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"AD MAJOREM DEI GLORIAM."

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## ENCYCLICAL LETTER

### OF POPE LEO XIII ON THE UNITY OF THE CHURCH.

[CONCLUDED.]

THE ROMAN PONTIFFS POSSESS SUPREME POWER IN THE CHURCH JURE DIVINO.

13. It was necessary that a government of this kind, since it belongs to the constitution and formation of the Church, as its principal element—that is, as the principle of unity and the foundation of lasting stability—should in no wise come to an end with St. Peter, but should pass to his successors from one to another. "There remains, therefore, the ordinance of truth, and St. Peter persevering in the strength of the rock which he had received, hath not abandoned the government of the Church which had been confided to him" (S. Leo M., sermo iii., cap. 3). For this reason the Pontiffs who succeeded Peter in the Roman Episcopate receive the supreme power in the Church, JURE DIVINO. "We define" (declare the Fathers of the Council of Florence) "that the Holy and Apostolic See and the Roman Pontiff holds the primacy of the Church throughout the whole world: and that the same Roman Pontiff is the successor of St. Peter, the Prince of the Apostles, and the true Vicar of Christ, the head of the whole Church, and the father and teacher of all Christians; and that full power was given to him, in Blessed Peter, by our Lord Jesus Christ to feed, to rule and to govern the universal Church, as is also contained in the acts of oecumenical councils and in the sacred canons" (CONC. FLORENTINUM). Similarly the Fourth council of Lateran declares: "The Roman Church, as the mother and mistress of all the faithful, by the will of Christ obtains primacy of jurisdiction over all other Churches." These declarations were preceded by the consent of antiquity which ever acknowledged, without the slightest doubt or hesitation, the Bishops of Rome, and revered them, as the legitimate successors of St. Peter.

Who is unaware of the many and evident testimonies of the holy Fathers which exists to this effect? Most remarkable is that of St. Irenaeus who, referring to the Roman Church, says: "With this Church, on account of its pre-eminence, authority, it is necessary that every Church should be in accord" (Contra Haereseos, lib. iii., cap. 3, n. 2); and St. Cyprian also says of the Roman Church, that "it is the root and mother of the Catholic Church, the chair of Peter, and the principal Church whence sacerdotal unity has its source" (Ep. xviii., ad Cornelium, n. 3, and Ep. lix., ad eundem, n. 14). He calls it THE CHAIR OF PETER because it is occupied by the successor of Peter: he calls it the PRINCIPAL CHURCH, on account of the primacy conferred on Peter himself and his legitimate successors; and THE SOURCE OF UNITY, because the Roman Church is the efficient cause of unity in the Christian commonwealth. For this reason Jerome addresses Damasus thus: "My words are spoken to the successor of the Fisherman, to the disciple of the Cross..... I communicate with none save your Blessedness, that is with the chair of Peter. For this I know is the rock on which the Church is built" (Ep. xv., ad Damasum, n. 2). Union with the Roman See of Peter is to him always the public criterion of a Catholic "I acknowledge every one who is united with the See of Peter" (Ep. xvi., and Damasum n. 2). And for a like reason St. Augustine publicly attests that, "the primacy of the Apostolic chair always existed in the Roman Church" (Ep. xliii., n. 7); and he denies that any one who dissents from the Roman faith can be a Catholic. "You are not to be looked upon as holding the true Catholic faith if you do not teach that the faith of Rome is to be held" (Sermo cxx., n. 13). So, too, St. Cyprian: "To be in communion with Cornelius is to be in communion with the Catholic Church" (Ep. lv., n. 1). In the same way Maximus the Abbott teaches that obedience to the Roman Pontiff is the proof of the true faith and of legitimate communion. Therefore if a man does not want to be, or to be called, a heretic, let him not strive to please this or that man.....but let him hasten before all things to be in communion

with the Roman See. If he be in communion with it, he should be acknowledged by all and everywhere as faithful and orthodox. He speaks in vain who tries to persuade me of the orthodoxy of those who, like himself, refuse obedience to His Holiness the Pope of the most holy Church of Rome: that is to the Apostolic See." The reason and motive of this he explains to be that "the Apostolic See has received and hath government, authority, and power of binding and loosing from the Incarnate Word Himself; and, according to all holy synods, sacred canons and decrees, in all things and through all things, in respect of all the holy churches of God throughout the whole world, since the Word in Heaven who rules the Heavenly powers binds and loosens there" (Defloratio ex Epistola ad Petrum illustrem).

Wherefore, what was observed and acknowledged as Christian faith, not by one nation only or in one age, but by the East and by the West, and through all ages, this Philip, the priest, the Pontifical legate at the council of Ephesus, no voice being raised in dissent, recalls: "No one can doubt, yea, it is known unto all ages, that St. Peter the Prince of the Apostles, the pillar of the faith and the ground of the Catholic Church, received the keys of the kingdom from our Lord Jesus Christ. That is: the power of forgiving and retaining sins was given to him who, up to the present time, lives and exercises judgment in the persons of his successors" (Actio iii.). The pronouncement of the Council of Chalcedon on the same matter is present to the mind of all: "Peter has spoken through Leo" (Actio i.) to which the voice of the Third Council of Constantinople responds as an echo: "The Chief Prince of the Apostles was fighting on our side: for we have had as our ally his follower and the successor to his see: and the paper and the ink were seen, and Peter spoke through Agatho (xviii.).

