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## ENCYCLICAL LETTER FOR PENTECOST 1897.

To Our Venerable Brethren, The Patriarchs, Primates, Archbishops, Bishops and other Local Ordinaries Having Peace and Communion with the Holy See.  
**LEO XIII., POPE.**

Venerable Brethren, Health and the Apostolic Benediction.  
**The Holy Ghost in the Souls of The Just.**  
CONTINUED.

The manner and extent of the action of the Holy Ghost in individual souls is no less wonderful, although somewhat more difficult to understand, inasmuch as it is entirely invisible. This outpouring of the Spirit is so abundant, that Christ Himself, from whose gift it proceeds, compares it to an overflowing river, according to those words of St. John: "He that believeth in Me, as the Scripture saith, out of his midst shall flow rivers of living water"; to which testimony the Evangelist adds the explanation: "Now this He said of the Spirit which they should receive who believed in Him" (John vii., 38, 39). It is indeed true that in those of the just that lived before Christ, the Holy Ghost resided by grace, as we read in the Scriptures concerning the prophets, Zachary, John the Baptist, Simeon, and Anna; so that on Pentecost the Holy Ghost did not communicate Himself in such a way "as then for the first time to begin to dwell in the saints, but by pouring Himself forth more abundantly; crowning, not beginning His gifts; not commencing a new work, but giving more abundantly" (St. Leo the Great, Hom. iii., de Pentec.). But if they also were numbered among the children of God, they were in a state like servants, for "as long as the heir is a child he differeth nothing from a servant, but is under tutors and governors" (Gal. iv., 1, 2). Moreover, not only was their justice derived from the merits of Christ who was to come, but the communication of the Holy Ghost after Christ was much more abundant, just as the price surpasses in value the earnest and reality excels the image. Wherefore St. John declares: "As yet the Spirit was not given, because Jesus was not yet glorified" (John vii., 39). So soon, therefore, as Christ, "ascending on high," entered into possession of the glory of His Kingdom which He had won with so much labor, He munificently opened out the treasures of the Holy Ghost: "He gave gifts to men" (Eph. iv., 8). For "that giving or sending forth of the Holy Ghost after Christ's glorification was to be such as had never been before, not that there had been none before, but it had not been of the same kind" (St. Aug. De Trin., l. iv., c. 20).

Human nature is by necessity the servant of God: "The creature is a servant; we are the servants of God by nature" (St. Cyr. Alex., Thesaur. l. v., c. 5). On account, however, of original sin, our whole nature had fallen into such guilt and dishonor that we had become enemies of God. We were by nature the children of wrath" (Ep. ii. 3). There was no power which could raise us and deliver us from this ruin and eternal destruction. But God, the Creator of mankind and infinitely merciful did this through His only begotten Son, by whose benefit it was brought about that man was restored to that rank of dignity whence he had fallen, and was adorned with still more abundant graces. No one can express

the greatness of this work of divine grace in the souls of men. Wherefore, both in Holy Scripture and in the writings of the fathers, men are styled regenerated, new creatures, partakers of the Divine Nature, children of God, godlike, and similar epithets. Now these great blessings are justly attributed as especially belonging to the Holy Ghost. He is the Spirit of adoption of sons, whereby we cry, Abba, Father". He fills our hearts with the sweetness of paternal love: "The Spirit Himself giveth testimony to our spirit that we are the sons of God" (Rom. viii., 15-16). This truth accords with the similitude observed by the Angelic Doctor between both operations of the Holy Ghost; for through Him "Christ was conceived in holiness to be by nature the Son of God," and "others are sanctified to be the sons of God by adoption" (St. Th. 3a, q. xxxii., a. 1). This spiritual generation proceeds from love in a much more noble manner than the natural: namely, from the uncreated Love.

