

## Northwest



## Review.

"AD MAJOREM DEI GLORIAM."

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(\$2.00 per year,  
Single Copies, 5 cents.)ENCYCLICAL LETTER FOR  
PENTECOST 1897.To Our Venerable Brethren,  
The Patriarchs, Primates, Archbishops,  
Bishops and other Local  
Ordinaries Having Peace and Com-  
munion with the Holy See,  
LEO XIII., POPE.Venerable Brethren,  
Health and the Apostolic Benediction.

That divine office which Jesus Christ received from His Father for the welfare of mankind, and most perfectly fulfilled, had for its final object to put men in possession of the eternal life of glory, and proximately during the course of ages to secure to them the life of divine grace, which is destined eventually to blossom into the life of heaven. Wherefore, our Saviour never ceases to invite, with infinite affection, all men, of every race and tongue, into the bosom of His Church: "Come ye all to Me," "I am the Life," "I am the Good Shepherd." Nevertheless, according to His inscrutable counsels, He did not will to entirely complete and finish this office Himself on the earth, but as he had received it from the Father, so He transmitted it for its completion to the Holy Ghost. It is consoling to recall those assurances which Christ gave to the body of His disciples a little before He left the earth: "It is expedient to you that I go: for if I go not, the Paraclete will not come to you: but if I go, I will send Him to you" (1 John, xvi., 7). In these words He gave as the chief reason of His departure and His return to the Father, the advantage which would most certainly accrue to His followers from the coming of the Holy Ghost, and, at the same time, He made it clear that the Holy Ghost is equally sent by—and therefore proceeds from—Himself and the Father; that he would complete, in His office of Intercessor, Consoler, and Teacher, the work which Christ Himself had begun in His mortal life. For, in the redemption of the world, the completion of the work was by Divine Providence reserved to the manifold power of that Spirit, who, in the creation, "adorned the heavens" (Job, xxvi., 13), and "filled the whole world" (Wisdom i., 7).

The Two Principal Aims Of  
Our Pontificate.

Now We have earnestly striven by the help of His Grace, to follow the example of Christ, Our Saviour, the Prince of Pastors, and the Bishop of our Souls, by diligently carrying on His office, entrusted by Him to the Apostles and chiefly to Peter, "whose dignity failed not, even in his unworthy successor" (St. Leo the Great, Sermon ii., On the Anniversary of his Election). In pursuance of this object We have endeavored to direct all that We have attempted and persistently carried out during a long pontificate towards two chief ends: in the first place, towards the restoration, both in rulers and peoples, of the principles of the Christian life in civil and domestic society, since there is no true life for men except from Christ; and, secondly, to promote the reunion of those who have fallen away from the Catholic Church either by heresy or by schism, since it is most undoubtedly the will of Christ that all should be united in one flock under one Shepherd. But now that We are looking forward to the approach of the closing days of Our life, Our soul is deeply moved to dedicate to the Holy Ghost, who

is the life-giving Love, all the work We have done during Our pontificate, that He may bring it to maturity and fruitfulness. In order the better and more fully to carry out this Our intention, We have resolved to address you at the approaching sacred season of Pentecost concerning the indwellings and miraculous power of the Holy Ghost; and the extent and efficiency of His action, both in the whole body of the Church and in the individual souls of its members, through the glorious abundance of His divine graces. We earnestly desire that, as a result, faith may be aroused in your minds concerning the mystery of the adorable Trinity, and especially that piety may increase and be inflamed towards the Holy Ghost, to whom especially all of us owe the grace of following the paths of truth and virtue; for, as St. Basil said, "Who denieth that the dispensations concerning man, which have been made by the great God and our Saviour, Jesus Christ, according to the goodness of God, have been fulfilled through the grace of the Spirit?" (Of the Holy Ghost, c. xvi., v. 39.)

The Catholic Doctrine of  
The Blessed Trinity.

Before We enter upon this subject, it will be both desirable and useful to say a few words about the Mystery of the Blessed Trinity. This dogma is called by the doctors of the Church "the substance of the New Testament," that is to say, the greatest of all mysteries, since it is the fountain and origin of them all. In order to know and contemplate this mystery, the angels were created in Heaven and men upon earth. In order to teach more fully this mystery, which was but foreshadowed in the Old Testament, God Himself came down from angels unto men: "No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, He hath declared Him" (John i., 18). Whosoever then writes or speaks of the Trinity must keep before His eyes the prudent warning of the Angelic Doctor: "When we speak of the Trinity, we must do so with caution and modesty, for, as St. Augustine saith, nowhere else are more dangerous errors made or is research more difficult, or discovery more fruitful" (Summ. Th. Ia., q. xxxi. De Trin. l. 1., c. 3). The danger that arises is lest the Divine Persons be confounded one with the other in faith or worship, or lest the one Nature in them be separated: for "This is the Catholic Faith, that we should adore one God in Trinity and Trinity in Unity." Therefore Our predecessor Innocent XII. absolutely refused the petition of those who desired a special festival in honor of God the Father. For, although the separate mysteries connected with the Incarnate Word are celebrated on certain fixed days, yet there is no special feast on which the word is honored according to His Divine Nature alone. And even the Feast of Pentecost was instituted in the earliest times, not simply to honor the Holy Ghost in Himself, but to commemorate His coming, or His external mission. And all this has been wisely ordained, lest from distinguishing the Persons men should be led to distinguish the Divine Essence. Moreover the Church, in order to preserve in her children the purity of faith, instituted the Feast of the Most

