upon the noted school question. I do not doubt but that your Eminence will read with pleasure its contents, and I hope that the important document will see calm re-established in the minds of all who have been interested in this question.

It is the desire of the Holy Father that your Eminence would kindly have the letter printed and distributed to all the bishops of the United States. I would remain, with profound respect, your Eminence's devoted servant,

M. CARDINAL RAMPOLLA.

The Pope's letter, as translated, is as follows:

To Our Beloved Son, James Gibbons, Card. Priest of the Holy Roman Church, Titular of St. Mary's beyond the Tiber, Archbishop of Baltimore, and to Our Venerable Brethren the Archbishops and Bishops of the United States of North America.

POPE LEO XIII.

Beloved son and venerable brethren, health and apostolic benediction: We have often given manifest proofs of our solicitude for the welfare of the faithful people and Bishops of the United States of America and of the peculiar affection with which we cherish that portion of our Saviour's flock. Of this we have given an additional and unmistakable evidence in sending to you as our delegate our venerable brother Francis, titular Archbishop of Lepanto, an illustrious man, not less pre-eminent by his learning than by his virtues, as you yourselves in the recent meeting of the Archbishops in New York have plainly testified, thus confirming the trust which we had reposed in his prudence.

Now, his legation had this for its first object, that it should be a public testimony of our good will toward your country and of the high esteem in which we hold those who administer the Government of the Republic, for he was to assist in our name at the dedication of the Universal exposition held in the city of Chicago, in which we ourselves, by the courteous invitation of its Directors, have taken part.

But his legation had this also for its purpose, that our presence should be, as it were, perpetual among you, by the permanent establishment of an Apostolic Delegation at Washington. By this we have manifestly declared not only that we love your nation equally with those most flourishing countries to which we have been accustomed to send representatives vested with our authority, but also that we vehemently desire that the bonds of mutual relationship binding you and your faithful people with us, as children with their father, should grow closer every day. Nor was it small comfort to our hearts that this

new act of our care in your regard was followed by general outpouring of thanks and affection toward us.

Now, in our fraternal solicitude for your well-being we had, above all, given command to the Archbishop of Lepanto that he should use all his endeavors and all the skill of his fraternal charity for the extirpation of all the germs of dissension developed in the too well known controversies concerning the proper instruction of Catholic youth, a dissension whose flame was fanned by various writings published on both sides. These commands of ours our venerable brother fully complied with, and in the month of November of last year he repaired to New York, where there had assembled with you, beloved son, all the other Archbishops of your country, they having complied with the desire which I had communicated to them through the Sacred Congregation of the Propaganda that, after conferring with their suffragans, they should join counsel and deliberate concerning the best method of caring for those Catholic children who attend the public schools instead of Catholic schools.

The things which you wisely decreed in that meeting were pleasing to the said Archbishop of Lepanto, who bestowed merited praise on your prudence and expressed his belief that these decrees would prove most useful. This judgment we, also, with great pleasure, confirm, and to yourself and the other prelates then assembled with you we give deserved praise for having thus opportunely responded to our counsel and our expectation.

But, at the same time, our said venerable brother, wishing, as it was our desire, to settle the questions concerning the right instruction of Catholic youth, about which, as above stated, controversy was being waged and writings published with excited minds and angry feelings, laid before you certain propositions, put in shape by himself, touching upon both the theoretical principles of the subject and their practical application.

When the meeting of Archbishops had seriously weighed the meaning and bearing of these propositions, and had asked for certain declarations and corrections in them, all this the Archbishop of Lepanto cheerfully complied with, which being done the distinguished assemblage closed its session with a declaration of gratitude and of satisfaction with the way in which he had fulfilled the commission entrusted to him by us. All this we find in the minutes of the meeting which you have taken care to send us.

But these propositions of our delegates having been importunately made public, minds were at once excited and controversies started afresh, which through false interpretations and through malignant imputations scattered abroad in the newspapers, grew more wide-spread and more serious.

