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"AD MAJOREM DEI GLORIAM."

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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 unity of the Faith, Health and Peace in the Lord.

Some time since, in an Apostolic letter to princes and peoples, We addressed the 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 sincere affection. This wish has been kept alive by the hearty good will We have always felt toward your people, whose great deeds in olden times the history of the Church declares. We were yet more moved by not infrequent conversations with your countrymen, who 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 assist and further the great work of obtaining the reunion of Christendom; and We render thanks to God, who has so far prolonged Our life, that We may make an endeavor in this direction. But since, as is but right, We place Our confidence of a happy issue principally and 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 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.

The love and care of the Roman Pontiffs 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 under difficulty, until at length he saw his work crowned with success. He himself 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 glances 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 idols 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 of 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.

Having resolved to address this letter to the English people, We recall at once these great and glorious events in the annals of the Church, which must surely 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 the land, both human and divine, by their helpful counsels, and by their affording in abundant measure whatever was necessary for establishing and developing that rising Church. And very soon was such care rewarded, for in no other case, perhaps, did the Faith take root so quickly, nor manifested towards the See of Peter. That the English race was in those days wholly devoted to this centre of Christian unity divinely constituted in the Roman Bishops, and that in the course of ages

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 through 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 that holy Faith in which for long centuries it had rejoiced and found liberty. It was a sad deflection; and Our predecessors, while lamenting it in their earnest love, made every prudent effort to put an end to it, and to mitigate the many evils consequent upon it. It would take long, and it is not necessary, to detail the sedulous and increasing care taken by Our predecessors in those circumstances. 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 of those who devoted themselves to this special work of Charity there were some venerable and saintly men, especially Saint Charles Borromeo and Saint Philip Neri, and in the last century, Paul, the founder of the Society of the Passion of Christ, who, not without a certain Divine impulse, it is said, was instant in supplication "at the Throne of Divine Grace," and this all the more earnestly that the times seemed less favorable to the realization of his hopes. We, indeed, long before being raised to the Supreme Pontificate, were deeply sensible also of the importance of holy prayer offered for this cause, and heartily approved of it. For, as We gladly recall, at the time when we were Nuncio in Belgium, becoming acquainted with an Englishman, Ignatius Spencer, himself a devout son of the same St. Paul of the Cross, he laid before us the project he had already initiated for extending a society of pious people to pray for the return of the English nation to the Church (2).

#### MANY ENGLISH CONVERTS.

We can hardly say how cordially we entered into this design, wholly inspired by faith and charity, and how we helped forward this cause, anticipating that the English Church would obtain abundant assistance thereby. Although the fruits of Divine grace obtained by prayer had previously manifested themselves, yet as that holy league spread they became notorious. Very many were led to follow the Divine call, and among them 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 drawing 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.

#### LIBERAL ENGLISH LAWS.

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 the English people when "the Word of the Lord may run and be glorified" (Thes. iii. 1). Our confidence is strengthened by observing the legislative and other measures which, if they do 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.

#### MORAL AND SOCIAL REFORM.

We have heard with singular joy of the great attention which is being given 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, in which there is no firmer foundation for the instruction of youth and the maintenance of domestic life and civil polity; of the zeal and energy with which many engage in forwarding opportune measures for the repression of the degrading 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 the establishment of the Divine Kingdom here upon earth; in the which teachings alone strength, wisdom, and safety are to be found. The various and abundant manifestations of care for the aged, for orphans, for incurables, for the destitute, the refugees, reformatories, and other forms of charity, all which the Church as a tender Mother inaugurated, and from the earliest times has ever inculcated as a special duty, are evidences of the spirit which animates you. Nor can we omit to mention specially the strict public observance of Sunday and the general spirit of respect for the Holy Scriptures. Every one knows the power and resources of the British nation, and the civilizing influence which, with the spread of liberty, accompanies its commercial prosperity, even to the most remote regions. But, worthy and noble as themselves are all these varied manifestations of activity, yet we are raised to the origin of his power and the

perennial source of all good things, to God Our Heavenly Father, most beneficent. 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. "For happy is that people whose God is the Lord" (Ps. cxliii. 15). For the mind of the Christian should be so turned and fixed that he places and rests the chief hope of his undertakings in the Divine help obtained by prayer, whereby human effort is supernaturalized, and the desire of doing good, as though quickened by a heavenly fire, manifests itself in vigorous and 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 need, ready at hand to all, easy and void of effort to no one who has resolute recourse to it. "Prayer is our powerful weapon, our great protection, our sturdy 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 mankind by "the sacrament of His mercy." For He "Who of God is made unto us wisdom and justice and sanctification and redemption" (I. Cor. i. 30), in addition to what He 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.