Holy Trinity, which John XXII. afterwards extended to the Universal Church. He also permitted altars and churches to be dedicated to the Blessed Trinity, and, with the divine approval, sanctioned the Order for the Ransom of Captives, which is specially devoted to the Blessed Trinity and bears Its name. Many facts confirm its truths. The worship paid to the saints and angels, to the Mother of God, and to Christ Himself, finally redounds to the honor of the Blessed Trinity. In prayers addressed to one person, there is also mention of the others; in the litanies after the individual Persons have been separately invoked, a common invocation of all is added; all psalms and hymns conclude with the doxology to the Father, Son, and the Holy Ghost; blessings, sacred rites, and sacraments are either accompanied or concluded by the invocation of the Blessed Trinity. This was already foreshadowed by the Apostle in those words: "For of Him, and by him, and in Him, are all things: to Him be glory forever" (Rom. xi., 36), thereby signifying both the Trinity of Persons, and the Unity of Nature: for as this is one and the same in each of the Persons, so to each is equally owing supreme glory, as to one and the same God. St. Augustine commenting upon this testimony writes: "The words of the Apostle, OF HIM, AND BY HIM, AND IN HIM, are not to be taken indiscriminately; OF HIM, refers to the Father, BY HIM to the Son, IN HIM, to the Holy Ghost" (De Trin. l. vi., c. 10; l. i., c. 6). The Church is accustomed most fittingly to attribute to the Father those works of the Divinity in which power excels, to the Son those in which Wisdom excels, and those in which love excels to the Holy Ghost. Not that all perfections and external operations are not common to the Divine Persons; for "the operations of the Trinity are indivisible, even as the essence of the Trinity is indivisible" (St. Aug. De Trin., l. i., cc. 4-5); because as the three Divine Persons "are inseparable, so do they act inseparably" (St. Aug., ib). But by a certain comparison, and a kind of affinity between the operations and the properties of the Persons, these operations are attributed or, as it is said, "appropriated" to One Person rather than to the others. "Just as we make use of the traces of similarity or likeness which we find in creatures for the manifestation of the Divine Persons, so do we use their essential attributes; and this manifestation of the Persons by Their essential attributes is called appropriation" (St. Th. Ia., q. xxxix., a. 7). In this manner the Father, who is "the principle of the whole God-head" (St. Aug. De Trin. l. iv., c. 20) is also the efficient cause of all things, of the Incarnation of the Word, and the sanctification of souls; "of Him are all things": OF HIM, referring to the Father. But the Son, the Word, the Image of God, is also the exemplar cause, whence all creatures borrow their form and beauty, their order and harmony. He is for us the Way, the Truth, and the Life; the Reconciler of man with God. "By Him are all things": BY HIM, referring to the Son. The Holy Ghost is the ultimate cause of all things, since, as the will and all other things finally rest in their end, so He, who is

the Divine Goodness and the Mutual Love of the Father and Son, completes and perfects, by His strong yet gentle power, the secret work of man's eternal salvation. "In Him are all things": IN HIM, referring to the Holy Ghost.

The Holy Ghost and The  
Incarnation

Having thus paid the due tribute of faith and worship owing to the Blessed Trinity, and which ought to be more and more inculcated upon the Christian people, we now turn to the exposition of the power of the Holy Ghost. And, first of all, we must look to Christ, the Founder of the Church and the Redeemer of our race. Among the external operations of God, the highest of all is the mystery of the Incarnation of the Word, in which the splendor of the divine perfections shines forth so brightly that nothing more sublime can ever be imagined, nothing else could have been more salutary to the human race. Now this work, although belonging to the whole Trinity, is still appropriated especially to the Holy Ghost, so that the Gospels thus speak of the Blessed Virgin: "She was found with child of the Holy Ghost," and "that which is conceived in her is of the Holy Ghost" (Matt. i., 18, 20). And this is rightly attributed to Him who is the love of the Father and the Son since this "great mystery of piety" (1. Tim. iii., 16) proceeds from the infinite love of God towards man, as St. John tells us: "God so loved the world as to give His only begotten Son" (John iii., 16). Moreover, human nature was thereby elevated to a personal union with the Word; and this dignity is given not on account of any merits, but entirely and absolutely through grace, and therefore as it were, through the special gift of the Holy Ghost. On this point St. Augustine writes: "This manner in which Christ was born of the Holy Ghost indicates to us the grace of God, by which humanity, with no antecedent merits, at the first moment of its existence, was united with the Word of God, by so intimate a personal union, that He, who was the Son of Man, was also the Son of God, and He who was the Son of God was also the Son of Man" (Enchir., c. xl.; St. Th., 3a., q. xxxii., a. 1). By the operation of the Holy Spirit, not only was the conception of Christ accomplished, but also the sanctification of His soul which in Holy Scripture is called His "anointing" (Acts x., 3). Wherefore all His actions were "performed in the Holy Ghost" (St. Basil de Sp. S., c. xvi.), and especially the sacrifice of Himself: "Christ, through the Holy Ghost, offered Himself without spot to God" (Heb. ix., 14). Considering this, no one can be surprised that all the gifts of the Holy Ghost inundated the soul of Christ. In him resided the absolute fullness of grace, in the greatest and most efficacious manner possible; in Him were all the treasures of wisdom and knowledge, graces gratis datae, virtues, and all other gifts foretold in the prophecies of Isaias (Is. iv., 1; xi., 23), and also signified in that miraculous dove which appeared at the Jordan, when Christ, by His baptism, consecrated its waters for a new sacrament. On this the words of St. Augustine may appropriately be quoted: "It would be absurd to say that Christ received the Holy Ghost when He was already thirty years of age, for He came to His

baptism without sin, and therefore not without the Holy Ghost. At this time then (that is at His baptism), He was pleased to prefigure His Church, in which those especially who are baptized receive the Holy Ghost" (De Trin. l. xv., c. 26). Therefore, by the conspicuous apparition of the Holy Ghost over Christ and by His invisible power in His soul, the twofold mission of the Spirit is foreshadowed, namely, His outward and visible mission in the Church, and His secret indwelling in the souls of the just.

The Holy Ghost and The  
Church.

The Church which, already conceived, came forth from the side of the second Adam in His sleep on the Cross, first showed herself before the eyes of men on the great day of Pentecost. On that day the Holy Ghost began to manifest His gifts in the mystic body of Christ, by that miraculous outpouring already foreseen by the prophet Joel (ii., 28-29), for the Paraclete "sat upon the apostles as though new spiritual crowns were placed on their heads in tongues of fire" (St. Cyril Hier. Catech. 17). Then the apostles "descended from the mountain" as St. John Chrysostom writes, "not bearing in their hands tables of stone like Moses, but carrying the Spirit in their mind, and pouring forth the treasure and the fountain of doctrines and graces" (In Matt. Hom. 1., 2 Cor. iii., 3). Thus was fully accomplished the last promise of Christ to His apostles to send the Holy Ghost, who was to complete and, as it were, to seal the deposit of doctrine committed to them under His inspiration. "I have yet many things to say to you, but you cannot hear them now; but when the Spirit of Truth, shall come, He will teach you all truth, (John xvi., 12-13). For He who is the Spirit of Truth, inasmuch as He proceedeth both from the Father who is eternally True and from the Son who is the substantial Truth, receiveth from each both His essence and the fulness of all truth. This truth He communicates to His Church, guarding her by His all powerful help from ever falling into error, and aiding her to foster more and more the germs of divine doctrine and to make them fruitful for the welfare of the peoples. And since the welfare of the peoples, for which the Church was established, absolutely requires that this office should be continued for all time, the Holy Ghost supplies life and strength to preserve and increase the Church. "I will ask the Father, and He will give you another Paraclete, that He may abide with you for ever, the Spirit of Truth" (John xiv., 16, 17).

