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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 governshould pass to his successors from one to throughout the whole world, since the 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 one nation only or in one age, but by the iii., cap. 3). For this reason the Pontiffs | East and by the West, and through all who succeeded Peter in the Roman Epis- ages, this Philip, the priest, the Pontithe 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 of the Apostles, the pillar of the faith primacy of the Church throughout the and the ground of the Catholic Church, Pontiff is the successor of St. Peter, the our Lord Jesus Christ. That is: the Prince of the Apostles, and the true Vicar power of forgiving and retaining sins 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 occumenical 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 seen, and Peter spoke through Agatho 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? John and Menna, the Patriarchs, this is the Chief Pastor; they are exiled from Most remarkable is that of St. Irenaeus same is declared with great weight and the Kingdom, the keys of which were who, referring to the Roman Church, solemnity. "For the pronouncement of given by Christ to Peter alone. says: "With this Church, on account of our Lord Jesus Christ saying: "Thou its pre-eminent authority, it is neces- ART PETER AND UPON THIS ROCK I WILL sary that every Church should be in BUILD MY CHURCH, &c., cannot be passed accord" (Contra Haereses, lib. iii., cap. over. What is said is proved by the re-3, n. 2); and St. Cyprian also says of the sult, because Catholic faith has always his legitimate successors; and THE Catholic Church, which, truly and SOURCE OF UNITY, because the Roman hambly, it acknowledges to have receivcessor of the Fisherman, to the disciple the successor. And as it is bound to deof the Cross I communicate with none save your Blessedness, that is with so also if any question should arise conthe chair of Peter. For this I know is cerning the faith it must be determined the rock on which the Church is built" j by its judgment" (Actio iv.). (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 Demasum n. 2). And for a like reason primacy of the Apostolic chair always who dissents from the Roman faith can the authority of Peter should be perpetuble a Cathoric. "You are not to be look- ated in the Roman Pontiff, so, by the "Heresies and Schisms have no other stability to it, rather than to be support the due order of things and their mutual unity of the whole edifice and to give relations are disturbed if there be a two-Rome is to be held" (Sermo cxx., n 13). thus the episcopal order necessarily bemunion with the Catholic Church" (Ep. lv., n. I). 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 pastors of the people over whom they for this reason: "Against which gates powers of hell, as in point of fact has bea man does not want to be, or to be call- rule. ed, a heretic, let him not strive to please this or that man but let him hasten and those of the apostles are many, it is whom it was said by Christ: To thee authority, not only ever the sheep disbefore all things to be in communion necessary to examine into the relations will I give the keys of the Kingdom of persed throughout the Church, but also

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 voice being raised in dissent, recalls:

time, lives and exercises judgment in The pronouncement of the Council of Chalcedon on the same matter is prethe voice of the Third Council of Con- ing in it" (S. Leo M. sermo iv., cap. 2). stantinople 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 (xviii.).

In the formula of Catholic faith drawn up and proposed by which was subscribed the in the great Eighth Council by the Emperor Justinian, by Epiphanius, fend the truth of faith beyond all others,