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 highest encouragement: words also which show forth how in the counsel of God prayer is at the same time the expression of our helplessness and the sure hope of obtaining the strength we need. "And I say to you, Ask and it shall be given you; seek and it shall find you; knock and it shall be opened to you; for every one that asketh, receiveth; and to him that knocketh it shall be opened" (Luke xi. 9-10). And the Son of God Himself shows us that if our prayers are to be acceptable to the Divine Majesty they must be united with His Name and Merit. "Amen, amen, I say to you if you ask the Father anything in My name, He will give it you. Hitherto you have not asked anything in My name. Ask and you shall receive, that your joy may be full" (John xv. 23-24). And He enforces this by reference to the tender love of parents for their own children. "If you, then, being evil," He says, "know how to give good gifts to your children, how much more will your Father from Heaven give the good spirit to them that ask Him" (Luke xi. 13).

#### ABUNDANT CHOICE GIFTS.

And how abundant are not the choice gifts contained in that good Spirit. The greatest of them all is that hidden power of which Christ spoke when He said: "No man can come to Me except the 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 even impelled to the habit of faithful prayer. With what steady perseverance will they not practise it; with what fervor pursue it, having before them the very example of Christ Himself, Who, having nothing to fear for Himself and 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 remembering at that time that He was our teacher," as venerable Bede, that ornament of your nation, wisely considers (in ev. S. Joann. xvii. c). But nothing proves so clearly and forcibly both the precept and the example of Our Divine Lord in regard to prayer as His last discourse to the Apostles during those sad moments that preceded His Passion, when, raising His eyes to 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 needed. We on Our part, watching the signs of the times, exhorting and taking thought for the future, urged thereto by the example of Christ and the duty of Our Apostolic Office, have not ceased to pray, and still humbly pray, for the return of Christian nations, now divided from us, to the unity of former days. We have more than once of late years given expression to this object of Our desires, and have devoted sedulous care to its realization. The time cannot be far distant when We must appear to render an account of Our Stewardship to the Prince of Pastors, and how happy, how blessed should We be if We could bring to Him some fruit—some realization of these Our wishes which he has inspired and sustained. In these days Our thoughts turn with love and hope to the English people, observing as We do the

frequent and manifest works of Divine Grace in their midst; how to some, it is plain, the confusion of religious dissensions which divide them is a cause of deep concern; how others see clearly the need of some sure defence against the too readily modern errors which only too inroadly humor the wishes of fallen nature and depraved reason; and how the number of those religious and discreet men, who sincerely labor much for the reunion with the Catholic Church, is increasing. We can hardly say how strongly these and other signs quicken the charity of Christ in Us, and redoubting Our prayers for Our inmost soul We call down a fuller measure of Divine Grace, which, poured out on minds so well disposed, may issue in the ardently desired fruit, the fruit, namely, that We may all meet into the unity of Faith and of the Knowledge of the Son of God (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).

#### APPEALING TO THE PEOPLE.

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 Heavenly Father, the giver of all Light, Who with gentle power impels us to the good and the right; and without ceasing to implore light to know the truth in all 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 changes that have come about, and the time itself, have caused the existing divisions to take deeper root. But is that a reason to give up all hope of remedy, reconciliation, and peace? By no means if God is with us. For we must not judge of such great issues from a human 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 and right intent, God stands by man's side, and it is precisely in these difficulties that the action of His Providence shines forth with greatest splendor. The time is not far distant when 13 centuries will have been completed since the English race welcomed those Apostles, men sent, as We have said, from this city of Rome, and, casting aside the pagan deities, dedicated the first-fruits of its faith to Christ Our Lord and God. This encourages Our hope. It is, indeed, an event worthy to be remembered with public thanksgiving; would that this occasion might bring to all reflecting minds the memory of the faith then preached to your ancestors—Jesus Christ yesterday, today, and the same for ever, as the Apostle says (Heb. xiii. 8), who also most opportunely exhorts you, as he does all, to remember those first preachers "who have spoken the word of God to you: whose faith follow, considering the end of their conversation" (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 and effects of Holy prayer, the virtue of 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 that inspired by necessity so much as that inspired by fraternal charity which will find most favor in the sight of God. The first Christians undoubtedly adopted this practice. Especially in all that pertains to the gift of faith the early ages set us a striking example. Thus it was the custom to pray God with ardour that relations, friends, rulers, and fellow citizens might be blessed by a mind obedient 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 strength of those who labor at this 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 wanting in anything that pertains to the grace and the fruit of prayer, and that they should have ever before their minds the precepts of the Apostle Paul to the Corinthians:—"Be without offence to the Jews and to the Gentiles, and to the Church of God." (I. Cor. x. 32). For besides those interior dispositions of soul necessary for rightly offering prayer to God, it is also needful that they should be accompanied by actions and by words befitting the Christian profession—first