The beginnings of this regeneration and renovation of man are by Baptism. In this sacrament, when the unclean spirit has been expelled from the soul, the Holy Ghost enters in and makes it like to Himself. "That which is born of the spirit, is spirit" (John iii., 6). The same Spirit gives Himself more abundantly in Confirmation, strengthening and confirming Christian life; from which proceeded the victory of the martyrs and the triumph of the virgins over temptations and corruptions. We have said that the Holy Ghost gives Himself: "the charity of God is poured out into our hearts by the Holy Ghost who is given to us" (Rom. v., 5). For He not only brings to us His divine gifts, but is the Author of them and is Himself the supreme Gift, who, proceeding from the mutual love of the Father and the Son, is justly believed to be and is called "Gift of God most High." To show the nature and efficacy of this gift it is well to recall the explanation given by the doctors of the Church of the words of Holy Scripture. They say that God is present and exists in all things, "by His power, in so far as all things are subject to His power; by His presence, inasmuch as all things are naked and open to His eyes; by His essence, inasmuch as He is present to all as the cause of their being." (St. Th. 1a, q. viii., a. 3). But God is in man, not only as in inanimate things, but because He is more fully known and loved by Him, since even by nature we spontaneously love, desire, and seek after the good. Moreover God by grace resides in the just soul as in a temple, in a most intimate and peculiar manner. From this proceeds that union of affection by which the soul adheres most closely to God, more so than the friend is united to his most loving and beloved friend, and enjoys God in all fulness and sweetness. Now this wonderful union, which is properly called "indwelling," differing only in degree or state from that with which God beatifies the saints in heaven, although it is most certainly produced by the presence of the whole Blessed Trinity—"We will come to Him and make our abode with Him," (John xiv., 23.)—nevertheless is attributed in a peculiar manner to the Holy Ghost. For, whilst traces of divine power and wis-

dom appear even in the wicked man, charity, which as it were, is the special mark of the Holy Ghost, is shared in only by the just. In harmony with this, the same Spirit is called Holy, for He, the first and supreme Love, moves souls and leads them to sanctity, which ultimately consists in the love of God. Wherefore the apostle, when calling just the temple of God, does not expressly mention the Father or the Son, but the Holy Ghost: "Know ye not that your members are the temple of the Holy Ghost, who is in you, whom you have from God?" (1 Cor. vi., 19). The fullness of divine gifts is in many ways a consequence of the indwelling of the Holy Ghost in the soul of the just. For, as St. Thomas teaches, "when the Holy Ghost proceedeth as love, He proceedeth in the character of the first gift; whence gustine saith that, through the gift which is the Holy Ghost, many other special gifts are distributed among the members of Christ." (Summ. Th. 1a, q. xxxviii., a. 2. St. Aug. de Trin., l. xv., c. 19).

Among these gifts are those secret warnings and invitations, which from time to time are excited in our minds and hearts by the inspiration of the Holy Ghost. Without these there is no beginning or a good life, no progress, no arriving at eternal salvation. And since these words and admonitions are uttered in the soul in an exceedingly secret manner, they are sometimes aptly compared in Holy Writ to the breathing of a coming breeze, and the Angelic Doctor likens them to the movements of the heart which are wholly hidden in the living body. "Thy heart has a certain hidden power, and therefore the Holy Ghost, who invisibly vivifies and unites the church, is compared to the heart." (Summ. Th. 3a, q. vii., a. 1, ad 3). More than this, the just man, that is to say, he who lives the life of divine grace, and acts by the fitting virtues as by means of faculties, has need of those seven gifts which are properly attributed to the Holy Ghost. By means of them the soul is furnished and strengthened so as to be able to obey more easily and promptly His voice and impulse. Wherefore these gifts are of such efficacy that they lead the just man to the highest degree of sanctity; and of such excellence that they continue to exist even in heaven, though in a more perfect way. By means of these gifts the soul is excited and encouraged to seek after and attain the evangelical beatitudes, which like the flowers that come in the spring time, are the signs and harbingers of eternal beatitude. Lastly, there are those blessed fruits, enumerated by the Apostle (Gal. v., 22), which the Spirit, even in this mortal life, produces and shows forth in the just; fruits filled with all sweetness and joy, inasmuch as they proceed from the Spirit. "who is in the Trinity the sweetness of both Father and Son, filling all creatures with infinite fulness and profusion." (St. Aug. de Trin. l. vi., c. 9). The Divine Spirit, proceeding from the Father and the Word in the eternal light of sanctity, Himself both Love and Gift, after having manifested Himself through the veils of figures in the old Testament, poured forth all his fulness upon Christ and upon His mystic Body, the Church; and called back by his presence and grace men who were going away in wickedness and corruption with such saluta-

ry effect that, being no longer of the earth earthly, they relished and desired quite other things, becoming of heaven heavenly.