BISHOPS BELONG TO THE ESSENTIAL CONSTI

TUTION 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

munion with it, he should be acknow- cording to the divine constitution of the conquer them. Whence is it, therefore, the sheep when they are all assembled doxy of those who, like himself, refuse This bond once broken, Christians would Peter?" (Lib. ii., n. 4-5.) to the Apostolic See." The reason and "The safety of the Church depends on Christ commanded, if it be subject to ity belong to him in whose power have motive of this he explains to be that the dignity of the chief priest, to whom and obeys Peter; otherwise it becomes a "the Apostolic See has received and hath | if an extraordinary and supreme power | lawless and disorderly crowd. It is not ment of this kind, since it belongs to government, authority, and power of is not given, there are as many schisms sufficient for the due preservation of the singly, but in all taken colectively. And Church, as its principal element—that is, Word Himself; and, according to all are priests" (S. Hieronymus, Dialog.con- merely have been charged with the ofas the principle of unity and the founda- holy synods, sacred canons and decrees, tra Luciferianos, n. 9). It is necessary, fice of superintendent, or should have tion of lasting stability—should in no in all things and through all things, in therefore, to bear all this in mind, viz., been invested solely with a power of wise come to an end with St. Peter, but respect of all the boly churches of God that nothing was conferred on the direction. But it is absolutely necesapostles apart from Peteer, but that ostom in explaining the words of Christ asks: "Why, passing over the others, does He speak to Peter about these things?" And he replies unbesitatingly and at once, "Because he was pre-eminent among the apostles, the mouthpiece copate receive the supreme power in fical legate at the council of Ephesus, no of the disciples, and the head of the college" (Hom. lxxxviii. in Joan., n. 1). He "No one can doubt, yea, it is known alone was designated as the foundation unto all ages, that St. Peter the Prince of the Church. To him He gave the power of BINDING and LOOSING; to him alone was given the power of FEEDING. whole world : and that the same Roman received the keys of the kingdom from On the other hand, whatever authority and office the Apostles received, they of Christ, the head of the whole Church, was given to him who, up to the present the divine benignity willed anything to be in common between him and the the persons of his successors" (Actio iii.). other princes, whatever He did not deny to the others He gave only through him. So that whereas Peter alone received sent to the mind of all: "Peter has many things, He conferred nothing on spoken through Leo" (Actio i.i) to which any of the rest without Peter participat-

BISHOPS SEPARATED FROM PETER AND HIS SUCCESSOR LOSE ALL JURISDICTION.

15. From this it must be clearly unthe right and power of ruling, if they deliberately secode from Peter and his suc-Hormisdas, are separated from the foundation on which the whole edifice must rest. itself; and for this very reason they are