By Him the Bishops are constituted, and by their ministry are multiplied not only the children, but also the fathers—that is to say, the priests—to rule and feed the Church by that Blood wherewith Christ has redeemed Her. "The Holy Ghost hath placed you Bishops to rule the Church of God, which He hath purchased with His own Blood" (Acts xx., 28). And both Bishops and priests, by the miraculous gift of the Spirit, have the power of absolving sins, according to those words of Christ to the apostles: "Receive ye the Holy Ghost; whose sins you shall forgive they are forgiven them, and whose sins you shall retain they are retained" (John xx., 22, 23). That the Church

(Continued on page 3.)

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Northwest Review.

TUESDAY, JULY 6 1897.

NOTICE.

The retreat for the clergy of the archdiocese will begin on the 26th of July.

By order of His Grace The Archbishop.

CURRENT COMMENT.

Those of our readers who know the difficulties that beset a printing office where economy is imperative will sympathize with us when our inmost soul is lacerated by the absurd misprints with which our humble efforts are disfigured. Sometimes it is the fault of the proof-reader; oftener the printers are to blame for overlooking or misunderstanding corrections. Thus last week, "their hearts beat in perfect UNISON" became nonsensical bathos because the last word was printed "unition" for all these and similar blunders we crave, of our readers, indulgence, and of the holy patriarch Job, patience.

Last week we gave a few CATHOLIC LIBERALISM. quotations from the June number of the Globe Review.

We could fill whole pages of our paper with other apposite extracts, for this number is intensely interesting. Here is a short specimen of what Mr. Thorne has to say on a burning question: "Let me lay a few rays of light across it. In the first place, let it be remembered that, as defined by Pius IX. and Leo XIII., Catholic Liberalism is a heresy. In the next place let it be remembered that American Catholic Liberalism is the worst, the most tyrannical and the most unreasonable form of this heresy. Next, let it be remembered that at least nine thousand out of the ten thousand Catholic priests and prelates in the United States today—not to speak of the thousands in Canada and South America [and Mexico, etc.] "have no sympathy with this Catholic Liberalism, but are simply good and true and loyal Catholic priests and prelates, well satisfied with their vocation and sure that it is God's own perfect way of redeeming the world and leading all nations into the truth."

After citing Mr. Thorne's LIMITATIONS. with full approval, we shall imitate his own method and proceed to criticize him. It is a great pity that his first article,

"The [Reconciler," drops away occasionally from its majestic rhythm and high thoughts to vulgar language and bilingsgate. Again, it is a thousand pities he is not more discriminating in his estimate of men. After a brief but telling characterization of Carlyle and Emerson, he spoils all in the next paragraph by saying, "Newman and Manning were far smaller minds, but with richer spiritual gifts." Manning no doubt had a smaller mind than either Carlyle or Emerson; Manning was emphatically remarkable by his will power more than by vastness of intellect. But Newman was a genius far above Carlyle and Emerson. Bracketing Newman with Manning in point of mind reveals the limitations of Mr. Thorne's critical faculty; it is a peculiarly American process, this painting of word pictures without due perspective. Precisely because Mr. Thorne's mind is intuitive, fragmentary, imperfect, he cannot take in the inferential processes, the vast span, the finished detail, the rounded completeness of an intellect like Newman's, compared to which Carlyle and Emerson are like the momentary gleam of a rocket in comparison with the sun's all-pervading ray. This is also the reason why Mr. Thorne, in a review of the great philosophers, in which he mentions Plato, Socrates and Sophocles, quite forgets Aristotle, the creator of true philosophy, perhaps the most complete merely human mind the world has ever seen, and St. Thomas Aquinas, the keenest, clearest and most far-reaching of philosophers.

HIS ESTIMATE OF HIMSELF.

Then again the serene self-complacency with which Mr. Thorne says out loud what half a dozen men in world think most secretly of themselves rather detracts from the influence he might otherwise exert. People who blow their own horn so very blatantly are not likely to be taken at their own valuation. Listen: "Let me add once for all that I cannot help it if some of the hearty admirers alike of Orestes Brownson and the editor of the Globe Review insist now and again, as they have done during the last six or eight years, in comparing the editor of the Globe with the once famous Orestes Brownson; but most emphatically I wish them all to understand that I have never felt complimented by such comparisons. In a word, I have never considered the late Orestes Brownson my equal as a thinker or as a writer, and that much as I have admired and much as I still admire his earnest and powerful work, I should no more think of imitating him or any great writer than I should think of imitating Henry Brownson or the nameless scribbler in the "Witness" of Detroit."

HIS REAL VALUE.

However, taking all in, in spite of his preference for assertion as against proof, of his inadequate acquaintance with facts, of his rash generalizations, of his unconsciously half-Protestant view of the Middle Ages, Mr. W. H. Thorne is an excellent "enfant terrible," saying things that nobody with ordinary self-respect would say and yet which, once said, are eminently suggestive, stimulative of good and repressive of evil tendencies, and, as a rule, he is profoundly Catholic in his views.

PROPAGATION OF THE FAITH.

The General Intention of the Apostleship of Prayer for July corresponds admirably with the Holy Father's Encyclical on the Holy Ghost, the publication of which we begin in this number. Though this latest pronouncement of Leo XIII. reached America too late for the feast of Pentecost this year, it is, for all time, a monument to the Sovereign Pontiff's zeal for the propagation of the faith, and this is precisely the intention for which the members of the Sacred Heart League are requested to pray.