of all, and chiefly, the exemplary observance of upright justice, of pitifulness for the poor, of penance, of peace and concord in your own house, of respect for the law—these are what will give 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 prayer with Ours, your great desire may now be that God will grant you to welcome your fellow-citizens and brethren in the bond of perfect charity. Moreover, it is profitable to implore the help of the Saints of God, the efficacy of whose prayers, specially in such a cause as this, is shown in that pregnant remark of St. Augustine as to St. Stephen:—"If 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 has merited the title of "Island of the Saints;" on St. Peter and St. George, Mary, the Holy Mother of God, whom Christ Himself from the Cross left to be the Mother of mankind, to whom your fathers under that glorious title "The Dowry of Mary." All these with full confidence We call upon to be Our pleaders before the throne of God that, renewing the glory of ancient days, He may "fill you with all joy and peace in hope and in the power of the Holy Ghost." (Rom. xv. 13). Care should be taken that the prayers for unity already established amongst you Catholics on certain fixed days should be made more popular and recited with greater devotion. Especially that the pious practice of the Holy Rosary, which We ourselves have so strongly recommended, should flourish, for it contains 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 Our predecessors. We grant, that is, to all those who piously recite the prayer time is not far distant when 13 centuries will have been completed since the English race welcomed those Apostles, men sent, as We have said, from this city of Rome, and, casting aside the pagan deities, dedicated the first-fruits of its faith to Christ Our Lord and God. This encourages Our hope. It is, indeed, an event worthy to be remembered with public thanksgiving; would that this occasion might bring to all reflecting minds the memory of the faith then preached to your ancestors—Jesus Christ yesterday, today, and the same for ever, as the Apostle says (Heb. xiii. 8), who also most opportunely exhorts you, as he does all, to remember those first preachers "who have spoken the word of God to you: whose faith follow, considering the end of their conversation" (Ib., 7).

#### CHRIST'S PRAYER FOR UNITY.

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 keep them in Thy name whom Thou hast given Me: that they may be one as We also are one. Sanctify them in truth. Thy word is truth. And not for them only do I pray, but for them also who through their word shall believe in Me, that all may be one, as Thou, Father, in 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 blessings 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 hope 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 thy Son. Pray for us all, dear Mother, that by faith fruitful in good works we may all deserve to see and praise God, together with thee, in our Heavenly home. Amen.

(1)—The action of St. Celestine I. was most efficacious against the Pelagian heresy which had infected Britain, as St. Prosper of Aquitaine, a writer of that time, and afterwards secretary to St. Leo the Great, records in his chronicle: "Agricola the Pelagian, son of the Pelagian Bishop Severianus, tainted the Churches of Britain with the insinuations of his teaching. But at the instance of the deacon Palladius, Pope Celestine sent Germanus, Bishop of Auxerre, as his vicar (vice sua), and led back the British people to the Catholic Faith, having driven out the heretics." Migne, Bibl. P. P. S. Prosp. Aquit. opp. vol. un: pag. 594).

(2)—For this purpose he specially recommended the "Hail Mary" and obtained from the General Chapter of his Order, held in Rome in 1857, a special injunction upon its members.

## 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 immortal documents. The first covers religious and political doctrines; 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, Preclara, a cycle at once intellectual and evangelical, doctrinal and practical, which will cast a halo over the wonderful pontificate of Leo XIII. In this entering wedge of pontifical initiative, Leo XIII. has no forerunner. Even the crusades have not this sublime inspiration nor such universal extension; they are the blossoming of the spirit of Christendom; they are not the repetition in deep and resounding tones of the Ut ait unum. By this Leo XIII. stands out in the history of the Popes; he sends forth a light that no rival glory will dim.