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 Apostles......Thou art he to whom the ity over all Councils, has full jurisdiction Roman Church, that "it is the root and been preserved without stain in the be one in faith, in government, and in mother of the Catholic Church, the chair Apostolic See" (Post Epistolam, xxvi., communion, He chose Peter and his sucof Peter, and the principal Church ad omnes Episc. Hispan., n. 4.). We cessors as the principle and centre, as it whence sacerdotal unity has its source" have no wish to quote every available were, of this unity. Wherefore St. the more glorious as thou hast inherited teaching of the Fathers and of the Rom-(Ep. xlvii., ad Cornelium, n. 3. and Ep. declaration; but it is well to recall the Cyprian says: "The following is a a different and more glorious name than an Pontiffs, and from the decrees of the lix., ad eundem, n. 14). He calls it THE formula of faith which Michael Paleo- short and easy proof of the faith. The all the rest. They have flocks consigned CHAIR OF PETER because it is occupied by logus professed in the second Council of The Lord said to Peter: 'I say to thee to them, one to each; to thee all the the very Councils themselves." Indeed. the successor of Peter: he calls it the Lyons: "The same holy Roman Church thou art Peter'; on him alone He build- flocks are confined as one flock to one Holy Writ attests that the keys of the PRINCIPAL CHURCH, on account of the possesses the sovereign and plenary eth His Church; and although after His shepherd, and not alone the sheep, but Kingdom of Heaven were given to Peter primacy conferred on Peter himself and primacy and authority over the whole resurrection He gives a similar power to the shepheids. You ask how I prove all the Apostles and says: 'As the this? From the words of the Lord. To Father hath sent Me.' &c., still in order which-I do not say-of the Bishops, but Church is the efficient cause of unity in ed together with the plentitude of power to make the necessary unity clear, by even of the Apostles have the sheep show that the Apostles received supreme the Christian commonwealth. For this from the Lord Himself, in the person of His own authority He laid down the been so absolutely and unreservedly reason Jerome addresses Damascus St. Peter, the Prince or head of the source of that unity as beginning from committed? If thou louest me, Peter, thus: "My words are spoken to the suc- Apostles, of whom the Roman Pontiff is one" (De Unit. Eccl. n. 4). And Optatus feed My sheep. Which sheep? Of this ceive from Jesus Christ. Wherefore, in of Milevis says : "You cannot deny that or that people, of this city, or country, or you know that in the city of Rome the kingdom? My sheep, He says : to whom Episcopal chair was first conferred on therefore is it not evident that He does of the Roman Pontiff, no newly conceiv-Peter. In this Peter, the head of all the not designate some, but all? We can Apostles (hence his name Cephas), has make no exception where no distinction and constant belief of every age (Sess. iv., sat; in which chair alone unity was to is made" (De Consideratione, lib. ii., cap. 3). be preserved for all, lest any of the cap. 8). other apostles should claim anything as exclusively his own. So much so, that evident contradiction with the divine to obey a twofold authority. We are prohe who would place another chair against that one chair, would be a schis-St. Augustine publicly attests that, "the authority. For He who made Peter the matic and a sinner" (De Schism. Donat., foundation of the Church also "chose lib. ii). Hence the teaching of Cyprian, Pontiffs, taken COLLECTIVELY the Bishops existed in the Roman Church" (Ep. twelve, whom He called apostles" (Luke that heresy and schism arise and are are not so bound. For it is the nature In the second place we must note that xliii., n. 7.); and he denies that any one vi., 13); and just as it is necessary that begotten from the fact that due obedi- and object of a foundation to support the the due order of things and their mutual ed upon as holding the true Catholic fact that the bishops succeed the apostles, origin than that obedience is refused to PONENT PART; and in the present case a people, neither of which is amenable to faith if you do not teach that the faith of they inherit their ordinary power, and the priest of God, and that men lose sight this is much more applicable, since Christ the other. But the authority of the Romannian than the faith of they inherit their ordinary power, and the priest of God, and that men lose sight this is much more applicable, since Christ the other. But the authority of the Romannian than the faith of they inherit their ordinary power, and the priest of God, and that men lose sight this is much more applicable, since Christ the other. of the facf that there is one judge in the the Lord wished that by the strength and an Pontiff is supreme, universal, inde-So, too, St. Cyrian: "To be in com- longs to the essential constitution of the place of Christ in this world" (Epist. xii. solidity of the foundation the gates of hell munion with Cornelius is to be in com- Church. Although they do not receive ad Cornelium, n. 5). No one, therefore, should be prevented from prevailing dependent. "It is not congruous that plenary, or universal, or supreme auth- unless in communion with Peter can ority, they are not to be looked upon as share in his authority, since it is absurd the divine promise must be understood VICARS of the Roman Pontiffs; because to imagine that he who is outside can of the Church as a whole, and not of any but that two, one of whom is higher than they exercise a power really their own, command in the Church. Wherefore, certain portions of it. These can indeed and are most truly called the ORDINARY Optatus of Milevis blamed the Donatists be overcome by the assaults of the (of hell) we read that Peter received the fallen some of them. Moreover, he who

sary that he should have received real several things were conferred upon Peter and sovereign authority which the apart from the apostles. St. John Chrys- 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 manimons teachings of the Fathers clearly show that supreme authority is designated in said to have been above its master in the passage by the word KEYS. Nor is it authority? 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 authorreceived in conjunction with Peter. "If ity 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 which is stated thus: "there is no 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 derstood that Bishops are deprived of iii., cap. 21, n. 55). Hence those remarkable expressions of the ancients concerning St. Peter, which most clearly set cessors; because, by this secession they forth the fact that he was placed in the highest degree of dignity and authority. They frequently call him "the Prince of beginning of the sixth century They are therefore outside the Edirics the College of the Disciples; the Prince of the holy Apostles; the leader of the separated form the rold, whose leader choir; the mouthpiece of all the Apostles: the head of that family; the ruler of the whole world; the first of the Apostles: the safeguard of the Church." In this the assent and approval of the Apostolic sense St. Bernard writes as follows to See, is admitted by all to be worthless. Pope Eugenius: "Who art thou? The Rightly, therefore, has Leo X. laid down great priest-the high priest. Thou art in the 5th Council of Lateran "that the the Prince of Bishops and the heir of the Roman Pontiff alone, as having authorkeys were given. There are, it is true, and power to summon, to transfer, to disother gatekeepers of heaven and other solve Councils, as is clear, not only from pastors of flocks, but thou art so much