The Vicar of Christ tells us, in this great encyclical, that his object in developing the Catholic doctrine on the power

and indwelling of the Third Person of the Blessed Trinity is to set the seal of divine efficacy on his continued efforts for the conversion of heretics and schismatics. What else is this than the propagation of the faith?

Before the Holy Ghost came down upon the Apostles, they had not begun to spread the faith; but after the first Pentecost the great work began. Says the July Messenger of the Sacred Heart: "It was Peter who took the lead, and skilful fisherman that he was, let down the net on the right side of the ship, and drew in at one draught three thousand souls, thus verifying the promise of Christ that his apostles should be fishers of men."

Similar conversions, renewed in all succeeding ages, show that the Holy Ghost is the great propagator of the faith, and that those who would spread the good tidings must be filled with the Holy Ghost. The success of the missionary has always been due chiefly to his own communings with that Divine Spirit or to the prayers of the faithful "in the Holy Spirit." Exteriously zealous men who are not men of prayer do not work a tithe of the conversions wrought by humble souls who neither preach nor even talk to the people they wish to convert, but recommend them to the Holy Ghost and pray that his light and strength may change their hearts. This spirit of silent prayer, joined to the example of a cheerful service of God, is what brought the world-wide Apostleship of Prayer into being.

"Month after month" says the Messenger, "it puts before its millions of associates the General Intention proposed and blessed by the Holy Father, and the particular intentions recommended by members all over the world. Through Directors and Promoters the faithful are ever being reminded of the immense power of prayer—mental, oral and vital—and by the Treasury Blank are suggested the various good works that are so powerful in obtaining the grace of God."

May the reading of the Pope's encyclical enkindle in our souls a deep devotion to the Holy Ghost, in order that under the guidance of Him who "asketh for us with unspeakable groanings," we may lead more truly Christian lives and pray with fuller trust and more abiding success for the spread of God's kingdom upon earth.

CORRESPONDENCE.

Balgownie, June 20th 1897. To EDITOR N. W. REVIEW. ST. BONIFACE.

Thursday, June 17th, witnessed the laying of the corner stone of the new church in the St. Joseph's parish Balgownie. The weather in the early morning was not propitious but the threatening rain clouds passed off with a gentle shower and the ceremonies were proceeded with at 11 A.M. These were performed by Rev. Father Hugonard of Fort Qu' Appelle mission assisted by the parish priest, Rev. Father Zerbach. His Grace the Archbishop was unavoidably absent. In the morning mass was celebrated in the old church, attended by large numbers from the surrounding districts, and again at 10 o'clock, after which the procession of the Blessed Sacrament was formed, the Sacred Host being carried by Father Hugonard with Rev. Father Zerbach as censer-bearer. A very tastily decorated canopy, supported by four men, was carried above the heads of the two fathers. Seven school girls clad in white and wearing wreaths of flowers preceded them and scattered flowers before the procession, while the choir chanted hymns appropriate to the occasion. The Procession halted at three altars on the way for adoration of the Blessed Sacrament. Arriving at the place, the ceremonies of blessing and laying the corner stone were proceeded with. There were placed in the stone, in a glass case, copies of the NORTHWEST REVIEW, Catholic Record, Nor'Wester, Regina Leader, a history of the settlement of St. Joseph's since the first settlers arrived, written by Mr. Connolly, and a number of scapulars and medals, the latter being blessed by His Holiness the Pope.

The church is to be a substantial stone structure, being 87ft. from end to end, some 30ft. wide, height 20 feet. Rev. Father Zerbach expects to have the church dedicated on Sept. 8th. Mr. Clark of Regina the contractor having agreed to complete the structure by Aug. 31st.

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THE TIME IS RIPE.

Father Elliott's Words on Non-Catholic Missions.

The Strength of the Protestant Body Their Zeal for Knowledge—Their Need of Truth—Their Favorable Disposition.

Providence Visitor.

The Rev. Walter Elliott, C. S. P., who is associated with the diocesan clergy of New York in giving missions to non-Catholics, recently addressed the seminarians of St. Joseph's, Dunwoodie, on the aims, the methods and the prospects of these missions. We are glad to be able to set his inspiring words before the readers of the VISITOR:

Ever since I was old enough to know anything of religion it has been my heart's desire to preach God and His truths to the heathen. But Providence has ordained it otherwise and my energies and my strength I have devoted to my own people. I take no part, however, with those who cry out against sending missionaries to the far-off heathen, while in our own country immense fields for missionary labor lie neglected. I feel that wherever missionaries go, thither they are sent by the Holy Spirit, and why should I dispute with Him the wisdom of His action?

But it is not to be doubted that within the borders of our own great country lie immense fields wherefrom the stones and stubbles and cockle are to be extracted and wherein good seed is to be planted, the fruit of which the Master may gather into His barn.

Are you aware that this country contains more Protestants than all Continental Europe, fifteen million more than Great Britain and Ireland, and that the Stars and Stripes "float proudly" over fifty-five millions of Protestants? With these millions of people there is less infidelity, less prejudice and more intelligence than with their brethren of the Old World. In all departments of learning and knowledge they are hungering for the truth. Approach a real, old Yankee; tell him something that surprises him, and if he is true to the traditions and customs of his people, he'll exclaim "I want to know." Such might well be the motto of American non-Catholics, "I want to know."

What, then, is our task? To see to it that they do know; in other words, to convert the nation. "A big job," you will say. But I answer that I belong to the Catholic Church, which has converted nations—hostile and pagan—through fire and slaughter and persecution, and that she is in nowise daunted by the task now before her.

Nor is the task entirely before her, for she has been at it for the last half century or more. Within the last fifty or sixty years she has led over seven hundred thousand converts into her fold. I have been in a parish of two thousands souls, of which more than half were converts. There is a seminary and a zealous band of priests devoted to the conversion of the blacks—true-blood Americans, since no slaves have been legally brought into the States since 1808. In the Rockies, the Red Men are being converted in large numbers.

To the "whites," through the diocesan missionary priests, especial attention is now to be given.