In the formula of Catholic faith drawn up and proposed by Hormistas, which was subscribed at the beginning of the sixth century in the great Eighth Council by the Emperor Justinian, by Epiphanius, John and Menna, the Patriarchs, this same is declared with great weight and solemnity. "For the pronouncement of our Lord Jesus Christ saying: 'THOU ART PETER AND UPON THIS ROCK I WILL BUILD MY CHURCH,' &c., cannot be passed over. What is said is proved by the result, because Catholic faith has always been preserved without stain in the Apostolic See" (Post Epistolam, xxvii., ad omnes Episc. Hispan., n. 4). We have no wish to quote every available declaration; but it is well to recall the formula of faith which Michael Paleologus professed in the second Council of Lyons: "The same holy Roman Church possesses the sovereign and plenary primacy and authority over the whole Catholic Church, which, truly and humbly, it acknowledges to have received together with the plenitude of power from the Lord Himself, in the person of St. Peter, the Prince or head of the Apostles, of whom the Roman Pontiff is the successor. And as it is bound to defend the truth of faith beyond all others, so also if any question should arise concerning the faith it must be determined by its judgment" (Actio iv.).

BISHOPS BELONG TO THE ESSENTIAL CONSTITUTION OF THE CHURCH.

14. But if the authority of St. Peter and his successor is plenary and supreme, it is not to be regarded as the sole authority. For He who made Peter the foundation of the Church also "chose twelve, whom He called apostles" (Luke vi., 13); and just as it is necessary that the authority of Peter should be perpetuated in the Roman Pontiff, so, by the fact that the bishops succeed the apostles, they inherit their ordinary power, and thus the episcopal order necessarily belongs to the essential constitution of the Church. Although they do not receive plenary, or universal, or supreme authority, they are not to be looked upon as VICARS of the Roman Pontiffs; because they exercise a power really their own, and are most truly called the ORDINARY pastors of the people over whom they rule.

But since the successor of Peter is one, and those of the apostles are many, it is necessary to examine into the relations

which exist between him and them according to the divine constitution of the Church. Above all things the need of union between the bishops and the successors of Peter is clear and undeniable. This bond once broken, Christians would be separated and scattered, and would in no wise form one body and one flock. "The safety of the Church depends on the dignity of the chief priest, to whom if an extraordinary and supreme power is not given, there are as many schisms to be expected in the Church as there are priests" (S. Hieronymus, Dialog. contra Luciferianos, n. 9). It is necessary, therefore, to bear all this in mind, viz., that nothing was conferred on the apostles apart from Peter, but that several things were conferred upon Peter apart from the apostles. St. John Chrysostom in explaining the words of Christ asks: "Why, passing over the others, does He speak to Peter about these things?" And he replies unhesitatingly and at once, "Because he was pre-eminent among the apostles, the mouthpiece of the disciples, and the head of the college" (Hom. lxxxviii. in Joan., n. 1). He alone was designated as the foundation of the Church. To him He gave the power of BINDING and LOOSING; to him alone was given the power of FEEDING. On the other hand, whatever authority and office the Apostles received, they received in conjunction with Peter. "If the divine benignity willed anything to be in common between him and the other princes, whatever He did not deny to the others He gave only through him. So that whereas Peter alone received many things, He conferred nothing on any of the rest without Peter participating in it" (S. Leo M. sermo iv., cap. 2).

BISHOPS SEPARATED FROM PETER AND HIS SUCCESSOR LOSE ALL JURISDICTION.

15. From this it must be clearly understood that Bishops are deprived of the right and power of ruling, if they deliberately secede from Peter and his successors; because, by this secession they are separated from the foundation on which the whole edifice must rest. They are therefore outside the edifice itself; and for this very reason they are separated from the FOLD, whose leader is the Chief Pastor; they are exiled from the KINGDOM, the keys of which were given by Christ to Peter alone.

These things help us to see the heavenly ideal, and the divine exemplar, of the constitution of the Christian commonwealth, namely: When the Divine Founder decreed that the Church should be one in faith, in government, and in communion, He chose Peter and his successors as the principle and centre, as it were, of this unity. Wherefore St. Cyprian says: "The following is a short and easy proof of the faith. The Lord said to Peter: 'I say to thee thou art Peter'; on him alone He buildeth His Church; and although after His resurrection He gives a similar power to all the Apostles and says: 'As the Father hath sent Me,' &c., still in order to make the necessary unity clear, by His own authority He laid down the source of that unity as beginning from one" (De Unit. Eccl. n. 4). And Optatus of Milevis says: "You cannot deny that you know that in the city of Rome the Episcopal chair was first conferred on Peter. In this Peter, the head of all the Apostles (hence his name Cephas), has sat; in which chair alone unity was to be preserved for all, lest any of the other apostles should claim anything as exclusively his own. So much so, that he who would place another chair against that one chair, would be a schismatic and a sinner" (De Schism. Donat., lib. ii). Hence the teaching of Cyprian, that heresy and schism arise and are begotten from the fact that due obedience is refused to the supreme authority. "Heresies and Schisms have no other origin than that obedience is refused to the priest of God, and that men lose sight of the fact that there is one judge in the place of Christ in this world" (Epist. xii. ad Cornelium, n. 5). No one, therefore, unless in communion with Peter can share in his authority, since it is absurd to imagine that he who is outside can command in the Church. Wherefore, Optatus of Milevis blamed the Donatists for this reason: "Against which gates (of hell) we read that Peter received the saving keys, that is to say, our prince, to whom it was said by Christ: 'To thee will I give the keys of the Kingdom of

Heaven, and the gates of Hell shall not conquer them.' Whence is it, therefore, that you strive to obtain for yourselves the keys of the Kingdom of Heaven—you who fight against the chair of Peter?" (Lib. ii., n. 4-5.)