But it is opposed to the truth, and in constitution of the Church, to hold that But since the successor of Peter is one, saving keys, that is to say, our prince, to is set over the whole flock must have

with the Roman Sec. If he be in com- which exist between him and them ac- Heaven, and the gates of Hell shall not when they are assembled together. Do ledged by all and everywhere as faith- Church. Above all things the need of that you strive to obtain for yourselves together rule and guide the shepherd? ful and orthodox. He speaks in vain union between the bishops and the suc- the keys of the Kingdom of Heaven- Do the successors of the Apostles assemwho tries to persuade me of the ortho- cessors of Peter is clear and undeniable. you who fight against the chair of bled together constitute the foundation on which the successor of St. Peter rests obedience to His Holiness the Pope of be separated and scattered, and would But the Episcopal order is rightly in order to derive therefrom strength and the most holy Church of Rome: that is in no wise form one body and one flock. judged to be in communion with Peter as stability? Surely jurisdiction and authorbeen placed the keys of the Kingdom of Heaven, not alone in all provinces taken the constitution and formation of the binding and loosing from the Incarnate to be expected in the Church as there unity of the faith that the head should as the Bishops, each in his own district, command with real power not only individuals but the whole community, so the Roman Pontiffs, 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 Hismortal life. Can the Apostolic College be-

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 Romanum an. 869, Cf. Actionem vii., Conc. Constantinopolitani iv). The reason for 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 testimony of Holy Writ, from the sacred canons, but from the teaching of alone, and that the power of binding and loosening was granted to the Apostles and to Peter; but there is nothing to power without PETER and AGAINST PETER. Such power they certainly did not rethe decree of the Vatican Council as tothe nature and authority of the primacy ed opinion is set forth, but the venerable-

Nor does it beget any confusion in the administration that Christians are bound hibited in the first place by Divine Wiswhile each Bishop is INDIVIDUALLY bound dom from entertaining any such thought, to obey the authority of the Roman since this form of governments was constituted by the counsel of God Himself. pendent; that of the bishops limited and against the Church. All are agreed that two superiors with equal authority should be placed over the same flock; 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 3).

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The Northwest Review

WEDNESDAY, AUGUST 5.

CURRENT COMMENT.

Innominato Again.

The Casket said late ly 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 mare's 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 polit ics,' he will "probably write next as is it were entirely after his own heart, and proclaim that its appearance marks the dawn of another of his regular fort nightly eras." He did write in a strain of praise for the Holy Father's direct ness, 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 the logical 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 elementy facts of history. Anent the rumor that Archbishop Falconio, procuratorgeneral 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, there-

Some Popes Who Have Been Monks.

This is an as tounding 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 causes, draw such an admiring picture under the marginal heading, "The Pre-

fore, neither the head that commands

nor the heart that sends out to the limbs

life and the sum of conserving forces.

brand), some of the most distinguished | pleads "heredity" and "realism" as an recognized Catholic substantive to designate one who has vowed poverty, order. But, however ignorant Innominato continually proves himself to be, we are astounded that he should have 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 thém 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 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 common place 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

Sovereign Pontiffs in later times, such excuse for polluting the world with unas St. Pius V. and Sixtus V., were namable filth, who grandly theorizes monks in the same sense in which Mgr. about supposed facts and the necessity Falconio is a monk, for it would be more of detail in order to ensure the sale of correct to style him a 'religious,' the his bestial novels untrue to life, and who has never uttered a passing word in praise of something good without chastity and obedience in a religious 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 forgotten the recent instances of monks to indulge for a short space his prurient fancy. Does Mr. Stead's theory of journalism recongnize 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, perfervid 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 humturgid 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 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 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 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,

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, Irelend 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

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 Ireland, she pays one-seventh.