(To be continued)

### MAINE'S IRISH TOWN.

Benedicta, Its History, Its Beauty and Its Continued Prosperity

N. Y. Sun.

Benedicta, Me., June 11.—In no State of the Union are racial lines drawn more closely than in Maine. Though Yankees are the original settlers, after the Indians, they have never been able to get a foothold in several thriving villages. Waldoboro, which was colonized from Holland 150 years ago, is still 90 per cent. Dutch; Madawaska, where the Acadian refugees found homes in 1750, is more than 95 per cent. French, and New Sweden, which was settled by emigrants brought over from Sweden by Minister W. W. Thomas in Grant's first Administration, has but two Yankee families. Though all of these people make good citizens and add greatly to the wealth of the State, it is probable that Benedicta, the one almost exclusively Irish settlement in Maine, beats them all in point of thrift and in general prosperity.

Several picturesque historians have said that Benedicta was colonized from the "slums of Boston," a statement which is resented by the town residents, and which the real facts in the case do not warrant. In the early days of this century the Catholic churches of Boston were poor, every parish having many members who struggled hard to live. Not a few of the men drank more liquor than was good for them and passed many days of valuable time in serving out sentences imposed by the courts. Keenly alive to the needs of his people, Archbishop Benedict Fenwick, the predecessor of Archbishop Williams, went to the General Court of Massachusetts and bought a township of wild land in Aroostook County, Me. Though the purchase was made when Maine was a province of Massachusetts, no settlers were sent to the new land until after 1830, when Maine had been a State for ten years. Then the Bishop began to colonize the new township, sending two or three families at a time to the Maine wilderness. Though the whole plan was an experiment, it proved a success, and when the war broke out the township contained a population of more than 400.

Having established themselves as lumbermen and farmers, the residents applied to the Legislature for a charter, naming the place Benedicta in honor of its founder. The town of Benedicta was incorporated in 1872, and though the timber is now cut off and though potatoes bring but 30 cents a barrel at the nearest railroad station, the people continue to prosper. The settlement is one of the model villages in Maine. The village streets have asphalt sidewalks and are well lighted. An expensive town hall has been erected lately, and the people worship in one of the finest and largest Catholic churches in this State. The town is free from debt, and good houses, well-dressed people, and other signs of prosperity are seen everywhere. Of the 150 families living in town, twenty-two have reared fourteen or more children each. There is not a pauper or a beggar in the town; and though the place boasts of no millionaires, there are several well-to-do men in town, and everybody is above want. Except the descendants of these families which squatted here before 1820, every resident of the town is of Irish descent.

### Mr. Kipling Talks.

Tells Why He Wrote of Canada as "Our Lady of The Snows"

(Special to the Montreal Star.)

Toronto, Ont., June 23.—The World publishes the following special cable from London dated Monday: I took the opportunity to-day at a luncheon of addressing a few admonitory words to Rudyard Kipling who sat on my right. The Imperial Laureate, as is well known, is extre-

mely shy of newspaper men, but in reply to a "Stanleyesque" query. "Mr. Kipling, I presume?" I received a pleasant answer.

"What have you to say to the criticism of the Canadian press on your poem, 'Our Lady of the Snows,' Mr. Kipling?"

"What is their criticism?" he asked.

"Why, you must know that we could not but seriously object to being described as living in a land of snow and ice."

Well, I take it all back," said the poet. "I shall never do it again, and if desired I hereby certify and make oath that never a foot of snow falls from Halifax to Vancouver, and that the railways are never blockaded for days."

This, of course, was a Kipling joke.

"But," said he, "Canada is an immense country, and it can't be denied that the greater part is decidedly wintry-like for a long period of each year. I lived on the border for four years, and know something about it. Of course, your summers are glorious, far ahead of ours here in England, but how has Canada always been depicted? A maiden in blanket suit and snowshoes, has she not? I am quite willing that Miss Canada be pictured without any garments at all, if you like."