What are the requisites for this work? Popular lectures, distribution of pamphlets, personal work by the priests,—but mainly, and above all, the doing of nothing by the priests, even for Catholics, without the end in view of making converts. All their labors must ultimately tend to that—conversion of non-Catholics. 'Tis a simple matter, this converting. Either in public or in private, get the ear of the non-Catholic; take the old, familiar Catechism of Sunday-school days; open it before your hearers, and say to them: "I can go through that with you from beginning to end, I can reason out every line of it with you and prove to you that everything in it is right and true"—only this much said, and to your intended exposition you have prefixed an exordium, the like of which they have never before heard. Others have told them of righteousness, Christ, the kingdom to come, the inspiration of the scriptures, etc., etc. But over all there has been such a haziness, through all such uncertainty, so many denials and doubting retractions, that when they find a man willing and anxious to unflinchingly and with reason defend all his church teaches, they are amazed, astonished, attracted. And when you proceed to back up what you have said by cold, clear logic, by incontestable facts from history, but above all by the evidence of your own firm belief in what you say, a beginning is already made. Above all, I say expose to him that greatest of intellectual historical facts—the faithfulness of understanding, the fidelity of will, the deep, abiding, unflinching faith of the Catholic. Then tell them how Christ came to enunciate great truths; how, for such enunciation, He founded a society—give proofs from scripture, history, reason—tell them of the teaching church, of the primacy of Peter, of the institution of the Blessed Sacrament, and they will listen to you as long as you are willing to talk to them.

Experience has taught me that firm convictions expressed in good language will never lack an audience. Topics such as the origin of the Church, the communion of saints, prayer for the dead, purgatory and the real presence cannot fail to hold an audience when expressed with clearness, elegance and deep conviction. All the legitimate passions and powers and emotions of the human heart and soul have been therein planted by the Creator for the Catholic Church and they cannot but respond to the chord which she strikes.

Christ has said: "All power is given to me in heaven and on earth; going therefore teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and behold I am with you all days, even to the consummation of the world." (Mat., xxviii., 18-20.)

Just think of that—all power, all truths, all nations, all days.

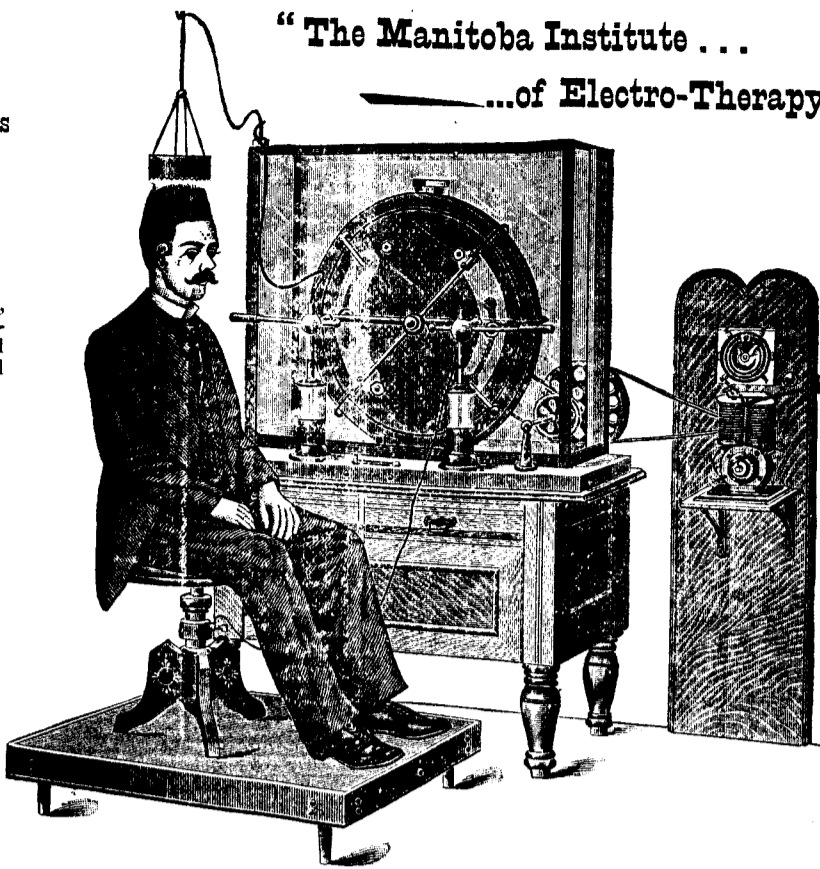
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the womb, Exophthal-  
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of Menstruation, Dis-  
eases of the Brain  
and Spinal Cord, En-  
gorgement and Dis-  
placement of Uterus,  
Facial Blemishes, Su-  
perfluous Hair, Vomit-  
ing in Pregnancy,  
Sciatica, Birth mark,  
—(Naevi), Skin Disea-  
ses, Paralysis, Neural-  
gia, Locomotor Atax-  
ia, Tic-douloureux,  
Loss of Memory and  
Loss of Sensation and  
Motion, Asthma, Mi-  
graine, Heart-failure,  
Epilepsy, Chronic  
Constipation, Angina  
Pectoris, Incontinence  
of Urine, Chorea,  
Dyspepsia, Impoten-  
cy, Strictures, etc.,

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Tel. 99.

CITY HALL SQUARE  
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ENCYCLICAL LETTER

Continued from page 1.

isadivine institution is most clearly proven by the splendor and glory of those gifts and graces with which she is adorned, and whose giver is the Holy Ghost. Let it suffice to state that, as Christ is the Head of the Church, so is the Holy Ghost her soul." What the soul is in our body, that is the Holy Ghost in Christ's body, the Church" (St. Aug., Serm. 187, de Temp). This being so, no further and fuller "manifestation and revelation of the Divine Spirit" may be imagined or expected; for that which now takes place in the Church is the most perfect possible, and will last until that day when the Church herself, having passed through her militant career, shall be taken up into the joy of the saints triumphing in heaven.

(To be continued)

THE TIME IS RIPE

Continued from page 2-

No room for pettiness, for sectionalism, for nationality there! The divine heart of Jesus would enfold all within its embrace. And so the priest claims all the people of his parish for his own—Catholics and the non-Catholics. He tells them that his Church belongs to them, invites them into it, talks to them, instructs them, converts them even while seemingly teaching and guiding those already in the fold. And as to the moral responsibility of non-Catholics for being without the true fold—who, overstepping prudence and charity, shall judge it? For my part I am convinced that the large majority are honest and earnest. Many may seem to hang back, to delay, to dilly-dally even when there seems to be every reason why they should accept the true faith, but this does not argue insincerity. Newman waited two years after "burning the bridges behind him" before the final step, and when asked why he so long hesitated he replied, "I was powerless to do otherwise; my mind was stunned, prostrated, paralyzed."