Mr. Stead continues: "If this ba 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 pov-

And now comes a curious instance of the slowness with which Englishmen, in the implied inference and the consequent | 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 ex tent 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 winter and that they stay here and Irish. Can there then be a greater conmultiply with unparalleled vigor and demnation of the system by which the Anglo-Irish partnership is carried 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

The Tyrol Preserved by the Sacred Heart.

an oppressed nation.

Little Tyrol, in the heart of its mountgins, itself in the very heart of Europe, is almost the only land whose people the sermon satisfied their intellects-it three quarters sterling. In other words, 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 French, but what was then said I pass and nation to the Sacred Heart, and vowwhom was St. Gregory VII. (Hilde- of Zola, the transparent hypocrite, who dominant Partner as Vampire," thus honor: a decree which was confirmed by tongue, but if permitted to judge from

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 officiall 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 victbug, whose main purpose in writing of the entire tax of Great Britain and ory 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 Prefectship 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 wereold 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: Gertie Scommell, Marie Lugrin, Mary Miller, Louise Miller, John Scommell, Albert Miller. Anthony Miller, Joseph Lugrin, 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 Rathwellto 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 disapppointed. The ceremony aroused their curiosity,

was up to their expectations. Rev. Father Sinnett 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 over, for the writer is not one of the

He then spoke in English for a few minutes and it is safe to assert that there were not many eyes but were moisten ed by his kindly words addressed to the children; afterwards he turned to us the older members of the congregation, and reminded us of the day in which we, too, made our first communion: "For, said the Reverend Father, "some of us that day of days is now long, long numbered among the past actions, yet this sight we have witnessed this moment carries us back to sweet souvenirs long since forgotten-for many of us our first communion was probably made in a different province, nay, perhaps even in a foreign land surrounded by our good fathers and mothers-they rejoiced with usthey rejoiced when we rejoiced and wept when we wept-but now all these scenes had really changed! No longer in the bosom of parents-no longer surrounded by friends of childhood-no longer the anxious kiss of mothers to share; no longer the loving eyes of mother to watch-those eyes are now closed in death-silent death. No wonder then that we weep when we see those innocent little ones receiving their divine Lord for the first time-no wonder that we long for the days gone bv. What we have witnessed carries us back in imagination to the old home-the old trees-the old homestead, the old log cabin with its homely joys! How many sweet recollections roll up into the memory, of home and our first communion. Where are the fond parents, dear brothers, kindest sisters, kind little boys and girls who played with us on the village green? Alas! too many have gone to the land whence no traveller returns. But if gone they are watching from the high towers of heaven this morning praying that we, too, although we may have been impatient once in our lives, may continue to fight the good fight to the end of the chapter'

Never did I feel the force of the words of the poet whom he quoted as I felt on this day-Home, Sweet Home! He spoke in this touching strain for some ten minutes and it is no exaggeration to say that not a dozen eyes were dry when he stopped and his truly kind and fatherly heart was vividly moved too. Never did I listen to words strung together so tenderly, so gentle, so earnest, so impressive.

At the end he reminded the children that they are not forgotten by a lady, though absent from the parish on this day -Mrs. Joseph Straube, who was away down in the Province of Quebec, kneeling at the shrine of St. Anne de Beaupre, thought of the little ones and from that shrime had sent to those making their first communion medals as fond souvenirs of the feast of St. Anne.

After the children had partaken of a light collation, Father Sinnett enrolled them in the scapular of the Blessed Virgin and sent them home with their

happy parents. for the heart—the evening was for the intellect. It was a splendid doctrinal exposition of the Real Presence of Jesus in the Blessed Eucharist. His first care was to show the negative part—what we do not believe, the second, positivo what we do believe. All Christians nion. In some it is this sacrament of the Lord's supper, or simply communion communion. Then comes the positive side-what we do believe, wherein he made it plain that we receive the body and blood of Jesus Christ-appealing to the sixth chapter of St. John-which he fully examined and compared. The difficulties proposed by the Jews and disciples were fully brought and did splendid service in upholding his contention. He spoke for one hour and ten minutes and made a lasting impression on his hearers. All felt that they had listened to a splendid lecture rather than a ser-Above all the kind words at the end addressed to the children will long remain fresh and let us hope bring forth

ENCYCLICAL LETTER.