Another Kipling pleasantry. "Speaking seriously, however," he continued, "it is the fault of Canada and her governments that the really splendid climate of her southern provinces is not sufficiently advertised."

"But, Mr. Kipling, no advertisement of our government is so widely read as your writings, and, as we want people in Canada, it is just that sort of thing that gives us a set back. Emigrants don't want to live in a snow bank."

"Quite so, but I ask the Canadian press to enquire into the meaning of the words, 'Our Lady of the Snows.' Ask a Roman Catholic what they mean. Don't you remember D'Arcy McGee's words?"

As I did not recollect what words were referred to, I discreetly changed the subject by requesting a poem on Indian summer, sometime in the future, but the encouragement was not great.

"A beautiful season and splendour—changing maples and beeches is almost indescribable. Some of your own poets should attempt the task. Bliss Carman, who has done some admirable work, is fully capable."

And with the enigmatic sentence, "I shall never do it again," my talk with the foremost of living English writers was over.

### Result of Latitudinarian Sermons.

Protestantism in Brooklyn, it is stated, has been considerably weakened by the anti-Christian sermons preached in so many pulpits in the City of Churches. We learn from a reliable source that the preaching of certain Brooklyn ministers is dispersing their flocks to the Catholic Church or agnosticism. We know of one priest in Brooklyn who has twenty converts under instruction, all of whom announced their desire to become Catholics within the last three months. Among them are three Congregationalists, four Presbyterians, two Lutherans, four Episcopalians, and others from various sects. Since the first of the year there have been several hundred conversions in Brooklyn. From other dioceses throughout the country we hear a similar story. Evidently it is not in vain to say that America will be Catholic yet. — CATHOLIC NEWS (N. Y.)

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**Northwest Review.**

TUESDAY, JULY 13 1897.

**CURRENT COMMENT.**

**THE DELEGATE'S LETTER.**

ed, and more correct translation than any hitherto printed, of Mgr. Merry del Val's letter to His Grace the Archbishop of St. Boniface. It bears flattering testimony to His Excellency's reverent affection for the Canadian episcopate, and also to the impression produced on the Papal Delegate by the heartiness of his reception here and throughout Canada. The sentence in which he shows how intimately the authority of the Bishops is linked with that of the Pope deserves to be carefully pondered.

**ITS PRACTICAL PURPOSE.**

The duty Mgr. del Val inculcates is one which we have religiously performed ever since his arrival in Canada. We have abstained from all agitation—which as His Excellency pointed out when he said, in answer to the first Manitoban address, "il faut agir sans s'agiter," does not imply inaction: we have sunk our differences and our just cause for resentment; we have suspended all discussion, while of course recording facts and stating Catholic doctrine. Thus we are in a position to recommend that others should imitate us in obeying a command the provisions of which we have ourselves forestalled.

**THAT INSPECTOR.**

For instance, we venture to suggest that the authorities at Ottawa should respect the Delegate's behest so far at least as not to set up a new and useless agitation by sending to Manitoba that Catholic Inspector with whom they have been threatening us for some time past and whose advent is announced for this month. If he does come, he will find the doors of our schools closed against him. So long as we receive no government allowance, we will submit to no government inspection.

**OAK LAKE SCHOOL.**

The Tablet of June 12th prints a well written and interesting letter signed by Rev. Father Lemieux and Mr. Wm. John Manbey, of Oak Lake, Manitoba, asking assistance for a local convent school. The letter gives a graphic account of the situation of Catho-

lies among a bigoted Protestant majority. "Until a few days ago we had not a Catholic school of any description in our entire area. Now, however, we have established a school in an empty farm-house, about eight or nine miles from this village (Oak Lake), which is attended by about thirty children. The Liberals, desiring to crush our little venture, are making strenuous efforts to have the municipality establish a Protestant school (to be erected at the public expense) next door to our Catholic school. We have defeated them in the first engagement, but know too well that they will return to the charge at an early date. The fact that there are no children to go to the proposed Protestant school unless they can entice ours away, makes no difference to the Liberals, who say that, at any rate they will make the beggars (i. e. Catholics) pay taxes even if they will not use the school, and so render them less able to support the Catholic Voluntary school."

