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SATURDAY, SEPT. 12th, 1903.

SEPT.

- 13—Fifteenth Sunday after Pentecost. The Holy Name of Mary.
14—Monday—Exaltation of the Holy Cross.
15—Tuesday—Octave of the Nativity of Our Blessed Lady.
16—Wednesday—Saints Cornelius and Cyprian, Bishops, Martyrs, Ember Day fast.
17—Thursday—The Stigmata of St. Francis.
18—Friday—St. Joseph of Cupertino, Confessor, Ember Day fast.
19—Saturday—Saint Januarius and his companions, Martyrs, Ember Day fast.

A QUESTION OF HISTORY.

One of our most faithful subscribers writes from a distance:

"I wish to learn something of the history of Cardinal Wolsey of England, also of Cardinal Mazarin of France. I wish to post myself as to their exact standing with the Catholic Church at the time of their death. Did the Church approve of their acts? Any information you publish will be gratefully received."

As our correspondent does not seem to have any good history within reach, we shall first give a biographical sketch of both Cardinals and then reply to his questions.

1. Thomas Wolsey, born at Ipswich, England, in 1471, was the son of a wool merchant. He graduated at Oxford, was elected a fellow, received holy orders and became rector of Lymington, Somersetshire. Thanks to his admirable tact he rose rapidly. About 1506 he became chaplain to Henry VII., and was afterwards entrusted with a secret mission to the Emperor Maximilian. His dexterity in this charge was rewarded by the rich deanery of Lincoln. Henry VIII., shortly after his accession, appointed him his almoner and soon employed him in his most important affairs. Suitors at court now eagerly sought his patronage, and he grew rich fast. Before the end of 1514 he was Archbishop of York. In September, 1515, Leo X. made him a cardinal. Three months later he was created Lord Chancellor of England, and in 1518 received from Leo the appointment for two years of Legate "a latere," and, receiving successive prerogatives and additional powers, he at length exercised within the realm nearly all the prerogatives of the Sovereign Pontiff. His revenues were enormous; but it must be owned that if Wolsey loved wealth, it was to spend and not to hoard it. In some ways he spent it well and worthily; for if thousands of pounds went in keeping up a state far more royal than episcopal, thousands more were lavished in a princely encouragement of arts and learning, and a charity as profuse as it was discerning. If he built the magnificent palace of Hampton Court and presented it as a gift to his sovereign, he was also the founder of Christ Church College and seven lectureships at Oxford. He so skillfully preserved the balance of power between France and the house of Austria that he was feared and courted by Popes and princes, while the King held the position of arbiter of Europe. But Wolsey's ambition, which Shakespeare has so masterfully depicted, did not stop there.

While Henry VIII. was intriguing for election as emperor after the death of Maximilian in 1519, the Cardinal hoped to win for himself nothing short of the papal tiara. Twice—on the death of Leo X. (1522) and again on that of Adrian VI. (1523)—the tiara seemed to be within his reach, but both times his plans were foiled by the intrigues of Charles V. and by the opposition of the French bishops. The errors of Luther were now beginning to disturb the Christian world, and Wolsey entered warmly into his sovereign's projects for suppressing them in England. But Henry VIII's infatuation for Anne Boleyn brought about Wolsey's ruin and resulted in the forced apostasy of the nation. In 1528 Pope Clement VII., having been solicited by Henry to dissolve his marriage with Queen Katherine, despatched Cardinal Campeggio to England, with full powers to examine the case in company with Wolsey, and pronounce judgment. After careful inquiry Campeggio decided on submitting the matter to the personal decision of the Sovereign Pontiff, to whose protection the Queen had also appealed. At his first interview with the King after the departure of Campeggio, Wolsey plainly saw that the sum of his fortunes had set. The failure of the divorce was laid to his door, and on his return to London he found himself stripped of the chancellorship and banished from the court. He retired to his archbishopric, where he devoted himself to the unostentatious discharge of his episcopal duties, and appears to have won the esteem of the people. But Anne now reigned supreme, and her vengeance was not satisfied. A few months later, the disgraced minister was arrested under the charge of high treason, and hurried to London. A timely illness saved him from the scaffold, and on the 29th of November, 1530, Wolsey expired, with expressions of unalloyed piety, at the Abbey of Leicester. "I tarry but God's will," were his last words. "To render my simple soul into the hands of Him who made it. Had I but served Him as faithfully as I have served the king, He would not have given me over in my gray hairs."