(continued from page !.) people is not incongruous. Thus the parplaced immediately over the same people, Our Apostolic Blessing. people" (St. Thomas in it Sent. dist. xvii., a. 4, q. 4, ad 3). So the Roman of June, in the year 1896, and the nine Pontiffs, mindful of their duty, wish above all things, that the Divine constitution of the Church should be preserved. Therefore, as they defend with all necessary care and vigilance their own authority, so they have always laboured, and will continue to labour, that the authority of the bishops may be upheld. Yes, they look upon whatever honour or obedience is given to the bishops as paid to themselves. "My honour is the honour of the Universal Church. My honour

the ease with which he expressed him-self, it would appear that the "flow" is honour is given to everyone" (S. Gregor-

APPEAL TO SHEEP NOT OF THE FOLD.

16. In what has been said we have faithfully described the exemplar and form of the Church as divinely constituted. We have treated at length of its unity: we have explained sufficiently its nature, and pointed out the way in which the Divine Founder of the Church willed that it should be preserved. There is no reason to doubt that all those, who by Divine Grace and mercy have had the happiness to have been born, as it were, in the bosom of the Catholic Church, and to have lived in it, will listen to Our Apostolic Voice: "My sheep hear my voice" (John x., 27), and that they will derive from Our words fuller instruction and a more perfect disposition to keep united with their respective pastors, and through them with the Supreme Pastor, so that they may remain more securely within the one fold, and may derive therefrom a greater abundance of salutary fruit. But We, who, notwithstanding our unfitness for this great dignity and office, govern by virtue of the authority conferred on us by Jesus Christ, as we "look on Jesus, the author and finisher of our faith" (Heb. xii., 2) feel Our heart fired by His charity. What Christ has said of Himself We may truly repeat of Ourselves: "Other sheep I have that are not of this fold: them also I must suffered greatly with rheumatism in his bring and they shall hear my voice" John x., 16). Let all those, therefore, who detest the wide-spread irreligion of our times, and acknowledge and confess Jesus Christ to be the Son of God and during. Seeing how much benefit his the Saviour of the human race, but who have wandered away from the Spouse, listen to Our voice. Let them not refuse to obey Our paternal charity. Those who acknowledge Christ must acknowledge Him wholly and entirely. "The Head and the body are Christ wholly and entirely. The Head is the only-begotten Son of God, the body is His Church: the bridegroom and the bride, two in one flesh. All who dissent from the Scriptures concerning Christ, although they may be found in all places in which the Church is found, are not in the Church; and again all those who agree with the Scriptures concerning the Head, and do not communicate in the unity of the Church, are not in the Church" (S. Augustinus, Contra Donatistas Epistola, sive DE Unit. Eccl., cap. iv., n. 7).

And with the same yearning Our soul goes out to those whom the foul breath of irrelegion has not entirely corrupted, and who at least seek to have the true God, the Creator of Heaven and earth, as their Father Let such as these take counsel with themselves, and realize that they can in no wise be counted among the children of God, unless they take Christ Jesus as their Brother, and at the same time the Church as their mother. We lovingly address to all the words of St. Augustine: "Let us love the Lord our God; let us love His Church; the our God; let us love His Church; the of the Society of Jesus, under the pa-Lord as our Father, the Church as our tronage and control of His Grace the Mother. Let no one say, I go indeed to idols, I consult fortune-tellers and sooth-sayers; but I leave not the Church of in which book-keeping shouth. The evening sermon was quite differidols, I consult fortune-tellers and soothent from the morning—the morning was sayers; but I leave not the Church of God: I am a Catholic. Clinging to thy Mother, thou offendest thy Father. Another, too, says: 'Far be it from me; I do ther, too, says: 'Far be it from me; I do ther, too, says: 'Far be it from me; I do ther, too, says: 'Far be it from me; I do there at the matics, French and English Literature, History, Physics. Chemistry, other, too, says: 'Far be it from me; I do ature, History, Physics, Chemistry, not consult fortune-telling, I seek not Mental and Moral Science and Political soothsaying, I seek not profane divinasoothsaying, I seek not profane divinations, I go not to the worship of devils, I directly for the examinations of the tions, I go not to the worship of devils, I directly for the Cashinations of the gerve not stones: but I am on the side of students of St. Boniface College (affilkeep some remnants of holy commu- Donatus.' What doth it profit thee not lated to the University) have always to offend the Father, who avenges an figured with honor. offence against the Mother? What doth service, but those do not constitute holy it profit to confess the Lord, to honour God, to preach Him, to acknowledge His Son, and to confess that He sits on the right hand of the Father, if you blaspheme His Church? . . . If you had a beneficent friend, whom you honoured daily-and even once calumniated his spouse, would you ever enter his house? Hold fast, therefore, O dearly beloved, hold fast altogether God as your Father. and the Church as your Mother " (Enarratio in Psal. lxxxviii., sermo ii., n. 14).

