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## THE POPE TO THE ENGLISH.

The Holy Father's Latest Plea For the English to Return to the Faith.

The following is the authorized translation of the Apostolic Letter of Pope Leo XIII, to the English people which has been awaited with much interest for some time:

Leo XIII, to the English people who seek the Kingdom of Christ in the

Some time since, in an Apostolic letter to princes and peoples, We addressed the stances. English in common with other nations, but We have greatly desired to do this by a special letter and thus give to the illustrious English race a token of our history of the Church declares. We were yet more moved by not infrequent con- Eternal salvation through unity of Faith. to assist and further the great work of above all in the wonderful power of God's grace, We have with full consideration determined to invite all Englishmen, who glory in the Christian name, to this same work, and We exhort them

# The love and care of the Roman Pont

iffs for England has been traditional from the days of Our holy predecessor. Gregory the Great. Religion and humanity generally, and especially the English nation, owe him a deep debt of gratitude. Although prevented by the Divine call to yet higher duty from himself undertaking the Apostolic labor "of converting the Anglo-Saxons, as he had proposed to do whilst still a monk, his mind remained intent upon this great and salutary design" (Joann. Diac. in vita ejus c. ii. 33), nor did he rest until it was accomplished. For from that monastic family which he had formed in learning and holiness of life in his own house he sent a chosen band under the leadership of Augustine to be the messengers of Grace, Wisdom, and Civilization to those who were still buried in Paganism. And relying as he did, on Divine help, his hope grew stronger un-der difficulty, until at length he saw his work crowned with success. He him-self writes of this in tones of triumphant joy in reply to St. Augustine, who had sent him the news of the happy result : -"Glory be to God on high and on Earth peace to men of good will. To Christ be the Glory in Whose death we live; by Whose weakness we are strong, in the love of Whom We seek in Britain those brethren whom we knew not; by Whose mercy We have found those whom knowing not We sought. Who can tell what gladnes filled the hearts of all here to know that the English race by the workings of the Grace of God Almighty, and by your labors, My brother, has been illuminated by the light of our holy Faith, which expels the darkness of error, and has with free mind trodden under foot those idole to which aforetime they were subject in foolish fear." (Epist. c. xi 28, al c. ix. 58.) And congratulating Ethelbert, King of Kent, and Bertha, his Queen, in a letter full of affection, in that they had imitated "Helen, of illustrious memory, and Constantine, the devout Emperor" (Ib. c. xi. 66, al. c. ix. 60. c. xi. 29, al. c. ix. 59), he strengthens them and their people with salutary admonitions. Nor did he cease for the rest his life to foster and develop their faith in instructions dictated by holy prudence. Thus Christianity, which the Church had conveyed to Britain, and spread and defended there against rising heresy (1), after having been blotted out by the invasion of heathen races, was now by the care of Gregory happily restored.

### PAPAL LOVE FOR ENGLAND.

to the English people, We recall at once dom here upon earth; in the which these great and glorious events in the teachings alone strength, wisdom, and be remembered by them with gratitude. Moreover, it is noteworthy that this love and solicitude of Gregory was inherited by the Pontiffs who succeeded him. This is shown by their constant interposition in providing worthy pastors and capable teachers in learning, both human and divine, by their helpful counsels, and by their affording in abundant

men of all ranks were bound to them by ties of loyalty are facts too abundantly and plainly testified by the pages of history to admit of doubt or question.