Then certain prelates of your country, whether displeased with the interpretations put upon some of these propositions or fearing the harm to souls which it seemed to them might thence result, confided to us the reason of their anxiety and we, knowing that the salvation of souls is the supreme law to be ever assiduously borne in mind by us, wishing, moreover, to give you another proof of our solicitous affection, r' buestep that each of you should, in a private letter, fully open his mind to us on the subject, which was diligently complied with by each one of you.

From the examination of these letters it became manifest to us that some of you found in the propositions no reason for apprehension, while to others it seemed that the proposition partially abrogated the disciplinary law concerning schools enacted by the Council of Baltimore, and they feared that the diversity of interpretations put upon them would engender sad dissensions which would prove detrimental to the Catholic schools.

After carefully weighing the matter, we are entirely convinced that such interpretations are totally alien from the meaning of our delegate, as they are assuredly far from the mind of this Apostolic See. For the principal propositions offered by him were drawn from the decrees of the Third Plenary Council of Baltimore and especially declare that Catholic schools are to be most sedulously promoted, and that it is to be left to the judgment and conscience of the Ordinary to decide, according to the circumstances, when it is lawful and when unlawful to attend the public schools.

Now, if the words of any speaker are so to be taken that the latter part of his discourse shall be understood to agree and not to disagree, with what he had said before, it is surely both unbecom-

and unjust so to explain his latter utterances as to make them disagree with the preceding ones. And this is the more true since the meaning of the writer was not at all left obscure.

For, while presenting his propositions to the distinguished meeting in New York, he expressly declared, as is evident from the minutes, his admiration for the zeal manifested by the bishops of North America, in the most wise decrees enacted by the Third Plenary Council of Baltimore, for the promotion of the Catholic instruction of the young. He added, moreover, that these decrees in so far as they contain a general rule of action, are faithfully to be observed; and that, although the public schools are not to be entirely condemned, since cases may occur, as the council itself had foreseen, in which it is lawful to attend them, still every endeavor should be made to multiply Catholic schools and bring them to perfect equipment.

But in order that, in a matter of so grave importance, there may remain no room for doubt or for dissension of opinions, as we have already declared in our letter of the 23rd of May of last year to our venerable brethren, the Archbishop and Bishops of the Province of New York, so we again, as far as need be, declare that the decree which the Baltimore council, agreeably to the directions of the Holy See, have enacted concerning parochial schools, and what- ever else has been prescribed by the Roman Pontiffs, whether directly or through the Sacred Congregations concerning the same matter, are to be steadfastly observed.

Wherefore we confidently hope—and your devotedness to us and to the Apostolic See increases our confidence—that, having put away every cause of error and all anxiety, you will work together, with hearts united in perfect charity for the wider and wider spread of the Kingdom of God in your immense country.

But while industriously laboring for the glory of God and the salvation of the souls entrusted to your care, strive also to promote the welfare of your fellow-citizens and to prove the earnestness of your love for your country, so that they who are entrusted with the administration of the government may clearly recognize how strong an influence for the support of public order and for the advancement of public prosperity is to be found in the Catholic church.

And as to yourself, beloved son, we know for certain that you will not only communicate to our other venerable brethren in the United States this our mind, which it hath seemed good to us to make known unto you, but that you will also strive with all your power that the controversy being not only calmed, but totally ended, is as so greatly to be desired, the minds which have been excited by it may peacefully be invited in mutual good will.

Meanwhile, as a pledge of our affection we most lovingly in the Lord bestow upon you and upon our said venerable brethren, and upon the clergy and faithful people entrusted to your care, the Apostolic benediction.

Given at Rome, from St. Peter's, on the 31st day of May, in the year 1893 the sixteenth year of our Pontificate.

LEO XIII., Pope.

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- If a person orders his paper discontinued, he must pay up all arrears, or the publisher may continue to send it until payment is made and then collect the whole amount whether the paper is taken from the office or not.
- In suits for subscriptions, the suit may be instituted in the place where the paper is published, although the subscriber may reside hundreds of miles away.
- The courts have decided that refusing newspapers or periodicals from the post office, or removing and leaving them uncollected or unpaid, is prima facie evidence of intentional fraud.

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