But the Episcopal order is rightly judged to be in communion with Peter as Christ commanded, if it be subject to and obeys Peter; otherwise it becomes a lawless and disorderly crowd. It is not sufficient for the due preservation of the unity of the faith that the head should merely have been charged with the office of superintendent, or should have been invested solely with a power of direction. But it is absolutely necessary that he should have received real and sovereign authority which the whole community is bound to obey. What had the Son of God in view when he promised the keys of the Kingdom of Heaven to Peter ALONE? BIBLICAL USAGE and the unanimous teachings of the Fathers clearly show that supreme authority is designated in the passage by the word KEYS. Nor is it lawful to interpret in a different sense what was given to Peter alone, and what was given to the other Apostles conjointly with him. If the power of binding, loosing and feeding confers upon each and every one of the Bishops the successors of the Apostles a real authority to rule the people committed to him, certainly the same power must have the same effect in his case to whom the duty of feeding the lambs and the sheep has been assigned by God. "Christ constituted [Peter] not only pastor but pastor of pastors; Peter therefore feeds the lambs and feeds the sheep, feeds the children and feeds the mothers, governs the subjects and rules the prelates, because the lambs and the sheep form the whole of the Church" (S. Brunonis Episcopi Signiensis Comment. in Joan., part. iii., cap. 21, n. 55). Hence those remarkable expressions of the ancients concerning St. Peter, which most clearly set forth the fact that he was placed in the highest degree of dignity and authority. They frequently call him "the Prince of the College of the Disciples; the Prince of the holy Apostles; the ruler of the whole world; the first of the Apostles; the safeguard of the Church." In this sense St. Bernard writes as follows to Pope Eugenius: "Who art thou? The great priest—the high priest. Thou art the Prince of Bishops and the heir of the Apostles..... Thou art he to whom the keys were given. There are, it is true, other gatekeepers of heaven and other pastors of flocks, but thou art so much the more glorious as thou hast inherited a different and more glorious name than all the rest. They have flocks consigned to them, one to each; to thee all the flocks are confined as one flock to one shepherd, and not alone the sheep, but the shepherds. You ask how I prove this? From the words of the Lord. To which—I do not say—of the Bishops, but even of the Apostles have the sheep been so absolutely and unreservedly committed? If thou lovest me, Peter, feed My sheep. Which sheep? Of this or that people, of this city, or country, or kingdom? My sheep, He says: to whom therefore is it not evident that He does not designate some, but all? We can make no exception where no distinction is made" (De Consideratione, lib. ii., cap. 8).

But it is opposed to the truth, and in evident contradiction with the divine constitution of the Church, to hold that while each Bishop is INDIVIDUALLY bound to obey the authority of the Roman Pontiff, taken COLLECTIVELY the Bishops are not so bound. For it is the nature and object of a foundation to support the unity of the whole edifice and to give stability to it, rather than to EACH COMPONENT PART; and in the present case this is much more applicable, since Christ the Lord wished that by the strength and solidity of the foundation the gates of hell should be prevented from prevailing against the Church. All are agreed that the divine promise must be understood of the Church as a whole, and not of any certain portions of it. These can indeed be overcome by the assaults of the powers of hell, as in point of fact has befallen some of them. Moreover, he who is set over the whole flock must have authority, not only over the sheep dispersed throughout the Church, but also

when they are assembled together. Do the sheep when they are all assembled together rule and guide the shepherd? Do the successors of the Apostles assembled together constitute the foundation on which the successor of St. Peter rests in order to derive therefrom strength and stability? Surely jurisdiction and authority belong to him in whose power have been placed the keys of the Kingdom of Heaven, not alone in all provinces taken singly, but in all taken collectively. And as the Bishops, each in his own district, command with real power not only individuals but the whole community, so the Roman Pontiff, whose jurisdiction extends to the whole Christian commonwealth, must have all its parts, even taken collectively, subject and obedient to their authority. Christ the Lord, as we have quite sufficiently shown, made Peter and his successors HIS VICARS, to exercise for ever in the Church the power which He exercised during His mortal life. Can the Apostolic College be said to have been above its master in authority?

This power over the Episcopal College to which we refer, and which is clearly set forth in Holy Writ, has even been acknowledged and attested by the Church, as is clear from the teaching of General Councils. "We read that the Roman Pontiff has pronounced judgments on the prelates of all the churches; we do not read that anybody has pronounced sentence on him" (Hadrianus ii., Allocutione iii., ad Synodum Romanam n. 869, Cf. Actiorem vii., Conc. Constantinopolitani iv.). The reason for which is stated thus: "there is no authority greater than that of the Apostolic See" (Nicolaus in Epist. lxxxvi. ad Michael. Imperat.).\* Wherefore Galasius on the decrees of Councils says: "That which the First See has not approved of cannot stand; but what it has thought well to decree has been received by the whole Church" (Epist. xxvi., ad Episcopos Dardaniæ, n. 5). It has ever been unquestionably the office of the Roman Pontiffs to ratify or to reject the decrees of Councils. Leo the Great rescinded the acts of the Conciliabulum of Ephesus. Damasus rejected those of Rimini, and Hadrian I. those of Constantinople. The 28th Canon of the Council of Chalcedon, by the very fact that it lacks the assent and approval of the Apostolic See, is admitted by all to be worthless. Rightly, therefore, has Leo X. laid down in the 5th Council of Lateran "that the Roman Pontiff alone, as having authority over all Councils, has full jurisdiction and power to summon, to transfer, to dissolve Councils, as is clear, not only from the testimony of Holy Writ, from the teaching of the Fathers and of the Roman Pontiffs, and from the decrees of the sacred canons, but from the teaching of the very Councils themselves." Indeed, Holy Writ attests that the keys of the Kingdom of Heaven were given to Peter alone, and that the power of binding and loosing was granted to the Apostles and to Peter; but there is nothing to show that the Apostles received supreme power WITHOUT PETER and AGAINST PETER. Such power they certainly did not receive from Jesus Christ. Wherefore, in the decree of the Vatican Council as to the nature and authority of the primacy of the Roman Pontiff, no newly conceived opinion is set forth, but the venerable and constant belief of every age (Sess. iv., cap. 3).