#### PRAYING FOR ENGLAND.

But, in the storms which devastated Catholicity throughout Europe in the sixteenth century, England, too, received a grievous wound, for it was first unhappily wrenched from communion with the Apostolic See, and then was bereft of helpobtained by prayer, whereby human that holy Faith in which for long centu-leffort is supernaturalized, and the desire ries it had rejoiced and found liberty. It of doing good, as though quickened by a was a sad defection; and Our predeces- heavenly fire, manifests itself in vigorous sors, while lamenting it in their earnest love, made every prudent effort to put an end to it, and to mitigate the many unity of the Faith, Health and Peace evils consequent upon it. It would take But by far the most valuable and effective assistance they afforded lies in their having so repeatedly urged on the faithful the practice of special prayer to God that He would look with compassion on England. In the number sincere affection. This wish has been of those who devoted themselves to this kept alive by the hearty good will We special work of Charity there were some venerable and saintly men, especially have always felt toward your people, Saint Charles Borromeo and Saint Philip whose great deeds in olden times the Neri, and in the last century, Paul, the bistory of the Church declares. We were founder of the Society of the Passion of yet more moved by not infrequent con-versations with your countrymen, who plication "at the Throne of Divine Grace," testified to the kindly feeling of the English toward Us personally, and, above all, to their anxiety for peace and Eternal salvation through unity of Faith. God is Our witness how keen is Our wish that some effort of Ours might tend to the supreme for this cause, and heartily approved of it. For, as We gladly recall at the time. Throne of Divine Grace," and redemption" (I. Cor. i. 30), in addition to the taught, instituted, and effected, gave also for this purpose the salutary precept of prayer, and in His great goodness confirmed it by His example.

The bible on Prayer.

The bible on Prayer.

These simple truths are indeed known. For, as We gladly recall, at the time when we were Nuncio in Belgium, obtaining the reunion of Christendom; becoming acquainted with an Englishand We render thanks to God, who has man, Ignatius Spencer, himself a devout so far prolonged Our life, that We may son of the same St. Paul of the Cross, he make an endeavor in this direction. But since, as is but right, We place Our confidence of a happy issue principally and glish nation to the Church (2.) laid before us the project he had already

#### MANY ENGLISH CONVERTS.

entered into this design, wholly inspired by faith and charity, and how we helped forward this cause, anticipative the sure hope of obtaining the expansion forward this cause, anticipating that the to lift up their hearts to God with Us, to fix their trust in Him, and to seek from Him the help necessary in such a matter by assiduous diligence in holy prayer, GREGORY AND ENGLAND.

English Church would obtain abundant it shall be given you; seek and you sasistance thereby. Although the fruits shall find; knock and it shall be opened standpoint only, but rather must we to you; for every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh it shall be given you; seek and you shall find; knock and it shall be opened standpoint only, but rather must we look to the power and mercy of God. In great and arduous enterprises, provided and to him that knocketh it shall be opened (Luke xi. 9-10). And the Son of the Olivine call, and among them opened "(Luke xi. 9-10). And the Son of the Olivine call, and among them opened its shall be given you; seek and you sasistance from a numan standpoint only, but rather must we look to the power and mercy of God. In great and arduous enterprises, provided they are undertaken with an earnest opened (Luke xi. 9-10). And the Son of the Olivine call, and among them opened its shall be given you; seek and you shall find; knock and it shall be opened to you; for every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh it shall be opened of Olivine of God. In great issues from a numan standpoint only, but rather must we look to the power and receiveth; and to him that knocketh it shall be given you; seek and you standpoint only, but rather must we look to the power and receiveth; and to him that knocketh it shall be given you; seek and you standpoint only, but rather must we look to the power and receiveth; and to him that knocketh it shall be given you; seek and you shall find; knock and it shall be opened to you; for every one that asketh, re-look and receiveth it shall be given you; seek and you shall find; knock and it shall be opened to you; for every one that asketh, re-look and receive have a shall find; knock and it not a few men of distinguished eminence, and many, too, who in doing so had to make personal and heroic sacrifices. Moreover, there was a wonderful drawfaith and practice, which rose in public respect and esteem, and many a long cherished prejudice yielded to the force

#### LIBERAL ENGLISH LAWS.

Looking at all this. We do not doubt designs toward the English people when the Word of the Lord may run and be glorified "(Thes. iii. 1). Our confidence is strengthened by observing the legisdo not, perhaps, directly, still do indirectly help forward the end We have in view, by ameliorating the condition of the people at large, and by giving effect to the laws of justice and charity.