It would be instructive to seek out the origin and the development of this great-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 which the Papacy has again taken on men's minds? What is certain is that in June, 1893, on the eve of the consistory, Leo XIII. for the first time expressed this unexpected resolution. He said then to Cardinal Thomas, from whose lips we obtained this confidential information, that before the end of his reign, he would address to the world, to peoples and princes, his last wishes, his testament. He was then planning in his mind the letter Preclara.

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 up 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. 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 centre of light and warmth took on the intensity 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 present reign. Everything in it has the character of a corner-stone of an edifice; its kindly inspiration, its profoundly "serenic" tone, as theologians would say, the giving up of all the old disputes, the sole desire to enlighten, to unite, to attract, to win over holily. 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 evagelic solemnity. It is like the flowering 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 air from the upper regions. No one can help feeling the greatness and the importance of such an act. Men most hold their religious questions will without once so human and so divine. The proud, that people so strong and so words, will be touched by the precious Do they that Leo XIII. has spoken of it. Do they not sound like an echo of the great inspired voice of Bossuet? With 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 principle of Rome, that he introduces no element of dissension into his invitation, guileless, perhaps, to the thoughtless, but really sublime and infinitely touching to the man of reflection. It will admire in it, as much what is not contained in it as what is found there. Zealous bodies more interested in negative results than in definite and practical ends, had requested indeed at Rome that Anglican orders should be condemned ex officio. That would have put an end to the movement.

Now, not only does Leo XIII. not condemn, he blesses. That undoubtedly sames way, persons authorized and conjoined with appeal to turn aside the Pope from his appeal for union to the English people. To them to keep open the stream of single conversions seemed the highest ideal for the Church in England. They even added that an attempt at collective reunion would kindle again former passions, and would turn the evangelical stream from its course.

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, amidst the old world of routine. That is the great charm in the personality of

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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 Abbe 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 Verite, 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: 'Depositum 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.

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." The letter then goes on: And now, besides the blessing which the faithful who respond cheerfully to our call will certainly and abundantly receive from God for such an activity of piety and fraternal love, it has pleased us to add and bestow the reward of sacred indulgences

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 gravitas 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 unmindful 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 Konnen.

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.

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 conquering 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.

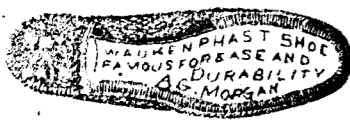
To the Editor of the Sun.—Sir: I am glad that the Rev. Mr. Peters has shame enough left not to try to defend his outrageous statement that the doctrine of purgatory "was first introduced by Pope Hildebrand in 1073." I suppose the authority of Calvin, who admits that the doctrine was held by the Church 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 their lessons, For each musty branch of science; Tell the acreage of Sweden, And the date of every battle, And the other things we teach 'em. Make a mountain so immense That we have not a moment left To teach them Common Sense. —From the London Truth.





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CALENDAR FOR NEXT WEEK.

- JUNE
2, Sunday--Pentecost or Whit-sunday. First class feast.
3, Whit-Monday. First class feast.
4, Whitsun Tuesday. First class feast.
5, Wednesday of summer Ember Days. Fast. Commemoration of St. Boniface, Bishop Martyr.
6, Thursday in Whitsun octave. Commemoration of St. Norbert, Bishop Confessor.
7, Friday of summer Ember Days. Fast.
8, Saturday of summer Ember Days. Fast. End of Paschal Time.

CITY AND ELSEWHERE.

ST. BONIFACE HOSPITAL had over one hundred and sixty visitors calling there last Sunday.

THE REV. FATHER WINTER, of Denver, Col. paid a short call to the Rev. Father Cherrier on last Sunday on his way to the West.

EIGHTY-NINE patients passed through the St. Boniface Hospital last week. The regular patients treated during the week were 68; males, 41; females, 27.

We would remind all the members of Branch No. 52 C. M. B. A. of the important meeting called for Wednesday June 5th. Let every member of the Branch be there.

MR. J. BRENNAN, car painter of the Electric Railway Co., while coupling cars on Saturday night, got the first finger of the left hand caught between the buffers and tank off.

LITTLE MONICA BARRETT who was very sick for the past two weeks, is, we are happy to announce, showing signs of improvement and hopes are now entertained of her recovery.

High Mass was celebrated in the beautiful church of the Immaculate Conception last Sunday, by the Rev. Father Bérubé of New Bedford, Mass., who is here on a visit to his brother of St. Alphonse, Man.

