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ENCYCLICAL LETTER

OF POPE LEO XIII ON THE UNITY OF THE CHURCH.

To Our Venerable Brethren, the Patriarchs, Primates, Archbishops, Bishops and Other Ordinaries in Peace and Communion With the Apostolic See.

LEO XIII.

VENERABLE BRETHREN, HEALTH AND BLESSINGS.

1. It is sufficiently well-known unto you that no small share of Our thoughts and of Our care is devoted to our endeavor to bring back to the fold, placed under the guardianship of Jesus Christ, the Chief Pastor of souls, sheep that have strayed. Bent upon this, We have thought it most conducive to this salutary end to describe the exemplar and, as it were, the lineaments of the Church. Amongst these the most worthy of Our consideration is UNITY. This the Divine Author impressed on it as a lasting sign of truth and unconquerable strength. The essential beauty and comeliness of the Church ought to greatly influence the minds of those who consider it. Nor is it improbable that ignorance may be dispelled by the consideration; that false ideas and prejudices may be dissipated from the minds chiefly of those who find themselves in error without fault of theirs; and that even a love for the Church may be stirred up in the souls of men, like unto that charity wherewith Christ loved and united Himself to that spouse redeemed by His precious blood. Christ loved the Church and delivered Himself up for it (Eph. v. 25).

If those about to come back to their most loving Mother (not yet fully known or culpably abandoned) should perceive that their return involves, not indeed the shedding of their blood (at which price nevertheless the Church was bought by Jesus Christ), but some lesser trouble and labor, let them clearly understand that this burden has not been laid on them by the will of man but by the will and command of God. They may thus by the help of heavenly grace realize and feel the truth of the divine saying "My yoke is sweet and my burden light" (Matt. xi, 30).

Wherefore, having put all Our hope in the "Father of lights," from whom "cometh every best gift and every perfect gift" (Eph. James i, 17)—from Him, namely, who alone "gives the increase" (1 Cor. iii, 6)—We earnestly pray that He will graciously grant Us the power to bring conviction home to the minds of men.

HUMAN CO-OPERATION.

2. Although God can do by His own power all that is effected by created nature, nevertheless in the counsels of His loving Providence He has preferred to help men by the instrumentality of men. And, as in the natural order He does not usually give full perfection except by means of man's work and action, so also He makes use of human aid for that which lies beyond the limits of nature, that is to say, for the sanctification and salvation of souls. But it is obvious that nothing can be communicated amongst men save by means of external things which the senses can perceive. For this reason the Son of God assumed human nature—"who being in the form of God..... emptied himself, taking the form of a servant, being made in the likeness of a man" (Philipp. ii, 6, 7)—and thus living on earth He taught His doctrine and gave His laws, conversing with men.

THE CHURCH ALWAYS VISIBLE.

3. And, since it was necessary that His divine mission should be perpetuated to the end of time; He took to Himself Disciples, trained by Himself, and made them partakers of His own authority. And, when he had invoked upon them from Heaven the Spirit of Truth, He bade them go through all the world and faithfully preach to all nations what He had taught and what He had commanded, so that by the profession of His doctrine, and the observance of His laws, the human race might attain to holiness on earth and never-ending happiness in

Heaven. In this wise, and on this principle, the Church was begotten. If we consider the chief end of this Church and the proximate efficient causes of salvation, it is undoubtedly SPIRITUAL; but in regard to those who constitute it, and to the things which lead to these spiritual gifts, it is EXTERNAL and necessarily visible. The Apostles received a mission to teach by visible and audible signs, and they discharged their mission only by words and acts which certainly appealed to the senses. So that their voices falling upon the ears of those who heard them begot faith in souls—"Faith cometh by hearing, and hearing by the word of Christ" (Rom. x, 17). And faith itself—that is assent given to the first and supreme truth—though residing essentially in the intellect, must be manifested by outward profession—"For with the heart we believe unto justice, but with the mouth confession is made unto salvation" (Rom. x, 10). In the same way in man, nothing is more internal than heavenly grace which begets sanctity, but the ordinary and chief means of obtaining grace are external: that is to say, the sacraments which are administered by men specially chosen for that purpose, by means of certain ordinances.

Jesus Christ commanded His Apostles and their successors to the end of time to teach and rule the nations. He ordered the nations to accept their teachings and obey their authority. But this correlation of rights and duties in the Christian commonwealth not only could not have been made permanent, but could not even have been initiated except through the senses, which are of all things the messengers and interpreters.

For this reason the Church is so often called in Holy Writ a BODY, and even the BODY OF CHRIST—"Now you are the body of Christ" (1 Cor. xii, 27)—and precisely because it is a body is the Church visible; and because it is the body of Christ it is living and energizing, because by the infusion of His power Christ guards and sustains it, just as the vine gives nourishment and renders fruitful the branches united to it. And as in animals the vital principle is unseen and invisible, and is evidenced and manifested by the movements and actions of the members, so the principle of supernatural life in the Church is clearly shown in that which is done by it.