**CATHOLIC DEMONSTRATIONS In England.**

The English Catholic papers recently to hand contain most interesting accounts of a series of great demonstrations carried out during the month of May in various parts of the country, which speaks eloquently both of the zeal and fervor of our coreligionists in the mother land and also of the enormous strides which the Church is making there. The demonstrations to which we refer consisted of solemn outdoor processions through the streets of the metropolis and other large centres of population in honor of the Blessed Virgin, with all the ecclesiastical accompaniments of priests and acolytes, banners and crucifixes, music and singing, and with statues of Our Lady borne shoulder high. We read that vast numbers of men, women and children took part in these grand demonstrations of Catholic faith and devotion, the processions in some cases being miles long; that the districts through which the parades passed were gaily decorated with lines of flags thrown across the streets, bunting and evergreens, with altars erected in the windows of Catholic residences along the route and the fronts of these houses displaying mottoes appropriate to the month of Mary. The pavements, it is recorded, were thronged with respectable crowds of sightseers and in not one instance was a disrespectful word heard as the processions passed by, but on the contrary all seemed impressed with the religious solemnity of the processionists who now with their hymns, now with rosaries, now with litanies, kept up a continuous prayer to Almighty God for the conversion of England. Never before since the Reformation have there been such wonderful demonstrations of Catholic piety in the streets of the large cities of Protestant England, and when we read of the fair image of the Blessed Virgin being publicly carried through the thoroughfares of England's metropolis whence she has been banished for so many centuries, when we read of a multitude of voices singing the Litanies and sweet Ave's to Mary in those same streets, and when the press conveys to us accounts of such unparalleled enthusiasm and devotion to her as have recently been witnessed not only in London but also in the other great cities of the land, it really looks as if she were again taking possession of what was once her dowry. Truly "God does not die; men may think they have defeated Him and for a season their works may triumph, but He is never defeated. At "the reformation" it seemed as though the Catholic religion in England was dead. Its temples and sanctuaries were stolen and used for other worship than that for which they were raised, the Catholic faith no longer seemed to have any foothold in the land, its symbols were destroyed, it was proscribed with no-one to mention its name save in ridicule, and yet God was not dead. Again the Catholic religion lives in England, the second spring has come, the faith is once more alive in the land, and the processions of last month, the activity of the various societies and guilds, the open-air speaking which is regularly carried on in most of the large centres,—all these things show that truly the Catholics of England are men and women of the right stamp who in their zeal for the propagation of the faith are a credit to the church and an example which Catholics the world over may well strive to imitate.

Another item which shows the progress of the faith in England is the announcement that arrangements are being made at the suggestion of the Holy

Father for the institution of a department in the English College at Rome where clerical converts from Protestantism many have an opportunity of pursuing with the greatest profit and convenience to themselves a course of theology most appropriate to their peculiar requirements. It is found that while the ordinary routine of the College curriculum and the methods which are in vogue in most seminaries are adapted to those who have been lifelong Catholics, they are not, and cannot be adequately fitted for the intellectual complexion of minds which by patient study and serious investigation have moved through varying forms of uncertainty into a frame of settled conviction, for such minds, however clearly and firmly they may now comprehend the position of Catholic truth must nevertheless be for long after their conversion affected by the results of living for so many years in an atmosphere quite alien from the faith. The Holy Father, therefore, in his paternal solicitude for the welfare of the Church in England has now displayed his care and loving kindness in favor of that large and ever increasing number of men for whom the new department at the English college is intended, namely the Church of England clergymen who being converted to the faith are called to the priesthood of the catholic church.

And English Catholics have still another evidence lately of the great interest the Holy Father takes in the welfare of the Church there, for not only has he arranged for a special course of theological study to meet the needs of converted clergymen, but he has also initiated in the same college a curriculum of higher studies for the young ecclesiastics who are receiving instruction there. His Holiness with his wonderful foresight plainly sees the great problems that will be before the clergy of the future in Great Britain, and he knows that if they are to meet the demands that will be made upon them consequent upon the intellectual unrest which so strongly characterizes our modern world they will need to be armed with many weapons that were, no doubt, of minor importance in the past.