Nor does it beget any confusion in the administration that Christians are bound to obey a twofold authority. We are prohibited in the first place by Divine Wisdom from entertaining any such thought, since this form of government was constituted by the counsel of God Himself. In the second place we must note that the due order of things and their mutual relations are disturbed if there be a twofold magistracy of the same rank set over a people, neither of which is amenable to the other. But the authority of the Roman Pontiff is supreme, universal, independent; that of the bishops limited and dependent. "It is not congruous that two superiors with equal authority should be placed over the same flock; but that two, one of whom is higher than the other, should be placed over the same

\* "It is evident that the judgment of the Apostolic See, than which there is no authority greater, may be rejected by no one, nor is it lawful for anyone to pass judgment on its judgment."

(Continued on page 8.)

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**The Northwest Review**

WEDNESDAY, AUGUST 5.

**CURRENT COMMENT.**

**Innominato Again.**

The Casket said lately that "the person who writes" from Rome "under the pen-names 'Innominato' (to the New York Sun) and 'Bentivoglio' (to a syndicate of Catholic papers) 'is constantly watching for the dawn of a new era. According to him there is a new era dawning in Rome about once a fortnight; but these new eras of his invariably turn out to be mere nests.' To such purpose has our able Antigonish friend exposed this pretentious sciolist that "two such good Catholic journals as the Sacred Heart Review and the Catholic Columbian dropped like a hot potato the syndicate letter which he writes under the other name of Bentivoglio." The Nova Scotia editor then says that, though the Encyclical on Unity goes directly counter to Innominato's 'rules of higher politics,' he will "probably write next as if it were entirely after his own heart, and proclaim that its appearance marks the dawn of another of his regular fortnightly eras." He did write in a strain of praise for the Holy Father's directness, but he prudently said nothing about the way Leo XIII. overturned Innominato's house of cards. Hitherto the latter has been astray mainly in his social and theological principles; but now, in his letter dated July 10th to the N. Y. Sun of July 26th, he betrays a childish ignorance of the most elementary facts of history. Anent the rumor that Archbishop Falconio, procurator-general of the Franciscans in Rome, was to succeed Cardinal Satolli as Apostolic Delegate at Washington, the omniscient correspondent declares that "Leo XIII. has never dreamed of selecting him," because Mgr. Falconio is a monk. Not that monks are not worthy men; O no; Innominato is too diplomatic to hint at any disparagement; on the contrary, he lauds them to the skies, but then he, who always talks as if he had written his article with Leo XIII. at his elbow, oracularly informs us that "a monk, in the Holy Father's mind, has a different part to play, a higher duty to fulfil." Monks "represent knowledge, charity, virtue; they are not the government." "They are, therefore, neither the head that commands nor the heart that sends out to the limbs life and the sum of conserving forces."

**Some Popes Who Have Been Monks.**

This is an astounding assertion in view of the history of the last century and a quarter. If the Apostolic Delegate cannot be a monk, still less can the Pope, the head and heart of all church government, be a monk. Now what are the facts? Not to speak of the sixth century, which closed with the pontificate of St. Gregory the Great, a Benedictine monk, nor of the eleventh century, which witnessed no less than seven Benedictine popes, the greatest of whom was St. Gregory VII. (Hilde-

brand), some of the most distinguished Sovereign Pontiffs in later times, such as St. Pius V. and Sixtus V., were monks in the same sense in which Mgr. Falconio is a monk, for it would be more correct to style him a 'religious,' the recognized Catholic substantive to designate one who has vowed poverty, chastity and obedience in a religious order. But, however ignorant Innominato continually proves himself to be, we are astounded that he should have forgotten the recent instances of monks who became Popes. In 1774 died Clement XIV., who was a Franciscan; Pius VII. (1800-1823) belonged to the Order of St. Benedict; Gregory XVI., during whose pontificate the present Pope was made archbishop, belonged to the Order of Camaldules. Thus, counting from Clement XIV. to Pius IX., we find that three out of the seven last Popes in the space of a century were monks. And, as to Apostolic Delegates, many of them in this century have been members of religious orders. In particular we may mention Monseigneur Smeulders, a Cistercian monk, who was Apostolic Delegate in Canada about twelve years ago, and who was the first to recommend to the Holy Father the raising of Archbishop Taschereau to the Cardinalate. Since Innominato wrote his last screed, rumor has it that the Superior-General of the Augustinians, Very Rev. Father Martinelli, is to succeed Cardinal Satolli. Rumor is verily raining monks on Innominato's devoted head. However, he will not be dismayed, he will maintain that such a nomination is impossible; and, if the Holy Father should have the temerity to make it without consulting him, he will straightway discover in that nomination the dawn of a new era.