What then is to be done? Simply to get an audience—by pamphlets, lectures, liberalism. Not the liberalism that minimizes doctrine, but the liberalism that minimizes hot words and harsh prejudices and cruel sentiments. We know not how many non-Catholics are lost to salvation; but we do know that for every one that is lost for impugning known truth, a thousand are lost through mortal sin of lust, of sensuality, of bestial sloth.

Thousands of Catholics, after a life of sin, are saved at the

eleventh hour by confession and attendant contrition. But what about Protestants whose business, whose leisure, whose thoughts are infected with immorality, and who die as they live—in mortal sin? Speak not to me, then, of their salvation through "good faith," for what does it avail a man to be in such "good faith," who plunders, and lusts, and sins, and dies—impenitent? Can you doubt that hell is his eternal abode? I cannot.

The women, perchance, because of their position, weaker passions and the requirements of sex, are less liable to sin. But, oh! the enormity of the sin of men! I speak not from ignorance, theory or prejudice, but from a life-long experience with this class of people. What a glorious opportunity we have to lead these people to God, to convert the nation! Our country has been set apart by God as a choice arena for the entire subversion of Protestantism and the universal acceptance of the one true faith. Discovered by a Catholic inspired by Catholic motives; acknowledged as a gift from God; divided among the nations by Christ's vicar on earth; every part of it begotten of religious sentiment—New England of fiercely intolerant Puritanism, Pennsylvania of brotherly love, Maryland of all-tolerant Catholicism, this great country was and is and ever shall be for God and truth.

I know not what will be the effect of higher education outside of the church. It may, as in Germany and continental Europe, enfeeble orthodoxy and lead to infidelity. But this much I do know—that within the last ten years the strength of agnosticism has waned. It is almost extinct at Harvard, it has been stamped out at Yale, it never gained a foothold at Princeton or the great western universities.

The time is ripe, then, for missions to non-Catholics, and to non-Catholics we come. In church, in hall, in open square, wherever we please to assemble them, we listen to us. I have assisted at a mission whose fruits were over a hundred converts; where two thousand Catholic books were purchased by non-Catholics, who at the same time took away fifteen hundred tracts, and I have never assisted at a mission that was not productive of converts.

Support, and even a fair salary, is assured to the missionary band by the bishop of the diocese in which they labor. This is in truth a prudential arrangement, for under it, we can long labor in sections where a resident priest could not, because of the small number of Catholics, eke out a respectable living.

And these are the places where

we love to labor—where we work for nothing. Oh! you have not known the sweetness of labor, until you have labored for nothing! Going to the people and carrying nothing away, but bringing everything to them—light and truth and love and grace, and a glorious heritage of eternal life.

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Northern Pacific Ry.

Time Card taking effect on Monday, August 24, 1896.

MAIN LINE.

North Bound Read up	Freight No. 150 Daily	St. Paul Express 100 Daily	Miles from Winnipeg	STATIONS	South Bound Read down	St. Paul Daily	Freight 100 Daily
8:30a	2:55p	0	0	Winnipeg	1:00p	6:45p	
8:15a	2:40p	3.0	3.0	Portage Jct.	1:11p	7:00p	
7:50a	2:25p	5.3	5.3	St. Norbert	1:25p	7:20p	
7:30a	2:10p	15.3	15.3	St. Carleton	1:55p	7:45p	
6:59a	1:55p	23.5	23.5	St. Agathe	1:57p	7:59p	
6:45a	1:40p	27.4	27.4	Union Point	2:08p	8:17p	
6:28a	1:35p	32.5	32.5	Silver Plains	2:14p	8:34p	
5:53a	1:20p	40.4	40.4	Morris	2:30p	8:50p	
5:28a	1:05p	46.8	46.8	St. Jean	2:44p	9:22p	
4:53a	12:40p	56.0	56.0	Letellier	3:04p	9:56p	
3:30a	12:20p	65.0	65.0	Emerson	3:20p	11:00p	
2:30a	12:10p	68.1	68.1	Pembina	3:25p	11:45p	
8:35p	8:45a	68.1	68.1	Grand Forks	7:05p	7:56a	
11:40a	5:05a	228	228	Winnipeg Jct.	10:45p	5:00p	
	7:30a	458	458	Duluth	8:00a		
	8:30p	470	470	Minneapolis	8:40a		
	8:00p	481	481	St. Paul	7:56a		
	10:30a	888	888	Chicago	8:35p		

MORRIS-BRANDON BRANCH.

East Bound Read up	Freight No. 254	Mon. Wed. and Friday	Ex. No. 204	Sat. and Sunday	Miles from Morris	STATIONS	W. Bound Read down	
Ex. No. 204	Mon. Wed. and Friday	Ex. No. 254	Sat. and Sunday	Miles from Morris	STATIONS	Ex. No. 204	Mon. Wed. and Friday	
8:30a	2:55p	0	0	0	0	Winnipeg	1:00p	6:45p
8:30p	1:05p	10	10	10	10	Morris	2:35p	7:00p
7:30p	12:43p	21.2	21.2	21.2	21.2	Low Farm	2:55p	7:50p
6:40p	12:08p	25.9	25.9	25.9	25.9	Merrile	3:25p	8:45p
2:45p	10:47a	62.1	62.1	62.1	62.1	Somerest	4:50p	12:23p
2:08p	10:32a	68.4	68.4	68.4	68.4	Swan Lake	5:12p	1:03p
1:35p	10:18a	74.6	74.6	74.6	74.6	Indian Springs	5:26p	1:30p
1:08p	10:07a	79.4	79.4	79.4	79.4	Mariposa	5:37p	2:07p
12:32p	9:52a	86.1	86.1	86.1	86.1	Greenway	5:52p	2:45p
11:59a	9:38a	92.8	92.8	92.8	92.8	Belmont	6:20p	3:22p
11:02a	9:17a	102	102	102	102	Hilton	6:43p	4:18p
10:20a	8:59a	109.7	109.7	109.7	109.7	Ashdown	7:11p	5:02p
9:45a	8:48a	117.8	117.8	117.8	117.8	Wawanesa	7:25p	6:08p
9:22a	8:36a	120	120	120	120	Elliots	7:32p	6:19p
8:54a	8:28a	138.0	138.0	138.0	138.0	Southville	7:45p	6:58p
8:28a	8:14a	138.5	138.5	138.5	138.5	Marquette	8:02p	7:43p
7:55a	7:57a	137.2	137.2	137.2	137.2	Brandon	8:20p	8:30p
7:06a	7:40a	145.1	145.1	145.1	145.1	Brandon	8:20p	8:30p

PORTAGE LA PRAIRIE BRANCH.