MR. F. W. RUSSELL left on Friday for Minneapolis to attend the convention of the Catholic Order of Foresters which meets there this week. Mr. Russell will probably return to the city at the close of this week.

THE choir of the Immaculate Conception parish are preparing a grand new mass to be rendered by them for the first time on the solemnity of the feast of Corpus Christi. The congregation may confidently look forward to a musical treat.

THE total number of patients treated in the Winnipeg General Hospital for the week ending Saturday the 25th inst., was 117, of whom 72 were males and 45 females. The daily average was 79. Thirty out-patients were also treated during the week.

CAPTAIN Wm. McILWAIN, of the Department of Marine and Fisheries, who has been visiting Rat Portage examining the masters and mates on the Lake of the Woods, arrived in the city on Monday's train and is the guest of Dr. and Mrs. J. K. Barrett.

THE Rev. Father McCarthy of St. Mary's Parish returned from a visit to Moosomin and surrounding country where he has a host of friends. The Rev. Father enjoyed his visit very much and looks much improved after the short rest from his many parochial duties.

SOME necessary improvements are being made at River park. Sidewalks are being laid down to connect the different attractions and also down to the river banks. A wind mill is being put up which will be utilized to draw water from the well on the grounds.

THE Right Rev. D. O'Connor, Bishop of Peterborough, Ontario, recently visited Port Arthur and the Catholics of that town being anxious to show his Lordship many of the natural beauties of that neighborhood organized a picnic to Kakabeka Falls. Dr. Macdonald, Mr. McBrady, Mr. Bonin,

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Mr. Clavet and other leading Catholics, accompanied by his Lordship and some of the local clergy, drove to the Falls. The weather was delightful and the Bishop expressed himself as delighted with the day's amusement and the picturesque scenery at the falls.

Mr. J. D. MACDONALD has left for Minneapolis. He goes as representative of the Catholic Order of Foresters of Winnipeg. Mr. Macdonald is an enthusiastic Forester, and that he is highly appreciated by his brother members is shown by the fact that he has been elected for the second time to represent them at the convention.

LAST Sunday was a beautiful day and seemed to be thoroughly enjoyed by our citizens. The streets were full of pedestrians out for a walk. Could not the Rev. preachers of Winnipeg, by some twist of theology or misquotation of the Holy Scriptures prevent this wholesale "desecration of the Sabbath" by the citizens of Winnipeg?

On Friday next the devotions to the Blessed Virgin, which were held daily during the month of May, will be brought to a close. The children of Mary belonging to the Immaculate Conception parish will receive Holy Communion in a body on that day and the devotions will close in the evening by Benediction of the Blessed Sacrament.

THE Rev. Pastor of St. Mary's church referred, last Sunday, to the grand sacred concert to be given in St. Mary's church on the evening of June 3rd. This concert promises to be one of the most enjoyable events of the month. All that is necessary to insure its success is to say that it is to be given by the choir of St. Mary's church who are preparing a very select programme. All lovers of music should not miss this opportunity to hear one of the best choirs in the city.

WE regret to have to announce that Mr. A. MacGillis, Chief Clerk of the Post Office Inspector's Office, is not improving so rapidly as his friends anticipated. It is, however, gratifying to know that he is improving, though slowly. The Doctor in attendance (Dr. Yeomans) says that it will be a month yet before he will be able to go out. We are somewhat surprised that the Electric Street Car Company, after such an accident to a prominent citizen, has not made any attempt to place guards on their cars. Is there no law to compel them to do so?

FIRST COMMUNION AT ST. MARY'S ACADEMY.

On Thursday 23rd inst. First Communion was given to the following pupils: - N. Morin, J. Doyle, M. Ducharme, M. Cox, J. Flanagan, J. Donoghue, L. Delmare, L. Motta, M. Haverty, M. Lamontagne, E. Simpson, D. Larose, M. Paquin, A. Dubuc, S. Turner, E. Kelly, J. Guillette, E. Prud'homme.

At 2 o'clock, P. M., the ceremony of the renewal of Baptismal vows took place, after which the children recited in concert the act of consecration to the Blessed Virgin and were enrolled in the Scapular of Mount Carmel.

The ceremony terminated by the consecration of the children to the Sacred Heart and Benediction of the Blessed Sacrament.

A GRAND SACRED CONCERT.