#### MOBAL AND SOCIAL REFORM.

We have heard with singular joy of in England to the solution of the social question, of which We have treated with much care in Our Encyclicals, and of the establishment of benefit and similar societies, whereby on a legal basis the condition of the working classes is improved. And We have heard of the vigorous and persevering efforts made to preserve for the people at large an education based on religious teaching than which there is no firmer foundation for grading vice of intemperance; of societies formed among the young men of the upper classes for the promotion of purity of morals and for sustaining the honor due to womanhood. For, alas, in regard to the Christian virtue of continence pernicious views are subtly creeping in, as though it were believed that a man was not so strictly bound by the precept as a woman. Moreover, reflecting men are deeply concerned at the spread of Rationalism and Materialism, and We ourselves have often lifted up Our voice to denounce these evils, which weaken and paralyze not religion only, but the very springs of thought and action. The highest credit is due to those who fearlessly and unceasingly proclaim the rights of God and of Our Lord Jesus Christ, and the laws and teachings given by Him for Having resolved to address this letter the establishment of the Divine Kingannals of the Church, which must surely safety are to be found. The various and and from the earliest times has ever inculcated as a special duty, are evidences

perennial source of all good things, to God Our Heavenly Father, most benefi-cent. For the labors of man, whether "For happy is that people whose God is the inroad of modern errors which only the Lord" (Ps. cxliii. 15). For the mind of the Christian should be so turned and nature and depraved reason; how the fixed that he places and rests the chief hope of his undertakings in the Divine men, who sincerely labor much for re helpobtained by prayer, whereby human union with the Catholic Church, is inand serviceable actions. In this power of prayer God has not merely dignified man, but with infinite mercy has given him a protector and help in the time of the sedulous and increasing care taken of effect to no one who has resolute reby Our predecessors in those circum. weapon, our great protection, our store-house, our port of refuge, our place of safety." (Chrys. 30 in Gen.)

#### THE POWER OF PRAYER.

But if the prayer of the righteous man rightly avail so much with God even in earthly concerns, how much more will it not avail one who is destined to an eternal existence for obtaining those spiritual blessings which Christ has procured for the sacrament of His mer-Christ, who, not without a certain Divine impulse, it is said, was instant in supplication "at the Throne of Divine Grace," and redemption "(I. Cor. i. 30), in addiagnd this supplication and this sult the more correctly that it is said, was instant in supplication and redemption (I. Cor. i. 30), in addiagnd this sult the more correctly that is a constant.

These simple truths are indeed known to every Christian, but still by many they are neither remembered nor valued as they should be. It is for this reason that We insist the more strenuously on the confidence which should be placed in prayer and recall the words and example of the Fatherly love of the same Christ Our Lord; words of deepest import and higher the control of the same works. port and highest encouragement: words also which show forth how in the counthe sure hope of obtaining the strength we need. "And I say to you, Ask and it shall be given you; seek and you ing of hearts and minds toward Catholic faith and practice, which rose in public respect and esteem, and many a long cherished prejudice yielded to the force of truth.

If you ask the rather anything in my many and many a long cherished prejudice yielded to the force of truth.

If you ask the rather anything in my many and many a long the rather anything in my name. Ask and you shall receive, that your joy may be full '' (John xvi. 23-24). And He enforces this by reference to the tender love of parants for their own abildren.

If you ask the rather anything in my name English race welcomed those Apostolic men sent, as We have said, from this pagan deities, dedicated the first-fruits of its faith to Christ Our Lord and God. This encourage Our hone. It is indeed love of parents for their own children. "If you, then, being evil," He says, Looking at all this. We do not doubt that the united and humble supplications of so many to God are hastening the time of further manifestations of His merciful designs toward that English — is a super control of the faith them that ask Him" (Luke xi. 13).

#### ABUNDANT CHOICE GIFTS.

greatest of them all is that hidden power he does all, to remember those first of which Christ spoke when He said: preachers "who have spoken the word No man can come to Me except the of God to you: whose faith follow, con-Father Who hath sent Me draw him" (John vi. 44).