**Stead On Zola.**

Mr. W. T. Stead's character sketch of Emile Zola in the June Review of Reviews comes as a severe shock to many Catholics who thought the gifted English journalist was one out of the few Protestants capable of appreciating, in a sort of a way at least, the Vicar of Christ. It turns out after all that the would-be noble-minded and tolerant Protestant is only the commonplace victim of a disgruntled ambition. He went to Rome seven years ago with the avowed intention of converting the Pope to his own views of what His Holiness ought to do for the salvation of society. On his return he was full of cheerful optimism, so much so indeed that the comic papers pictured Mr. Stead with the Holy Father emerging from the top of his cranium, he was spoken of then as having "the Pope on the brain." But, finding that Leo XIII. kept on developing his, and not Mr. Stead's, ideas, the latter soured, and gradually became as embittered against Papal Rome as a craving after popularity would allow him to become. So now he substantially endorses Zola's recent work, "Rome." For Zola, like Stead, is sadly vexed and disappointed. Neither of them could obtain a private audience from the Holy Father. Perhaps Stead did not go about it in the right way. Certainly Zola did; but the Pope, who approved the condemnation by the Index of his caricature of Lourdes, very properly refused him admittance, and now he curses the Papacy with a show of philosophical theories through hundreds of pages of blatant trash. The book is too tiresome to do much harm; but Mr. Stead's approval of it, though slightly qualified here and there, may influence such superficial minds as have never taken Mr. Stead at his true valuation. Without going as far as Mr. W. H. Thorne, who long since dubbed him a journalistic mountebank, we have no hesitation in saying that Mr. Stead, who rhapsodizes about the unseen and writes beautifully of Christian purity and charity, has not the most elementary conception of the Christian revelation, and can never be trusted when his inordinate self-esteem happens to be wounded. Else, how could he, the soul-stirring champion of so many noble causes, draw such an admiring picture of Zola, the transparent hypocrite, who

pleads "heredity" and "realism" as an excuse for polluting the world with unnamable filth, who grandly theorizes about supposed facts and the necessity of detail in order to ensure the sale of his bestial novels untrue to life, and who has never uttered a passing word in praise of something good without fouling it the next moment with some disgusting obscenity? Even in this latest work on Rome, which is less lecherous than its predecessors, he manages to indulge for a short space his prurient fancy. Does Mr. Stead's theory of journalism recognize no eternal line of demarcation between right and wrong? Does it force the almost heroic author of "The Maiden Tribute" to consort with the Preacher of the Gospel of Lust? The Englishman's heretical training, perfidious imagination and boundless belief in himself may make his sincerity probable; but the Frenchman's clear intellect and necessary familiarity with Catholic views preclude the possibility of his being aught but a solemn humbug, whose main purpose in writing turgid bosh about trilogies and the Augustan blood pulsating "in the veins of all the successive masters of Rome" is the winning of a place among the Forty Immortals of the French Academy.

**CANADIAN "FOREIGNERS."**

One of the ministers of this Province, Mr. J. D. Cameron, lately said to a Woodstock reporter: "It is the Ontario farmer that will have to settle Manitoba. Foreigners, as a rule, do not care to stay in a country with such a cold climate." We are not concerned with the obvious indiscretion of such a remark, for the speaker's youthful propensity to talkativeness may excuse this odd method of advertising our country; what we wish especially to point out is the implied inference and the consequent exclusion of all other Canadians. It is evident that Mr. Cameron looks upon all immigrants who are not from Ontario as foreigners, and consequently believes that settlers from the oldest and the coldest part of Eastern Canada, the Province of Quebec, are not eligible. Yet, surely, French Canadians, accustomed to winters more severe than those of the greater portion of Ontario, ought to be better able to stand the healthy Manitoba cold. Were Mr. Cameron less exclusive in his tastes, were he more accurately informed as to the status of the French Canadian population of this Province, he would know that they rather enjoy the bracing Manitoba winter and that they stay here and multiply with unparalleled vigor and constancy. Not only are no settlers better adapted than they are to this climate and country, but they, for the most part, manage their municipal affairs with a thriftiness and economy which many bankrupt municipalities of Ontarian and other English-speaking settlers would fain imitate. Unless Mr. Cameron wilfully stops his ears, he will hear from them more and more as he grows older, not in Manitoba alone but even in his incomparable Ontario.

**THE SPOILING OF IRELAND.**

The Irish World has already called public attention to the fact that England has been, for the past fifty years, annually taxing Ireland \$13,650,000 over and above what the latter was liable to pay. This most momentous announcement was made last June in the report of the Royal Commission appointed to inquire into the financial relations of Great Britain and Ireland. Ten out of the thirteen commissioners have concluded that, for an indefinite time, possibly extending over half a century, the stronger partner has been imposing on the weaker an unjust tax amounting to two millions and three quarters sterling. In other words, despite the protests of the Irish, England has robbed them every year of \$2,750,000. The Royal Commission, the great majority of which were Englishmen, now declares that the Irish were right and that the English were wrong in enforcing so unjust a payment.

The editor of the Review of Reviews, under the marginal heading, "The Predominant Partner as Vampire," thus

enlarges upon the monstrous robbery: "It is difficult at first sight to realise all that this means; but when the truth is seen in all its bearings, and the British public slowly assimilates this very portentous fact, it cannot fail to enormously reinforce the movement in favor of Home Rule, for there is no getting over the terrible significance of this brutal fact. We are rich, Ireland is poor; we are strong, Ireland is weak; we have imposed upon her our system of taxation, with the result that we have compelled her to pay, not one-twentieth of the imperial revenue, which is all that could be fairly claimed from her, having regard to her wealth and taxable resources, but one-seventh, the difference between these two fractions amounting to no less than two and three-quarter millions per annum."

This way of putting the case is very forceful. Ireland is paying nearly three times as much in yearly taxes as she would be bound in justice to pay; for, instead of paying more one-twentieth of the entire tax of Great Britain and Ireland, she pays one-seventh.