The Rev. Pastor of St. Mary's church announced on last Sunday that there would be a grand sacred concert in St. Mary's church on the evening of June 3rd. At this concert, which is in aid of the choir funds of St. Mary's church, portions of the mass sung on Easter Sunday will be reproduced. The musical critic of the Tribune was profuse in his praises of the manner in which this mass was sung on Easter Sunday and suggested that it be reproduced by the choir for the benefit of the lovers of music in the city who did not hear it. This reproduction will be gratifying to the citizens of Winnipeg who attend this concert. St. Mary's church has taken a front place among the church choirs of the city and the people of St. Mary's are proud of their success. We hope the concert will be a grand financial success.

Tickets 25 cts. Reserved seats 50 cts.
Concert to commence at 8.15 sharp. Plan at Evans' Music Store on Thursday.

C. M. B. A. Important Meeting of Branch No. 52.

The next meeting of St. Mary's Branch No. 52 of the C. M. B. A., will be held in Unity Hall on Wednesday evening the 5th June. The officers earnestly request that every member of the Branch who can possibly do so will make a special effort to be present as matters of great importance will come up. As all the members are aware, changes in the constitution have recently come into force which are calculated to considerably add to the popularity of this great beneficial association; it is highly desirable that all members should arise themselves acquainted with these changes and govern themselves accordingly. This can best be done by attending the meetings, and at the next gathering the officers have communications of vital importance to the membership generally, so that it is hoped there will be a large and representative assembly. We intend to have more to say regarding this matter next week. Indeed for the advantage of C. M. B. A. men who live in the country and are not able to attend the meetings, and also for the information of those who are not members at all, we shall from time to time in our columns refer to the onward progress which the C. M. B. A., is making. In the meantime we will only add that members residing in the city should make a note of the date of the next meeting and be sure to attend. H. A. RUSSELL, Rec. Sec.

Consumption and Lung Difficulties
Always arise from particles of corrupt matter deposited in the air-cells, by impure blood. Purify that stream of life and it will very soon carry off and destroy the poisonous matter, and like a crystal river flowing through a desert, will bring with it and leave throughout the body the elements of health and strength. As the river leaving the elements of fertility in its course, causes the before barren waste to bloom with flowers and fruit, so pure blood causes the frame to rejoice in strength and health, and bloom with unending beauty. All Medicine Dealers sell Dr. Morse's Indian Root Pills.

THE POPE TO THE ENGLISH.
(Continued from page one.)

this surprising Pope, of this prisoner, who has words that set free, and makes plans for the future for Church and society. This letter is therefore a real triumph for those who follow confidently the present reign.

Why, it may perhaps be asked, does Leo XIII. touch so lightly on the reason for his appeal? He does not even seek to convince; he is silent on fundamental questions. It seems to us that the answer is an easy one. When negotiations so bold are begun, we must restrict ourselves to the attractive side, leave to time the care of doing its work, allow men's minds to gain confidence, that confidence so slow in coming, which leads them through the most complicated labyrinths. The point on which Leo XIII. lays stress is the need of concentration against unbelief and the disaster which that causes. What believer in Christ must not bow to the force of this argument? Our disasters and our blunders, our sorrows, and our troubles do they not show that without faith society is a driverless chariot rushing to destruction? For two centuries we have lived in the intoxication born of new hopes. We have squandered the inheritance of centuries of faith and in spite of secondary gains have founded nothing lasting. The period of the seven lean kine seems to have come to our ancient Europe. Are we to quarrel over our internal dissensions like mandarins of dead religions, as did the Byzantines, who opened the gates of our continent to the crescent of Mohammed? Domestic struggles, discussions, even important ones, the arrangement of details, all that will come of itself when we have sought the kingdom of God and His justice.

The appeal to the English people is an appeal to the largest part of Christianity. It touches Great Britain, Ireland, Scotland, the United States, Canada, Australia, the East. In this vast world, hopes in their turn will arise, the offspring of the Pope's desires. Today Leo XIII. lights the lamp of hope; the practical labor will be for the morrow. INGNOMINATO.

A FAVOR.

The Rev. H. Fouquet, O.M.I., of Calgary, writes us that he would take it as a great favor if any of our readers who can get it, would send him the Northern Star, the official organ of the masonic sect in Winnipeg. He tried to become a subscriber to it through his Protestant bookseller in Calgary, but could not succeed. He says he receives the "London Freeman" regularly and cannot understand why a public newspaper like the "Northern Star" should object to a new subscriber.

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