In this short sketch we see what the Church in England is doing now and what she doing to meet the requirements of the future. May God bless our noble coreligionists there and prosper them in all their efforts, and may He give them the consolation of seeing the rapid spread of that faith which was once England's greatest glory.

**LETTER**

Of His Excellency MGR. MERRY DEL VAL To His Grace

**The Archb. of St Boniface**

(Translation from the French.)

Ottawa, July 3rd 1897.

My Lord Archbishop, On the eve of my departure from Canada for the Eternal City, where I shall soon go to place in the august hands of His Holiness the result of my investigations and efforts, I wish to write to Your Grace as to the Bishop most immediately interested in the question that has been the principal object of my mission, and through your kindness I intend to address all the Catholics of the country.

In the first place, my Lord Archbishop, allow me to unite to the feelings of respect and devotedness which I most gladly offer to all the Archbishops and Bishops of the Dominion a sincere expression of gratitude for the kindness of which Their Lordships have given me signal proofs. My thanks are also due to all the members of the clergy and to the faithful of the different dioceses for the cordial and touching welcome they have everywhere given me. I regret that I am precluded from expressing to each one in particular what my heart feels so deeply.

I have also had reason to be very well pleased with the great courtesy of the civic authorities and I wish here to assure them of my gratitude and respect.

We must hope that the sacred work of peace and justice, desired by the Holy See and by us all will be fully realized. In this regard, I can assure Your Grace that His Holiness will be able before long to give a decision and to trace for the Catholics of Canada the line of conduct to follow in the present situation.

The Holy Father has exhausted all sources of information, and, unless wishing to shun the truth, it is impossible to doubt that he is perfectly informed of the facts and circumstances.

In the meantime, however, there remains an imperative duty for all, and in the exercise of my functions I am obliged to inculcate it in a formal way, with the certainty that the bishops and

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REV. J. M. McGUICKIN, O. M. I., Rector.

clergy will see to its exact fulfilment on the part of the faithful. This duty is to abstain entirely from all agitation, forget divisions and resentment, and suspend discussion.

Things having, for Catholics, entered a new phase by the simple fact of the direct intervention of the Sovereign Pontiff, it is for him to determine finally their obligations with respect to the religious side of the question, and it is not our business, nor the business of any one, to anticipate his judgment and action.

It must be evident to every enlightened Catholic that the authority of the supreme pastor cannot be invoked or sustained by encroaching on that of the bishops; and that, on the other hand, the authority of the bishops is weakened by impeding even indirectly, the free exercise, of the authority of the Head of the Church.

For my part, my Lord Archbishop, the promptness with which the Catholics of Canada won my esteem and admiration for their virtues does not allow me to entertain a doubt as to their rejoicing in being able to leave to the Vicar of Jesus Christ, with submission and confidence, the care of watching over their religious interests, deeply persuaded, as they are, that his decision will be the holiest and the wisest.

Your Grace will, I trust, kindly accept the assurance of my esteem and sincere attachment, and allow me to express my ardent desire of seeing this people of Manitoba, the object of your zeal, your labors and your prayers, prosper under the eye of God.

Your Grace's Most devoted servant in Our Lord, RACHAEL MERRY DEL VAL, Apostolic Delegate.

To His Grace The Most Reverend Adelard Langevin, Archbishop of St. Boniface (Man).

**Mgr. Merry del Val.**

United in Mind and Heart with the Canadian Episcopate.

From "La Presse," Montreal, July 2nd.