Avove all things, trusting in the mercy of God, who is able to move the hearts of men and to incline them as and when He pleases, We most earnestly commend to His loving kindness all those of whom We have spoken. As a pledge of Divine grace, and as a token of Our affection, We lovingly impart to you, in the Lord, Venish priest, the bishop, and the Pope, are erable Brethren, to your clergy and

Given at St. Peter's, Rome, the 29th day teenth of our Pontificate.

LEO XIII., POPE.

ACUTE DYSPEPSIA.

A TROUBLE THAT MAKES THE LIVES OF THOUSANDS MISERABLE.

The Only Rational Treatment is to Remove the Cause of the Trouble-One Who Suffered Greatly Shows How This Can be Done at a Comparatively Trifling Ex-

The life of a dyspeptic is beyond doubt is the strength and stability of my breth- one of the most unhappy lots that can

self, it would appear that the "flow" is honour is given to everyone" (S. Gregoras easy in French as in English, and ius M. Epistolarum, lib viii., ep. xxx., ad certainly the flow is easy in English Eulogium). is frequently no cessation of the distressing pains. How thankful one who has undergone this misery and has been restored to health feels can perhaps be better imagined than described. One such sufferer Mrs. Thos. E. Worrell, of Dunbarton, N. B., relates her experience in the hope that it may prove beneficial to some other similar sufferer. Mrs. Worrell says that for more than two years her life was one of constant misery She took only the plainest food, and yet her condition kept getting worse, and was at last seriously aggravated by pal-pitation of the heart brought on by the stomach troubles. She lost all relish for food and grew so weak that it was with great difficulty she could go about the house, and to do her share of necessary housework made life a burden. At times it was simply impossible for her

to take food as every mouthful produced a feeling of nausea, and sometimes brought on violent fits of vomiting which left her weaker than before. She had taken a great deal of medicine but did not find any improvement. At last she read in a newspaper of a cure in a similar case through the use of Dr. Williams' Pink Pills and decided to give them a trial. After using three or four boxes there was a great improvement in her condition and after the use of eight boxes Mrs. Worrell says, "I can assure you I am now a new woman, as strong as ever was in my life, and I owe my present condition entirely to the use of Dr. Williams' Pink Pills, which have proved to me a wonderful medicine." Mrs. Worrell further says that Pink Pills were also of the greatest benefit to her husband, who hands and arms. At times these would swell up and the pains were so great that he could not sleep and would sit the whole night beside a fire in order to get a little relief from the pain he was enwife had derived from the use of Pink Pills he began their use, and soon drove the rheumatism from his system and he has since been free from the terrible pains which had formerly made his life miserable. Both Mr. and Mrs. Worrell say they will always strongly recom-mend Dr. Williams' Pink Pills to ailing

friends. These pills are a blood builder and nerve restorer, and there is no trouble whose origin is due to either of these causes that they will not cure if given a fair trial. The genuine Pink Pills are sold only in boxes, the wrapper around which bears the full trade mark, "Dr. Williams' Pink Pills for Pale People." There are imitations of this great medicine, also colored pink, which are offered by the dozen, hundred or ounce, and in boxes without the directions and trade mark. Always refuse these imitations no matter what the interested dealer who tries to sell them may say.