West Bound Read d'n	Mixed No. 303	Every Day Except Sunday	Miles from Portage Jct.	STATIONS	East Bound Read Up	Mixed No. 301	Every Day Except Sunday
4:45 p.m.	0	0	0	Winnipeg	12:35 p.m.	0	0
4:58 p.m.	8.5	8.5	8.5	Portage Junction	12:17 p.m.	8.5	8.5
5:14 p.m.	18.5	18.5	18.5	St. Charles	11:50 a.m.	18.5	18.5
5:42 p.m.	18.5	18.5	18.5	Headingley	11:42 a.m.	18.5	18.5
6:06 p.m.	25.8	25.8	25.8	White Plains	11:17 a.m.	25.8	25.8
6:18 p.m.	28.2	28.2	28.2	Gravel Pit Spur	10:51 a.m.	28.2	28.2
6:25 p.m.	32.2	32.2	32.2	La Salle Tank	10:43 a.m.	32.2	32.2
6:47 p.m.	39.1	39.1	39.1	Kustace	10:29 a.m.	39.1	39.1
7:00 p.m.	43.2	43.2	43.2	Oakville	10:06 p.m.	43.2	43.2
7:30 p.m.	52.5	52.5	52.5	Portage la Prairie	9:50 a.m.	52.5	52.5
				Flag Station	9:30 a.m.		

Stations marked "\*" have no agent. Freight must be prepaid.

Numbers 103 and 104 have through Pullman vestibuled Drawing Room Sleeping Cars between Winnipeg and St. Paul and Minneapolis. Also Palace Dining Cars. Close connection at Chicago with eastern lines. Close connection at Winnipeg Junction with trains to and from the Pacific coast.

For rates and full information concerning connections with other lines, etc., apply to any agent of the company, or  
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**NOTICE.**

Some of our exchanges have not yet noticed our change of address. Papers marked "Winnipeg" reach us a day late. Our present address is

THE NORTHWEST REVIEW  
St. Boniface  
Manitoba.

**CALENDAR FOR NEXT WEEK.**

**JULY.**

- 11 Fifth Sunday after Pentecost. Commemoration of all the Sovereign Pontiffs.
- 12 Monday.—St. John Gualbert, Abbot.
- 13 Tuesday.—St. Anacletus, Pope, Martyr.
- 14 Wednesday.—St. Bonaventure, Cardinal, Doctor.
- 15 Thursday.—St. Henry, Emperor.
- 16 Friday.—Our Lady of Mount Carmel.
- 17 Saturday.—The Humility of Our Blessed Lady.

**CITY AND ELSEWHERE.**

The University Council meets this afternoon.

Hon. Senator Bernier returned from Ottawa last Saturday.

On Saturday we had as many as three thunderstorms in the course of twelve hours.

Father Viens is the latest addition to the diocese. He arrived from Montreal last week.

Several of the Professors of St. Boniface College are now enjoying themselves on the shore of the Lake of the Woods.

Rev. Father O'Dwyer O. M. I. returned yesterday afternoon from Rat Portage, where he has been taking a week's holiday.

Fred. Starkey, late of Carman, and E. F. Radiger, late of Winnipeg, have gone into partnership as customs, brokers and general commission agents at Rosslands, B. C.

The Canada, of Ottawa, is now conducted by Mr. A. A. C. LaRiviere. Of late it has been exposing all the crookedness of the Drummond county railway scheme.

Among other magazines for July that are already at hand are The Catholic World, the Messenger of the Sacred Heart, The Purple, The Xavier, The Fordham Monthly, The Colonist, The Owl.

The Alumni number of the "Holy Cross Purple" is full of interesting reminiscences and good portraits. It contains an excellent contribution on "Journal" by our late editor, Dr. J. K. Barrett.

The Rev. Joseph Trudel, who, after graduating with honors, has been spending the last three years at the Montreal Grand Seminary, reached his home in Winnipeg last Saturday. He will be ordained priest on the 18th inst.

Rev. Father Morin, accompanying a number of families from Quebec and Michigan for settlement in his colony north of Edmonton, returned from the east last Saturday. The colony has now a population of over five hundred.

Last Friday evening, shortly after ten o'clock, lightning struck one of the flagstaves near the Grey Nuns, Mother House, splintering it all the way down and throwing slivers as much as fifty feet away from the pole. The shock in the adjoining house is said to have been terrific. Strange to say, the ball on the top of the flagstaff as well as the rope

remained uninjured, and the pole itself is still standing and strong.

Mgr. Merry del Val has sent to His Grace the Archbishop of St. Boniface a farewell letter to be read by all the faithful of the diocese. This letter arrived just as we were going to press. We shall publish it next week.

An anniversary Mass for the late Archbishop Tache was sung yesterday by His Grace Archbishop Langevin. The exact anniversary was the 22nd ult. but Mr. Langevin, who was then absent, deferred the yearly requiem to the 5th inst.

The Grey Nuns are in retreat. Rev. Father Gravel preached the opening instruction; His Grace gave the points of meditation for the first two or three days and then Father Lacasse, O. M. I., on his arrival from the West, continued the retreat, which will end on Thursday morning.

Three Assumptionist Sisters, spent last Friday night at Tache Academy on their way to the general chapter of their order at Nicolet, Que. Their names are: Sister St. Anselm, superioress at Battleford, N. W. T., Sister St. Stanislaus, superioress at Onion Lake, and Sister St. Lucie.

One of our Montreal advertizers, while paying for his ad., writes to say that the notice in our columns has been quite profitable to him in a business way. "I beg to state," he says, that we are pleased at the results received from advt. in the Review, and you shall hear us later. In the meantime we remain Yours Resptly., T. P. Tansey."