Mr. Stead continues: "If this has been persisted in for half a century, it would mean that we have extorted from our poorer Irish fellow-subjects a sum of one hundred millions sterling more than they in justice ought to have been asked to pay. There is no getting over that. It is as hideous as a nightmare to us now that we have discovered it; but in face of this who can marvel that the Irish should feel that England was more of a vampire draining their life-blood, than an elder brother upon whose strength and wealth they could confidently rely to supplement their weakness and poverty?"

And now comes a curious instance of the slowness with which Englishmen, in theory so fond of fairplay, assimilate in practice the most portentous proofs of unfairness, when the victim of injustice is Irish. "During the half century that we have been taxing Ireland to the extent of two millions and three quarters per annum above what she ought justly to have paid, who has been the leading financial authority of the English people? Mr. Gladstone and none other! Yet, Mr. Gladstone, of all English statesmen, has been most passionately imbued with a desire to do justice to Ireland. Nevertheless, down even to the present day when the commissioners reported, even Mr. Gladstone seems to have had no inkling of the cruel injustice which our fiscal system was inflicting upon the Irish. Can there then be a greater condemnation of the system by which the Anglo-Irish partnership is carried on, than the fact that such a gross overcharge could be made and enforced, despite all protest, even by Mr. Gladstone himself? And now that the report has been signed, and that the Royal Commissioners have by ten to three certified before all men that Ireland has been overcharged to this amount, how long shall we have to wait before an English Government will attempt to readjust this frightful financial inequality?" Mr. Stead concludes: "No fact in my lifetime has ever been brought to light which is so certain to trouble the consciences and move the hearts of the English people." Let us hope that Mr. Stead's confirmed optimism will not this time be at fault, and that another half century will not elapse before those consciences and hearts rise to practical restitution of ill-gotten gains wrung from an oppressed nation.

**The Tyrol Preserved by the Sacred Heart.**

Little Tyrol, in the heart of its mountains, itself in the very heart of Europe, is almost the only land whose people has, as a nation, unanimously allied itself to the Sacred Heart, says a writer in the English Messenger. On June 1, 1796, the deputies of its Government were deliberating at Bozen how to check Napoleon the Great, then rapidly advancing on Tyrol. There was no money, no ammunition, scarcely any army. God alone could save them, and in God alone they trusted, solemnly consecrating their land and nation to the Sacred Heart, and vowing to keep annually a festival in Its honor: a decree which was confirmed by

the Imperial Government, and enthusiastically adopted by the people. Their reward came at once. Napoleon changed his plans, leaving Tyrol to a more convenient season; and when his army returned the following spring, the Tyrolese, now better prepared, but above all trusting in their Divine Ally, rose as one man and drove back the enemy once and again, and finally at Berg-Isel in 1809. Three times again in this century an enemy has knocked at the rocky portals of Tyrol, and each time the Sacred Heart has shielded its faithful ally. The Diet of Tyrol has official decided to celebrate in the June of this year the centenary of the National covenant. The National vow will be renewed before the venerable picture of the Sacred Heart, preserved in the grand parish church of Bozen, before which the patriots first made it in June, 1796. The procession will be headed by Cardinal Haller, Prince-Bishop of Salzburg, once a peasant lad in Tyrol, accompanied by the Prince-Bishops of Trent and Brixen, and by the chief members of the Diet. And from mountain and valley the peasants will flock to add the voice of the people to this great national act. The faded and tattered banners which led their fathers to victory will be there, pleading with them to remain faithful to this Divine allegiance with the Prince of Peace.

**Changes in St. Boniface College.**

Rev. E. Tourangeau, S. J., succeeds Rev. I. J. Kavanagh, S. J., as Minister, and Rev. P. Lamarche, S. J., as Prefect of Discipline. Father Kavanagh goes to St. Mary's College, Montreal, as Professor of Physics and will be replaced here by a competent Professor; Father Lamarche joins the Indian Missionary staff at Wikwemikong, Manitoulin Island. Rev. J. Grenier, S. J., is to teach Philosophy, and Rev. Lewis Drummond, S. J., while retaining the Prefecture of Studies, will teach the classics, history and French for the Previous. Rev. J. Carriere, S. J., will teach the classics, etc., for the Preliminary. Father Lachapelle, S. J., teaches Versification, and, Father Bourque, S. J., Syntax and Latin Elements. Rev. H. Adams, S. J., and Rev. T. Desautels, S. J., go to the Immaculate Conception Scholasticate in Montreal. Rev. Father L. Lafortune, S. J., left last Monday for Sudbury.

**First Communion at Treherne.**

A valued correspondent, from whom we trust we shall receive contributions in the future, sends us the following interesting item:—  
The past week has been a very busy one for our children who were old enough to make their first communion.  
Ever since the return to us of our energetic pastor he has been preparing the children for that most important spiritual act of their lives—first communion, but it was only last Tuesday when, according to promise, he drove across from Portage la Prairie to consecrate one entire week to their immediate preparation. That they were well prepared one example may suffice: one month ago he examined the children publicly in the Church in the presence of all, when Pauline Miller, a little girl of eight years, answered without a single mistake the short Catechism and ten chapters in the long Catechism to the great astonishment of the assembled congregation. This little child was not a candidate for first communion—being too young. The older children had, of course, more to go through, and they, too, acquitted themselves well, to the great pleasure of their parents. Sunday morning at High Mass nine children partook for the first time of Holy Communion, the girls dressed in white, veils and wreaths to match; the boys in black and ribbons of white on the left arm. Their names are: Gerie Scommell, Marie Lugin, Mary Miller, Louise Miller, John Scommell, Albert Miller, Anthony Miller, Joseph Lugin, Victor Miller. It was a pretty sight not soon to be forgotten by those who partook in and those who witnessed it, and it was witnessed by a full church—not composed merely of Catholics, but many non-Catholics were present who came long distances—from Holland and Rathwell—to be present at the religious ceremony. And, why did they come? To see the children and to hear an eloquent sermon and they were not disappointed. The ceremony aroused their curiosity, the sermon satisfied their intellects—it was up to their expectations.  
Rev. Father Sinnott is not a stranger in these regions—every time he comes to Treherne the Church is filled, but never before as it was on this occasion. The sermon in the morning was short because the children were fasting and he feared to keep them too long. He, however, said a few words first in French, but what was then said I pass over, for the writer is not one of the privileged few who understood that tongue, but if permitted to judge from