2. Jules Mazarin, in Italian Giulio Mazarini, born at Piscina, in the kingdom of Naples, July 14, 1602, was of a noble Sicilian family, received his early education in Rome, studied law at Alcalá and Salamanca in Spain, where he led a very gay life, entered the military service of the Pope, and was employed in some political missions in which he evinced great diplomatic skill. Richelieu, to whom he was introduced in 1628, entertained so high an idea of his abilities that he had him appointed vice-legate of Avignon in 1634, made a cardinal in 1641, though he was only in minor orders and never became even a subdeacon, naturalized as a French citizen in 1639, and appointed his successor as minister. After the death of Richelieu (Dec. 4, 1642) Mazarin governed France for eighteen years with absolute power, though not without some violent interruptions. The aversion of Anne of Austria—who, after the death of Louis XIII., May 14, 1643, became regent during the minority of her son, Louis XIV.—he conquered by his bland manners and elegant flattery; she became his firm friend, and the contemporary gossip was that they were secretly married. For this no serious proof has been offered, though the queen-regent was devoted to him, and the minor orders he had accepted were no ecclesiastical obstacle. The rich dotations he made in order to gain the good will of the princes, the prodigality of the court, and his own lack of thorough capacity as a financier exhausted the treasury. The Parliament of Paris refused to register the new tax-édicts. He answered by throwing its president and several of its members in prison. The next day, Aug. 27, 1648, Paris rose in rebellion and the civil war of the Fronde began. A peculiar feature of this whole movement was the so-called "Mazarinades"—pamphlets, about 4,000 in number, published against the cardinal, and speaking in a very unrestrained manner of his life at Alcalá, his relation to Dame Anne, his foreign birth, his rapacity, and his nices. He was intensely hated, and the hatred was not tempered with awe. Twice between 1651 and 1653 he had to resign his office and retire

from the court—the first time to Bruhl, near Cologne, the second time to Sedan, where Turenne and his army were. He was arraigned as a traitor and enemy of France; his property was confiscated; his library, furniture and statues were sold; but after the end of the wars of the Fronde and the flight of the Prince of Condé to Spain, Mazarin re-entered Paris, Feb. 3, 1653, in triumph, and was received not only by the king and the court, but even by the people, with great ovations. The subsequent years of his government were more quiet. He could now prosecute the war against Spain, begun in 1635, with undisturbed vigor, and by the Peace of Westphalia, Oct. 24, 1648, and of the Pyrenees, Nov. 7, 1659, he succeeded in curbing both branches of the house of Hapsburg, and procured for France the foremost place in the political system of Europe. Mazarin contributed greatly to the triumph of the royal authority in France, and to the overthrow of the last vestiges of the old feudal powers and privileges. The memoirs of his rival, de Retz, have tended to make his character darker than it really was, but the publication of his correspondence by Cheruel in 1879-1882 throws a new and favorable light upon his public life. He left an enormous fortune, 200,000,000 livres, which he presented to the king a few days before his death, probably because he thought this was the only means of securing it for his family; the king returned it graciously, and Mazarin's nieces inherited it. On his deathbed he left six hundred thousand francs to the Pope for the war against the Turks, and on receiving the Papal blessing, he begged pardon for all he might have done that could have offended the Holy Father. Some people doubted Mazarin's piety; he therefore willed to receive the last rites of the Church with great solemnity. When a priest warned him that he was nearing his end, Mazarin said: "It is the hour of mercy."

Now for our correspondent's questions. Did the Church approve of their acts? No. The Church very seldom expresses approval of anybody's acts. She never does so with any solemnity except in the case of canonized saints. In the case of Mazarin in particular the Pope repeatedly disapproved his conduct.

What was the exact standing with the Catholic Church of Wolsey and Mazarin at the time of their death? The foregoing sketches suggest an answer to this question. Wolsey died thoroughly repentant and contrite. Mazarin's end, though less clearly consoling, affords some hope that he may have found mercy. Both of them died in outward communion with the Vicar of Christ, Wolsey, with all his faults, was by far the better and the abler man. A recent Protestant History of England by Powell and Tout (1898) quotes the Venetian Ambassador as writing in the days of Wolsey's glory: "He is the person who rules both the king and the kingdom. He is very handsome, learned, extremely eloquent, of vast ability, and indefatigable. He alone transacts all the business that occupies all the magistrates, offices, and councils of Venice. He has the reputation of being extremely just. He favors the people exceedingly, and especially the poor, hearing their suits and making the lawyers plead gratis for them." The same authors (Powell and Tout) conclude his career with this remark: "He had labored long and faithfully to promote the welfare and glory of his country, and with him ended the peaceful and prosperous days of his master's reign."