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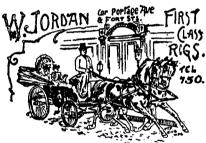
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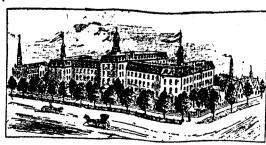
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CALENDAR FOR NEXT WELK.

AUGUST.

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

Ecclesiastical Province of St. Boniface.

- I HOLY DAYS OF OBLIGATION.

 - All Sundays in the year.
 Jan. 1st. The Circumcision.
 Jan. 6th. The Epiphany.
 The Ascension.
 Nov. 1st. All Saints.
 Dec. 8th. The Immaculate Conception.
 Dec. 25th Christmas.
- II. DAYS OF FAST.
- . DAYS OF FAST.

 1. The forty days of Lent.
 2. The Wednesdays and Fridays in Advent
 8. The Ember days, at the four Seasons, neing 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 SS. Peter and Paul.
 c. The Solemnity of the Assumption.
 d. All Saints.
 e. Christmas.
 I. DAYS OF ABSTINENCE.

- III. DAYS OF ABSTINENCE. All Fridays in the year.
 Wednesdays in Advent and Lent.
 Fridays

Thursday in Holy week Saturday In Holy week
The EmberDays.
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, Mc-Intyre 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. Baniface, which we will give next

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 name was Laura Mallette, came from turn journey to St. Eustache. She ex-Portage la Prairie, have been spending a the Province of Quebec. The reshort holiday in town with Mr. and Mrs. Joseph Shaw. They return home to-

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

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. latest reports are that she is somewhat better, and we trust that she may rapidly recover and be completely re stored 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 cendolence 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 proprieter 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 Conly 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 employment to about twenty-five hundred men.

Attention has been called in these columns more than once to the glarming 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.

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 descripptions 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 throughhis friends have been shocked by the week, that his young wife, whom he married in San Francisco in December 1894, had suddenly expired on the evencarbolic acid poisoning. A copy of the rence, and from it we gather that the slight indisposition and had on the date from the druggist. Groping in the M. bottle, and before she realized her fatal J. Nault and J. Roi. mistake, had swallowed a quantity of the ferer rapidly sank into an unconscious peas and French beans. condition and within forty minutes from the time the poison was taken death ensued. The deceased, whose maiden mains 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 beforeshe 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 journies 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 200 pairs boys' pants 50 cents pr. 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 exception at 3 o'clock on Sunday afternoon perience for me, and one I was pleased

next. All the members are particular- 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. Beand Killarney on the branches. A laborers' excursion is to be run from Ottawa about the middle of the month, and it is expected the farmers will be able to give enormous stones. I think this was the fore we had gone far we came to two 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 An agitation is on foot for an increase waggon 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 out Manitoba and the Territories, and all towards the fund for building a new church which is much needed in this sad news which reached the city last district. All who attended the entertainment expressed themselves as delighted with the evening's amusement; the music and singing were very good. The ing of the 16th July from the effects of instrumental music had the charm of variety-there peing the piano, violin Vernon News which has just reached us and cornet, the vocal being both in contains a full account of the sad occur- French and English. Besides the music there were several comic scenes and a unfortunate lady, who was only twenty short play, all of which caused much years of age, had been suffering from a merriment, especially a clown who went through a variety of gestures and grimmentioned procured a tonic mixture aces. The actors and musicians were and Madame de la Saldark for the medicine, Mrs. Paulin must moniere, the Misses Tucker and Messrs. have placed her hands on the wrong J. Hamlin, J. Robinson, C. and J. Houde,

The harvest is looking all right dedeadly acid. Despite all that medical spite the lateness of the season, and men who were immediately brought to several of our residents are eating new the house could suggest or do, the suf- potatoes, some are also enjoying green

Madame Prefontaine, who has been visiting her daughter, Mrs. Henry Houde, started this morning on her rethis part of the country.

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