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**CALENDAR FOR NEXT WEEK.**

**AUGUST.**

- 9 Eleventh Sunday after Pentecost. The Separation of the Apostles to evangelize the world.
- 10 Monday—St. Lawrence, Martyr. Second Class Feast with octave.
- 11 Tuesday—Of the octave.
- 12 Wednesday—St. Clare, Virgin.
- 13 Thursday—Our Lady Refuge of Sinners.
- 14 Friday—Vigil of the Assumption. Day of fast and abstinence.
- 15 Saturday—The Assumption of the Blessed Virgin. First Class Feast with octave.

**Ecclesiastical Province of St. Boniface.**

**I HOLY DAYS OF OBLIGATION.**

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

**II. DAYS OF FAST.**

- 1. The forty days of Lent.
- 2. The Wednesdays and Fridays in Advent.
- 3. The Ember days, at the four Seasons, being the Wednesdays, Fridays and Saturdays of
  - a. The first week in Lent.
  - b. Whitsun Week.
  - c. The third week in September.
  - d. The third week in Advent.
- 4. The Vigils of
  - a. Whitsunday.
  - b. The Solemnity of St. Peter and Paul.
  - c. The Solemnity of the Assumption.
  - d. All Saints.
  - e. Christmas.

**III. DAYS OF ABSTINENCE.**

- All Fridays in the year.
- Wednesdays } in Advent and Lent.
- Fridays }
- Thursday } in Holy week
- Saturday } The Ember Days.
- The Vigils above mentioned.

**CITY AND ELSEWHERE.**

Mrs. J. A. McInnis and family are back from their lengthy stay in the east.

Thursday Aug. 20 was officially fixed by the council as civic holiday at their meeting Monday night.

Branch No. 52 of the C. M. B. A. hold a regular meeting in Unity Hall, McIntyre Block, this evening.

Rev. Father Cherrier has returned from Rat Portage where he has been preaching the retreat to the Faithful Companions of Jesus.

Just as we were going to press we noticed a letter in the Morning Free Press from His Grace the Archbishop of St. Boniface, which we will give next week.

The caterers' picnic to Portage la Prairie takes place to-morrow (Thursday). The committeemen, past and present, paraded the principal streets last night in a body.

The Singer Sewing Machine Company have changed their quarters and may now be found at No. 369 Main street, where they have commodious and well appointed offices.

Misses Mary and Bella May Fitzgerald, daughters of Mr. J. M. Fitzgerald, of Portage la Prairie, have been spending a short holiday in town with Mr. and Mrs. Joseph Shaw. They return home to-day.

The works at St. Mary's Church are making great headway during the fine weather and what has already been done convinces the observer of the immense improvement which is being made.

The immense railway system known as the Northern Pacific has recently passed from the receivers of the old company into new hands, and some of the directors under the new regime are making a trip over the various lines during, which they will visit Manitoba.

Mrs. Peter O'Brien, a well-known member of the Immaculate Conception congregation, has been very seriously ill. The latest reports are that she is somewhat better, and we trust that she may rapidly recover and be completely restored to health and strength.

Branch No. 163 of the C. M. B. A. held a regular meeting in their hall over the Academy of the Immaculate Conception last evening. Amongst the business transacted was the passage of a vote of condolence to Bro. Krienki in the untimely death of his daughter.

Mr. N. D. Beck, of Edmonton, is still in town and before returning to his western home will visit eastern points and attend the C. M. B. A. Convention which is to be held in Ottawa this month. Mr. Beck is well known in this city and vicinity, and is particularly remembered as a former proprietor and editor of the Northwest Review.

A meeting of Branch No. 38 of the C. M. B. A. Relief Association will be held at the Academy of the Immaculate Conception at 3 o'clock on Sunday afternoon

next. All the members are particularly requested to be present as it is important that the business to be brought before the meeting should be participated in by the membership at large.

The crops in the eastern part of the province are said to be below the average, but this deficiency is more than made up in the territory west of Portage la Prairie on the main line and Treherne and Killarney on the branches. A laborer's excursion is to be run from Ottawa about the middle of the month, and it is expected the farmers will be able to give employment to about twenty-five hundred men.

Attention has been called in these columns more than once to the alarming number of cases of infectious disease which exist in the city. The family of Mr. J. Tobin has been severely visited, no less than four of his children having been affected. We are glad to hear that they are now convalescent, and sufficiently recovered to be able to go home from the St. Boniface hospital to which they had been sent.

City readers of the REVIEW will do well to bear in mind the picnic to be held under the auspices of the St. Vincent de Paul society at Elm Park to-morrow (Thursday). By attending this outing they may at once aid in a noble work and at the same time procure for themselves a pleasant day at the park. An energetic committee have been at work making preparations for the event and will do all in their power to ensure the success of the day and to furnish their patrons with a good programme of amusements.