#### CHRIST IN PRAYER.

It is impossible that men grounded in this teaching should not feel drawn and the great attention which is being given even impelled to the habit of faithful in England to the solution of the social prayer. With what steady perseverance will they not practise it; with what ferhaving nothing to fear for Himself and needing nothing, for He was God, yet passed the whole night in prayer (Luke iv. 12), and with a strong cry and tears, offered up prayers and supplications (Heb. v. 7), and doing this "He wished to stand pleading before His Father as if which there is no firmer foundation for the instruction of youth and the maintenance of domestic life and civil polity; our teacher," as venerable Bede, that will find most favor in the sight of Gol. of the zeal and energy with which so ornament of your nation, wisely conmany engage in forwarding opportune siders (in ev. S. Joann. xvii.). But this practice. Especially in all that permeasures for the repression of the denothing proves so clearly and forcibly tains to the gift of faith the early ages those sad moments that preceded His Zens might be blessed by a mind obe-Passion, when, raising His eyes to dient to the Christian faith. (S. Aug. de Heaven, He again and again entreated His Holy Father, praying and beseeching Him for the most intimate union of His disciples and followers in the truth, as the most convincing evidence to the world of the Divine mission on which He was about to send them.

#### FOR UNITY OF FAITH.

And here no thought is more welcome to Our soul than that happy unity of Faith and wills for which Our Redeemer and Divine Master prayed in that earnest supplication-a unity which, if useful at all times even for temporal interests, both at home and abroad, is shown by the very divisions and confusions of these days to be more than ever needsafety are to be found. The various and ful. We on Our part, watching the signs strength of those who labor at this abundant manifestations of care for the of the times, exhorting and taking arduous task; may He deign to send aged, for orphans, for incurables, for the thought for the future, urged thereto by destitute, the refuges, reformatories, and the example of Christ and the duty of other forms of charity, all which the Our Apostolic Office, have not ceased to Church as a tender Mother inaugurated, pray, and still humbly pray, for the return of Christian nations, now divided from us, to the unity of former days. We of the spirit which animates you. Nor have more than once of late years given sels, and by their affording in abundant can we omit to mention specially the expression to this object of Our desires, wanting in anything that pertains to the strict public observance of Sunday and have devoted sedulous care to its grace and the fruit of prayer, and that establishing and developing that rising the general spirit of respect for the Holy realization. The time cannot be far they should have ever before their Church. And very soon was such care Scriptures. Every one knows the power distant when We must appear to render minds the precepts of the Apostle Paul and resources of the British nation and did the Faith take root so quickly, nor the civilizing influence which, with the Prince of Pastors, and how be if We fould bring the Church of God (I Con T 20). The Prince of Pastors, and how happy, how to the Jews and to the Gentiles, and to pag. 594). blessed should We be if We could bring the Church of God. (I. Cor., x. 32). For (2)—For

frequent and manifest works of Divine Grace in their midst; how to some, it is plain, the confusion of religious dissencent. For the labors of man, whether public or private, will not attain to their full efficacy without appeal to God in prayer and without the Divine Blessing.

The second side of the poor, of penance, of peace and concord in your own house, of respect for the law—these are what will the proportion of the peace of t number of those religious and discreet union with the Catholic Church, is increasing. We can hardly say how strongly these and other signs quicken the charity of Christ in Us, and redoublthe charity of Christ in Us, and redoubling Our prayers from Our inmost soul now be that God will grant you to well-we call down a fuller measure of Divine come your fellow-citizens and brethren Grace, which, poured out on minds so in the bond of perfect charity. Morewell disposed, may issue in the ardently over, it is profitable to implore the help desired fruit, the fruit, namely, that We may all meet into the unity of Faith and of the Knowledge of the Son of God as this, is shown in that pregnant remark (Eph. iv. 13), careful to keep the unity of St. Augustine as to St. Stephen:—If (Eph. iv. 13), careful to keep the unity of the Spirit in the bond of peace, one body and one Spirit; as you are called in one hope of your calling—one Lord, one faith, one baptism (Ib. 3-5).