We are sorry to hear that Mgr. Merry del Val, papal delegate, is lying seriously ill at Ottawa, suffering from fever brought on by over-exertion. He has the best of medical assistance and is under the immediate care of two trained nurses.

Later: Dr. J. K. Barrett received yesterday afternoon a telegram from Father Tampieri, the Delegate's secretary, to the effect that the foregoing report was greatly exaggerated, and that Mgr. del Val was already nearly well again and would soon be on his way to Rome.

Last Sunday morning, the choir of St. Mary's Church with their friends, to the number of one hundred and thirty under Rev. F. Guillet's direction took the steamer Assiniboine for St. Norbert where they furnished all the singing and music at High Mass, at which Monsignor Ritchot officiated pontifically, assisted by Rev. Father Paul, Trappist as deacon and Rev. Father Guillet, O. M. I., as subdeacon. In the afternoon the pilgrims visited the Trappist monastery. At half past six in the evening an eloquent sermon by the devoted pastor of St. Mary's Church was followed by Benediction of the Blessed Sacrament sung by St. Mary's choir. All the pilgrims were delighted with their outing. The trip up the river took three hours and a half, while the down trip lasted only two hours and a half. The steamboat was roomy enough to afford protection against the morning rainstorm.

**OBITUARY.**

**The Late Superior General Of The Grey Nuns.**

Mary Julie Hainault Deschamps was born at Lachine May 19th. 1819, five days before Queen Victoria. At the age of seventeen she entered the novitiate of the Grey Nuns, at Montreal, where she was clothed with the holy habit on Sept. 7th. 1837—thus beginning her life as humble servant of the poor and unfortunate the same year that Our Gracious Queen ascended her throne of honor and glory. A year later, Sept. 10th. 1838, she pronounced her religious vows, and from that day till one week before her death, she never ceased to work with all the energy of her extraordinary ability for the advancement of the community and relief of the poor.

Besides fulfilling the important charges of General Assistant, Mistress of Novices and Treasurer she was elected three times to govern the Community as General Superior, being the 8th, 11th and 13th General Superior of the Institute. During the twenty-five years of the Rev. Mother Deschamps' rule she founded twenty-five new missions, visited the missions in the extreme North three times and admitted three hundred and ninety seven Sisters to their Religious Profession. When she made profession in 1838, there were only thirty three Grey Nuns—sixty years after she leaves five hundred and forty-three to weep over her sacred remains. It seems as if our dear Lord wished to console

and fortify the Rev. Mother and reward her even before death for her life of heroic devotedness in His service: for the morning of her death, June 29th. she had the great consolation of receiving the Apostolic Delegate, Mgr. Merry del Val. She was indeed, a most extraordinary woman and well may we mourn her loss, for her place may be occupied but it can never be filled.

**The Late Archbishop Plunket.**

Whilst the late Protestant Archbishop of Dublin was alive we often felt called upon to criticize his public actions. His incursion into Spain and the part he played in giving Mr. Cabrera the status of a Bishop were exhibitions of misdirected energy which naturally elicited an expression of the amusement these incidents caused. But though Dr. Plunket was sharply taken to task even by his co-religionists in England, we always felt that his animating motive was not bigotry against the Catholic Church but a sort of obstinate zeal in clinging to an antiquated tradition of Irish Protestantism. His countryman, Archbishop Magee, fairly appraised his action when he wrote that the Archbishop "has taken the bit in his mouth and will go forward, spite of all remonstrances. He will hurt the Irish Church and not help the new one—me judice." Probably his Grace did not hurt the Irish Protestant Church, but he certainly did not help "the new Spanish one." In his own country, during his career as an Archbishop, an important change came over the spirit of Protestantism—a change which is probably due in some measure to Disestablishment, but which we would fain believe is also partly the result of the Archbishop's personal influence. Previously the Irish Protestant Church was distinctly and emphatically anti-Irish. Within recent years it has accorded some recognition to national feeling. How far Archbishop Plunket abetted the alteration of policy we know not; but he was certainly a man of a kindly and amiable disposition, and at heart cherished a deep affection for the land of his birth.—CATHOLIC TIMES.

Looked at in the light of cold criticism, Protestantism has contributed just two leading ideas to the world: the idea of private interpretation, which has made chaos of the people's faith; and the idea of divorce, which has made chaos of the people's morality.—Ave Maria.

The President of an electric railway company complained to his superintendent, a Hibernian named Finnegan, that his daily reports of trouble on the line were too long—too wordy. "Cut 'em short," said the busy President. The superintendent's next report of a car off the track satisfied all hands. It was:

- "Offagin.
- "Onagin.
- "Awayagin.
- "Finnegin."

Mrs. Tenspot — "Isn't it odd that the encores are always much more enjoyable than the regular numbers on the programme?" Mr. Tenspot — "Yes it is I wonder why they don't sing the encores first?" — Judge.

**BIRTH.**

L'ÉVÊQUE.—At St. Boniface, on Wednesday, June 30th, Mrs. George E. L'Évêque, of a daughter. Both mother and child are doing well.

**St. Ann's Academy.**  
(KAMLOOPS, B. C.)

Re-opened on the 26th of August. Pupils attending the institution have every facility of perfecting themselves in the French and English language. Gratuitous lessons are given in plain sewing and fancy work, while great attention is paid to the training and department of the pupils. This school is pleasantly situated in the healthiest and most picturesque part of the city of Kamloops. Music on piano and stringed instruments is thoroughly taught at this Academy. For terms apply to the

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In every part of the Dominion to handle our Jubilee goods. We offer the neatest designs on the market. Large sales and big profits to be realized by the right men. Set of samples sent by mail upon the receipt of \$1.00. Send for circular.

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**New Music.**

**Special Notice!!**

A sample copy of the following 40 50 cent Music will be mailed to any address on receipt of 10 cents by the Publisher The "Diamond Jubilee" Hymn (French and English words), Diamond Jubilee' march, Waltzes, "teach the little ones a prayer, Loves Adieu, "Chip In" (A Mott song), "Liars, All" (A Humorous song). One Cent Stamps Preferred.

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Books, Stationery, Pictures and Picture Frames, Religious Articles and School Requisites. FRENCH INKS a specialty. Wholesale and Retail. Correspondence solicited.

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