ADDRESSES PRESENTED TO
THE ARCHBISHOP AT
BRANDON, AUG. 29.

FROM THE PARISHIONERS.

To His Grace the Lord Archbishop of St. Boniface.

Your Lordship.—In the name of the lay people of the English language constituting the Roman Catholic Parish of Brandon, and, also, in the name of our faithful brothers of other nationalities, I have the high honor to wish your Grace a most hearty welcome, on this occasion of the consecration of our splendid new church of Saint Augustine.

The date of the twenty-ninth of August, in the year of our Lord

nineteen hundred and three, will be a memorable one indeed, in the annals of our Queen of the Prairies, and in the annals, I dare say, of Manitoba.

We are most happy to take occasion of this public happening, for thanking, from the bottom of our heart, our dear pastor, the Reverend Father Godts, a real God's man, and the Reverend Redemptorist Fathers, to the generosity of whom we are indebted for this magnificent monument of the Holy Roman Catholic Church.

May the Lord bless them for their good work, and for all the good they have been doing here since their installation, and for the good they will procure us in the future. We pray God Almighty that He may protect them and assure us, for a long time, their precious services.

We pray also the Almighty to bless and protect your Grace.

This first consecration of a church in your vast diocese since your elevation to the Archiepiscopal seat will be for the second city of Manitoba a true cause of pride. But it is one amongst the innumerable amount of works your Grace has accomplished in order to encourage your most zealous clergy and to promote the religious, moral and social progress of your Catholic people.

Such are the grateful feelings of your faithful and devoted diocesan, the Parishioners of the City of Brandon.

Brandon, August, 1903.

FROM THE LADIES OF ST. AUGUSTINE'S.

To His Grace Archbishop Langevin, O.M.I.

My Lord.—We, the ladies of this parish, deem it a privilege and a very great happiness to see your Lordship here to-day, for the solemn opening and consecration of our new church, in company with so many ecclesiastics, who have come to honor and take part in the imposing ceremonies which accompany such a festival.

Long have we been looking forward for the erection in this city of a suitable edifice dedicated to God's honor and glory, and now we have the consolation of having our wishes gratified, thanks to the zealous endeavors and indefatigable labors of the good Redemptorist Fathers whom Divine Providence has placed over us.

Although the building is not yet entirely finished, owing to several unavoidable delays, we hope, ere long, to see it completed and embellished in such a manner as to do honor to the interests of religion, as well as to re-animate anew a true spirit of piety in each and every member of the congregation.

To attain the object of our desires, we are preparing a bazaar, to take place about October, and from which we trust to realize a substantial sum. Many of our non-Catholic friends are generously and liberally assisting us therewith.

In asking your Lordship's episcopal blessing for the success of this undertaking, likewise for the ever increasing prosperity and welfare of our Catholic schools, which you have so much at heart.

We are honored to subscribe ourselves, respectfully and gratefully yours in Jesus Christ, the Ladies of St. Augustine's Church, Brandon.

Brandon, August, 1903.

FROM THE LADIES OF MERCY

To His Grace Archbishop Langevin, O.M.I.

My Lord.—Since your Lordship's last ecclesiastical visitation to this portion of the diocese, through the instigation and untiring endeavors of our devoted director, the Reverend Father Godts, our Society, "The Ladies of Mercy," has been established in the parish. It is therefore a privilege and a source of very great pleasure for us, on the occasion of your presence here to-day for the opening of our new church, to present ourselves before your Lordship, not only to welcome you in our midst, but likewise to ask a special blessing for the Society in general as well as for the prosperity of the good works entrusted to it, viz., visiting the indigent and afflicted, and providing, when needed, the necessities of life, to poor foreigners especially, who are frequently in sore distress and misery.

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Thus with your Lordship's blessing upon the Society, and Almighty God's divine assistance ever accompanying it, we trust to be instrumental in furthering more and more the progress of religion; also that spirit of charity so characteristic in numberless Christians, who, like ourselves, have the happiness of belonging to the one, true, holy, Catholic and Apostolic Church, in whose bosom we desire to live faithfully until death.

In soliciting anew your Lordship's episcopal benediction for ourselves and families, and promising to remember you in our daily prayers, that the duties of your apostolic and arduous ministry may always and everywhere meet with fruitful results.

We are privileged to subscribe ourselves, filially and respectfully yours in Jesus Christ, the Ladies of Mercy, Brandon.

Brandon, August, 1903.