#### APPRALING TO THE PROPIE

With loving heart, then, We turn to you all in England, to whatever community or institution you may belong, desiring to recall you to this holy unity. We beseech you, as you value your eternal salvation, to offer up humble and continuous prayer to God, Our Saints; "on St. Peter and St. George, Heavenly Father, the giver of all Light, Who with gentle power impels us to the good and the right; and without ceasing salutary precept of prayer, and in His to implore light to know the truth in all great goodness confirmed it by His its fulness, and to embrace the designs of His mercy with single and entire faithfulness, calling upon the glorious name and merits of Jesus Christ, Who is "the Author and Finisher of our faith" (Heb. xii. 2), Who loved the Church and delivered Himself for it that He might sanctify it and might present it to Himself a glorious Church. (Eph. v. 25-27). Difficulties there may be for us to face, but they are not of a nature which should delay Our Apostolic zeal or stay your energy. Ah, no doubt the many your energy. Ah, no doubt the many olics on certain fixed days should be made more popular and recited with that before the end of his reign, he would be that the property of the consistory.

Thou rather a which the Papacy has again taken on which the Papacy has again taken on men's minds? What is certain is that in June, 1893, on the eve of the consistory, leave that the prayers for unity already established amongst you Cathis unexpected resolution. He said then the made more popular and recited with that before the end of his reign, he would (Heb. xii. 2), Who loved the Church and delivered Himself for it that He might your energy. An, no doubt she many whose the made more popular and recited with obtained this confidental information, time itself, have caused the existing distribution. Especially that the that before the end of his reign, he would be recited with process to the world to receive and visions to take deeper root. But is that a reason to give up all hope of remedy, A reason to give up all hope of remedy, we ourselves have so strongly recommended, should flourish, for it contains if God is with us. For we must not judge of such great issues from a human God Himselfshews us that if our prayers are to be acceptable to the Divine Majesty they must be united with His Name and Merits. "Amen, amen, I say to you if you ask the Father anything, in My name, He will give it you. Hitheste you English race welcomed those Apostolic men sent, as We have said, from this city of Rome, and, casting aside the recited it daily. CHRIST'S PRAYER FOR UNITY. This encourages Our hope. It is, indeed, an event worthy to be remembered with public thanksgiving; would that this oc-

#### (Ib., 7).

ENGLISH CATHOLICS AS ALLIES. In such a cause We, first of all, call to Our assistance as Our Allies the Catholics of England, whose faith and piety We know by experience. There can be no doubt that, weighing earnestly the value vor pursue it, having before them the very example of Christ Himself, Who, which We have truly declared, they will strive by every means to succour their fellow-countrymen and brethren by invoking in their behalf the Divine clemency. To pray for oneself is a need, to pray for others is a counsel of brotherly love; and it is plain that it is not The first Christians undoubtedly adopted both the precept and the example of set us a striking example. Thus it was Our Divine Lord in regard to prayer as the custom to pray God with ardour that His last discourse to the Apostles during relations, friends, rulers, and fellow citidient to the Christian faith. (S. Aug. de dono persev. xxiii. 63).

#### CATHOLICS IN NAME ONLY.

And in regard to this there is another matter which gives Us anxiety. We have learned that in England there are some who, being Catholics in name, do not show themselves so in practice; and that in your great towns there are vast numbers of people who know not the elements of the Christian faith, who never pray to God, and live in ignorance of His justice and of His mercy. We must pray to God, and pray yet more earnestly in this sad condition of things, since He alone can effect a remedy May He show the measures proper to be taken; may He sustain the courage and arduous task; may He deign to send labourers into His harvest.

#### EFFICACY OF PRAYER

Whilst we so earnestly press upon Our children the duty of prayer We desire at the same time to warn them that they should not suffer themselves to be did the Faith take root so quickly, nor was on the civilizing influence which, with the civilizing influence which with the civilizing whic

of all, and chiefly, the exemplary observance of uprightness and justice, of pitigive force and efficacy to your prayers. Mercy favors the petitions of those who in all justice study and carry out the precepts of Christ, according to His promise: "If you abide in me, and my words abide in you, you shall ask whatever you will and it shall be done unto you." (John, xi. 7). And therefore do We exhort you that, uniting your of the Saints of God, the efficacy of whose prayers, specially in such a cause

# holy Stephen had not prayed, the Church to-day would have had no Paul.

" DOWRY OF MARY."