In his recent visit to St. Hyacinthe, Mgr. Merry del Val, in answer to the addresses presented to Him, gave utterance to words that are for a great number of the sympathizers with Manitoba Catholic Schools, a sure pledge that the Laurier-Greenway-Tarte settlement will be condemned by Rome. Here is the "Courier de St. Hyacinthe's" report of the Apostolic Delegate's words:

"His Excellency thanked the Mayor and Mgr. Decelles for their kind words and made a brilliant eulogy of the Canadian Episcopate. He said he was, as to his way of thinking, united, mind and heart, with the Canadian episcopate, whose merits and devotedness he had learnt to appreciate. In conclusion he said he carried away with him the best memories of Canada, and that he would often think of us, when he should have re-entered Rome, in the presence of His Holiness Leo XIII."

**THE POPE AS A POET.**

Speaking of the Pope's poem on frugality, the New York World says:

"A moment's examination of the Pope's verse will convince any competent critic that he is writing, not mechanically by rule, but easily and fluently by ear in a tongue almost, if not quite, as familiar to him as his native Tuscan. Many may think his Latin better than that of Erasmus or Voss. The only English poets whose Latin verse can be compared with his in harmony are Milton and Gray. It is probably within bounds to say that he surpasses Milton, and is surpassed only by Gray, the author of 'The Elegy in a Country Churchyard,' and perhaps the greatest classical scholar of modern times.

"The Pope is undoubtedly a poet. Were

it not beneath his dignity to write in a vulgar modern tongue, he might write Italian songs which would be sung wherever the language is spoken.

"The study of his style is well worth the pains of American Latinists, and the World hopes that some one of them will do him justice in English as simple, terse and melodious as is his genuinely Horatian Latin."

**THE GLORY OF RAT PORTAGE.**

Ex-Mayor Barnes Tells How The Town Got Its Name And Why Citizens Love It.

RAT PORTAGE, Ontario, June 17.—In the mining convention just held here, Prof. Goodwin of Kingston advised that the town change its name from Rat Portage to some one of the many musical Indian names so plentiful here. The audience plainly showed its disapproval of the idea.

Before the close of the session ex-Mayor George Barnes secured the floor. He is a tall, lank, bony fellow, droll and humorous to a high degree. He said that in times past movements had been started to change the name of the town, but for good reasons the people were so attached to it that they defeated all such movements. "I will tell you how the town got its name," said Barnes, and he kept his word.

"Long years, ages ago in fact, around Rat Portage there were numerous water bodies connected by narrow necks of rock. These bodies of water fairly swarmed with countless numbers of muskrats. When they passed from one lake to another they had to use these rocky necks as portages.

Now a muskrat has a long, rough, scaly tail, which drags behind. Year after year, and age after age, those rats dragged their tails over those portages until deep creases were worn in the hard rock. In time, water commenced to run through those creases and it kept running through until a deep broad channel was formed. In that way we secured the falls and what is now the Winnipeg River.

"The rats kept portaging, the paths kept deepening, and in time, there was lots of time in those days, our second water power was formed. The thing kept on until the third fall, the Dick and Banning site, was formed.

"But just then the white men came and caught almost all the rats and their great work came to a stop. If the white man had not come, undoubtedly other water powers around here would have been formed, and no one knows where the good work would have ended.

"Now that is how this place came to be called Rat Portage. One of our chief glories is our water power here, and that's why the people here love the name of their town."

Barnes then sat down, and the packed house with thunderous applause showed that it endorsed his statement of the case. — N. Y. Sun.

**Buenos Ayres.**

Those schoolbooks which yet set down Rio de Janeiro as the largest city in South America will have to be corrected. Another city, lying far to the southward, has gone ahead of it in our times—the rapidly growing city of Buenos Ayres, in the Argentine Republic. The population of that city is twice as great as it was twelve years ago; it is now 700,000. There are only four, or, we may say, three cities of larger population in the United States. Buenos Ayres has rushed forward, and that very steadily. A few years ago it began to gain upon Rio, which is now a good distance in the rear, perhaps one hundred thousand souls.

The cause of the extraordinary growth of Buenos Ayres is immigration. One-half of its inhabitants are Europeans, the greater number of whom are Italians. The immigration of Italians into the city for a year past has been very great, much greater, we are informed, than into New York. The growth of the commerce, the industries, the wealth, and the prosperity of the city has been not less remarkable than that of its population. The schoolbooks must hereafter place Buenos Ayres first among the cities of South America.—N. Y. Sun.