An agitation is on foot for an increase in the number of policemen in the city. North end residents hope that this movement may be successful and that their part of the city may receive particular attention. Petty thefts of all descriptions are much on the increase north of the track, and people living in that district say that anything left in yards or outbuildings over night is pretty sure to be missing in the morning. There are also other and even more serious reasons for desiring that police protection in the north end be increased.

**A Sad Occurrence.**

Mr. C. E. Paulin, at present manager of the Hudson's Bay company at Vernon, B. C., is well known to a large number of our city readers and others throughout Manitoba and the Territories, and all his friends have been shocked by the sad news which reached the city last week, that his young wife, whom he married in San Francisco in December 1894, had suddenly expired on the evening of the 16th July from the effects of carbolic acid poisoning. A copy of the Vernon News which has just reached us contains a full account of the sad occurrence, and from it we gather that the unfortunate lady, who was only twenty years of age, had been suffering from a slight indisposition and had on the date mentioned procured a tonic mixture from the druggist. Groping in the dark for the medicine, Mrs. Paulin must have placed her hands on the wrong bottle, and before she realized her fatal mistake, had swallowed a quantity of the deadly acid. Despite all that medical men who were immediately brought to the house could suggest or do, the sufferer rapidly sank into an unconscious condition and within forty minutes from the time the poison was taken death ensued. The deceased, whose maiden name was Laura Mallette, came from the Province of Quebec. The remains were taken to her old home there for interment after service in the Catholic Church at Vernon, at the opening ceremonies of which only five days before she had taken a prominent and active part. The paper we referred to speaks in very high terms of the estimable qualities of the deceased lady which had won for her an abiding place in the affections of those who knew her. The bereaved husband, who is a nephew of Mr. George Germain of this city, has the most heartfelt sympathy of all his friends in his sad bereavement. R. I. P.

**Ste Rose du Lac.**

The Lake Dauphin district is so much talked of at present that a few words about the journey there, preparatory to a few notes on the place may interest some of the readers of the Northwest Review.

Railway journeys are not very interesting, especially when they are short, and it may suffice to say that after a 15 miles drive and about five hours on the Manitoba and Northwestern we alighted at twenty past four at the railway station of Arden. Here we learnt that the roads were too bad to think of bringing much baggage to Ste Rose du Lac with us, however we were not much surprised at this as we had heard of many floods, etc., in the Dauphin district this spring. It was nearly six before our luggage was stowed away and we were ready to start. The first ten miles the road were good enough, we were two teams and others were to join us on the road. The first night we camped out, quite a new experience for me, and one I was pleased

to undergo, for I had so often heard of the pleasure of sleeping in tents, and was curious to see for myself what it was really like. When we had been asleep sometime the rest of our caravan passed us; next morning we went several miles before breakfast, and then the other teams joined us, and we proceeded together for the rest of the journey. Before we had gone far we came to two very rocky coulees, a kind of perpendicular descent and ascent dancing over enormous stones. I think this was the worst shaking, or perhaps, we had not got accustomed to it by that time. They told us at one place that the bridges were to be all mended last week; they needed it sadly for one or two rocked gently as we passed, and several were all broken down and we had to pass in the ditches at the side. At a stopping place (Mr. MacLeod's) shortly before we camped for supper we saw two bear cubs disporting themselves very gaily; they climbed poles, etc., for our amusement. We enjoyed our meals in the broad, free air, there were ten of us and we were pretty talkative in French and English. After supper we soon came to a big marsh across which for about half a mile there is a very rough bridge. That night we slept comfortably enough at a stopping place 23 miles from Ste Rose. We breakfasted next morning at Canadaville and dined at Trotterville, 12 miles from there. The last twelve miles were by far the worst road, at several places we had to hitch two teams to one wagon and the roads through the woods were a constant series of ups and downs in holes and over roots of trees. About six o'clock we took refuge from a thunder storm in a house where we had supper and round which we found the finest wild strawberries I have ever seen. About a quarter to twelve we finally reached our destination and very glad indeed were we to do so, although on the whole our journey had been very pleasant. I should like to remark before I close that the roads are not always as bad as I have described them. The country up here is very pretty and the land appears to be excellent.

Last Wednesday evening a very successful entertainment was held here, in the school-room. The proceeds will go towards the fund for building a new church which is much needed in this district. All who attended the entertainment expressed themselves as delighted with the evening's amusement; the music and singing were very good. The instrumental music had the charm of variety—there being the piano, violin and cornet, the vocal being both in French and English. Besides the music there were several comic scenes and a short play, all of which caused much merriment, especially a clown who went through a variety of gestures and grimaces. The actors and musicians were M. and Madams de la Salamoniere, the Misses Tucker and Messrs. J. Hamlin, J. Robinson, C. and J. Houde, J. Nault and J. Roi.

The harvest is looking all right despite the lateness of the season, and several of our residents are eating new potatoes, some are also enjoying green peas and French beans.

Madame Prefontaine, who has been visiting her daughter, Mrs. Henry Houde, started this morning on her return journey to St. Eustache. She expressed herself very much pleased with this part of the country.

**A Chance to Make Money.**  
I have berries, grapes and peaches, a year old, fresh as when picked. I use the California Gold process, do not heat or seal the fruit, just put it up cold, keeps perfectly fresh and costs almost nothing; can put up a bushel in ten minutes. Last week I sold directions to over 120 families; any one will pay a dollar for directions, when they see the beautiful samples of fruit. As there are many people poor like myself, consider it my duty to give my experience to such, and feel confident any one can make one or two hundred dollars round home in a few days. I will mail sample of fruit and complete directions, to any of your readers, for eight-cent two-cent stamps, which is only the actual cost of the samples, postage, etc., to me.  
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