We therefore humbly call on St. Gregory, whom the English have ever rejoiced to greet as the Apostle of their race, on Augustine his disciple and his messenger, and on those other Saints of God, through whose wonderful virtues and no less wonderful deeds England those special patrons, and above all on Mary, the Holy Mother of God, whom Christ Himself from the Cross left to be the Mother of mankind, to whom your kingdom was dedicted by your fore-fathers under that glorious title "The Dowry of Mary." All these with full souled be instructive to seek out the origin and the development of this greatconfidence We call upon to be Our pleaders before the throne of God that, Our pious practice of the Holy Rosary, which as it were a summary of the Gospel as it were a summary of the Gospel teaching and has always been a most salutary institution for the people at large. Moreover, We are pleased of Our own will and authority to add still another to the sacred Indulgences which have been granted from time to time by tion they may belong, an Indulgence of 300 days; moreover, a plenary indulg, ence once a month on the observance of

Finally, may the Divine prayer of Christ Himself for unity fill up the full measure of Our desires, a prayer which on this day, through the Mystery of His most Holy Resurrection, We repeat with the utmost confidence:—"Holy Father been them." The paper when preached to your ancestors, the same Father keep them in Thy name whom which is now preached—Jesus Christ
Thou hast given Me: that they may be

only do I pray, but for thom also who the sole desire to enlighten, to name, we attract, to win over holily. Now the Me, and I in Thee, that they also may be one in Us. . . . . . . I in them and Thou in Me: that they may be made perfect in one; and the world may know that Thou hast sent Me and hast loved them as Thou hast also loved Me."

John, xvii., 11, 17, 20, 21, 23). Finally, We desire all manner of bles. sings from God for the whole of the British people, and with all Our heart We pray that those who seek the Kingdom of Christ and salvation in the unity of faith may enter on the full realization of their desires.

Given at St. Peter's in Rome on the 14th of April, 1895, in the 18th year of our Pontificate.

#### TO THE BLESSED VIRGIN-PRAYER FOR ENGLAND.

O Blessed Virgin Mary, Mother of God and our most gentle Queen and Mother, look down in mercy upon England thy Dowry and upon us all who greatly upon and trust in thee. By thee it was that Jesus Our Savior and our hope was given unto the world; and He has given thee to us that we might hope still more. Plead for us, thy children, whom thou didst receive and accept at the foot of the Cross. O sorrowful Mother! intercede for our true fold that they may be united to the Supreme Shepherd, the Vicar of may all deserve to see and praise God, together with thee, in our Heavenly home. Amen.

most efficacious against the Pelagian condemned ex officio. That would have heresy which had infected Britain, as St. Put an end to the movement. Prosper of Aquitaine, a writer of that demn, he blesses. That undoubtedly time, and afterwards secretary to St. Leo buries that point of dispute. In the the Great, records in his chronicle:

"Agricola the Pelagian, son of the Pelagian Bishop Severianus, tainted the strain of the Bishop Severianus, tainted the strain of th gian Bishop Severianus, tainted the people. To them to keep open the stream people. To them to keep open the stream Churches of Britain with the insinuaof single conversions seemed the highest tions of his teaching. But at the instance ideal for the Church in England. of the deacon Palladius. Pope Celestine even added that an attempt at collective reunion would kindle again former passions. sent Germanus, Bishop of Auxerre, as reunion would kindle again former passions, and would turn the evangelical his vicar (vice sua), and led back the stream from its course. British people to the Catholic Faith, having driven out the heretics." Migne. Bibl. P. P. S. Prosp. Aquit. opp. vol. un:

CRITICISM OF THE LETTER

SIGNIFICANT OMISSIONS IN POPE LEO'S LETTER.

#### Correspondence, New York Sun.] Rome, April, 22.—It is with feelings of

admiration that thoughtful men will read the apostolic letter of Leo XIII. to the people of England. It is the daughter of that to the Peoples and Princes. To-morrow it will have a sister; that will be, as is already known, the Encyclical to the Orientals, which will set the crown on the Constitution granted after the conferences of the Vatican with the churches of the Orient. Leo XIII. is clearly beginning a new cycle of importal documents. ning a new cycle of immortal documents. The first covers religious and political doctrines; it is like an echo of Innocent Questions; it is like an echo of Innocent XIII.; the second extends over social questions, it is the continuation of the letters of Alexander III., Paul IV., and Sixtus V. Here now is the third, which began last summer with the apostolic letter Processes a cycle of once intelligit. letter, Præclara, a cycle at once intellectnal and evangelical, doctrinal and practical, which will cast a halo over the wonderful pontificate of Leo XIII. In this entering wedge of pontifical initia-tive, Leo XIII. has no forerunner. Even the crusades have not this sublime inspiration nor such universal extension hey are the blossoming of the spirit of Christendom; they are not the repetition in deep and resounding tune of the Ut sit inum. By this Leo XIII. stands out in the history of the Popes; he sends forth unum.

souled hope. Did the first idea of reuniting the two churches of the West and of the East give birth to this design of the Holy Father? Was it the ascendancy address to the world, to peoples and princes, his last wishes, his testament. He was then planuing in his mind the letter Præclara.

But did this Charter of Union have at But did this Charter of Union have at the very beginning such royal amplitude such astounding precision, and, if we may say so, such infinite ecclesiastical ambition? Did Leo XIII, while revolving his plan in his mind, give ap the original idea of summing up before the public the inspirations of the Pontificate, to open a new field of action? And what a field! It would be rash to hazard a judgment. It is probable that the eye of Leo XIII. It looked further out, as his labors and his looked further out, as his labors and his deep thoughts progressed, that his plans gained in extension as he came nearer to realizing them, and that thus the ceu-tre of light and warmth took on the in-

tensity which we know to-day.

The letter to the people of England is evidence of a new policy, one drawn at long sight, if I may use such a term in speaking of purely divine aspirations. It is the "Sermon on the Mount" of the which is now preached—Jesus Christ which is now preached is now preached before ever, as the Apostle says (Heb. xiii. 8), who as the Apostle says (Heb. xiii. 8), who have spoken the word in truth. The word is truth. And not for them also who through their word shall believe in Me, attract. to win over holity. Now the true glory in all kinds of greatness is to have laid the first stone. Other workmen will come, they will be struck with the beauty of the monument, they will continue, and complete it.

To analyse this document, would be almost to profane it. It impresses by its evangelic solemnity. It is like the flowering of the district of the state of the st ering of the divine seeds planted by Christ and the apostles. It has the candor of things from above, the mark made by the simplicity of genius, the deep tones of sympathetic feeling. It is inspired and penetrated by I know not what are with the sympathetic feeling. what air from the upper regions. No one can help feeling the greatness and the importance of such an act. Men most averse to religious questions will withhold their criticism from an undertaking at once so human and so divine. The English, that people so strong and so proud, will be touched by the precious words that Leo XIII. has spoken of the Do they not sound like an echo of the great inspired voice of Bossuet? delicate tact, in the most flattering tone, Leo XIII. holds out the olive branch to that ancient Church, in which strong convictions and great virtues have been preserved. It must feel grateful to the Pontiff of Rome, that he introduces no principle of dissension into his invitation, guileless, perhaps, to the thought-less, but really sublime and infinitely to the Supreme Supreme Supreme and Indianation to the Supreme and Indianation to the man of reflection. It that by faith fruitful in good works we will admire in it, as much what is not will admire in it, as much what is not all deserve to see and praise God contained in it as what is found there. Zealous bodies more interested in nega tive results than in definite and practical ends, had requested indeed at (1)—The action of St. Celestine I. was Rome that Anglican orders should be

. All this resistance made no impression on the rock of the Pope's resolution. With the serenity, the unalterable perseverance, that characterize him in the decisive actions of his Papal office, Leo XIII. has held to his magnanimous plan, in all its integrity and greatness, plan, in all its integrity and greatness, are in the gld world of routine. That its great charm in the personality of