From this it follows that those who arbitrarily conjure up and picture to themselves a hidden and invisible Church, are in grievous and pernicious error: as also are those who regard the Church as a human institution, which claims a certain obedience in discipline and external duties, but which is without the perennial communication of the gifts of divine grace, and without all that which testifies by constant and undoubted signs to the existence of that life which is drawn from God. It is assuredly as impossible that the Church of Jesus Christ can be the one or the other, as that man should be a body or a soul alone. The connection and union of both elements is as absolutely necessary to the true Church as the intimate union of the soul and body is to human nature. The Church is not something dead: it is the body of Christ endowed with supernatural life. As Christ, the Head and Exemplar, is not wholly in His visible human nature, which Photinians and Nestorians assert, nor wholly in the visible divine nature, as the Monophysites hold, but is one, from and in both natures, visible and invisible; so the mystical body of Christ is the true Church only because its visible parts draw life and power from the supernatural gifts and other things whence spring their very nature and essence. But since the Church is such by divine will and constitution, such it must uniformly remain to the end of time. If it did not, then it would not have been founded as perpetual, and the end set before it would have been limited to some certain place and to some certain period of time; both of which are contrary to the truth. The union consequently of visible and invisible elements because it harmonizes with the natural order and by God's will belongs to the very essence of the Church, must necessarily remain so long as the Church itself shall endure. Wherefore Chrysostom writes: "Secede not from the Church: for nothing is stronger than the Church. Thy hope is

the Church; thy salvation is the Church; thy refuge is the Church. It is higher than the heavens and wider than the earth. It never grows old, but is ever full of vigor. Wherefore Holy Writ pointing to its strength and stability calls it a mountain." (Hom. De Capto Eutropio, n. 6.)

Also Augustine says: "Unbelievers think that the Christian religion will last for a certain period in the world and will then disappear. But it will remain as long as the sun—as long as the sun rises and sets: that is, as long as the ages of time shall roll, the Church of God—the true body of Christ on earth—will not disappear" (In Psalm. lxx, n. 8). And in another place: "The Church will totter if its foundation shakes; but how can Christ be moved?..... Christ remaining immovable, it (the Church) shall never be shaken. Where are they that say the Church has disappeared from the world, when it cannot even be shaken?" (Enarratio in Psalm. ciii, sermo ii, n. 5.)

He who seeks the truth must be guided by these fundamental principles. That is to say, that Christ the Lord instituted and formed the Church: wherefore when we are asked what its nature is, the main thing is to see what Christ wished and what in fact he did. Judged by such a criterion it is the unity of the Church which must be principally considered; and of this, for the general good, it has seemed useful to speak in this Encyclical.

HOW CHRIST MADE HIS CHURCH.

4. It is so evident from the clear and frequent testimonies of Holy Writ that the true Church of Jesus Christ is ONE, that no Christian can dare to deny it. But in judging and determining the nature of this unity many have erred in various ways. Not the foundation of the Church alone, but its whole constitution, belongs to the class of things effected by Christ's free choice. For this reason the entire case must be judged by what was actually done. We must consequently investigate not how the Church may possibly be one, but how He, Who founded it, willed that it should be one.

But when we consider what was actually done we find that Jesus Christ did not, in point of fact, institute a Church to embrace several communities similar in nature, but in themselves distinct, and lacking those bonds which render the Church unique and indivisible after that manner in which in the symbol of our faith we profess: "I believe in one Church."

"The Church in respect of its unity belongs to the category of things indivisible by nature, though heretics try to divide it into many parts..... We say, therefore, that the Catholic Church is unique in its essence, in its doctrine, in its origin, and in its excellence..... Furthermore, the singleness of the Church arises from its unity, as the principle of its constitution—a unity surpassing all else, and having nothing like unto it or equal to it" (S. Clemens Alexandrinus, Stromatum lib. viii, c. 17). For this reason Christ, speaking of this mystic edifice, mentions only one Church, which He calls His own—"I will build My Church;" any other Church except this one, since it has not been founded by Christ, cannot be the true Church. This becomes even more evident when the purpose of the Divine Founder is considered. For what did Christ, the Lord, ask? What did He wish in regard to the Church founded or about to be founded? This: to transmit to it the same mission and the same mandate which He had received from the Father, that they should be perpetuated. This He clearly resolved to do: this He actually did. "As the Father hath sent Me, I also send you" (John xx, 21). "As thou hast sent Me into the world I also have sent them into the world" (John xvii, 18).

But the mission of Christ is to save THAT WHICH HAD PERISHED: that is to say, not some nations or peoples, but the whole human race, without distinction of time or place. "The Son of Man came that the world might be saved by Him" (John iii, 17). "For there is no other name under Heaven given to men whereby we must be saved" (Acts iv, 12). The Church, therefore, is bound to communicate without stint to all men, and to transmit through all ages, the salvation effected by Jesus Christ, and the blessings flowing therefrom. Where-

fore, by the will of its Founder, it is necessary that this Church should be one in all lands and at all times. To justify the existence of more than one Church it would be necessary to go outside this world, and to create a new and unheard of race of men.

That the one Church should embrace all men everywhere and at all times was seen and foretold by Isaiah, when looking into the future he saw the appearance of a mountain conspicuous by its all-surpassing altitude, which set forth the image of "The House of the Lord"—that is of the Church. "And in the last days the mountain of the House of the Lord shall be prepared on the top of the mountains" (Isa. li, 2).

But this mountain which towers over all other mountains is ONE; and the House of the Lord to which ALL NATIONS shall come to seek the rule of living is also ONE. "And all nations shall flow into it. And many people shall go and say: Come, and let us go up to the mountain of the Lord, and to the House of the God of Jacob, and He will teach us His ways, and we will walk in His paths" (Ibid., ii, 2-3).

Explaining this passage, Optatus of Milevis says: "It is written in the prophet Isaiah: 'from Sion the law shall go forth and the word of the Lord from Jerusalem.' For it is not on Mount Sion that Isaiah sees the valley, but on the holy mountain, that is, the Church, which has raised itself conspicuously throughout the entire Roman world under the whole heavens..... The Church is, therefore, the spiritual Sion in which Christ has been constituted King by God the Father, and which exists throughout the entire earth, on which there is but one Catholic Church" (De Schisma. Donatist., lib. iii, n. 2). And Augustine says: "What can be so manifest as a mountain, or so well known? There are, it is true, mountains which are unknown because they are situated in some remote part of the earth..... But this mountain is not unknown; for it has filled the whole face of the world, and about this it is said that it is prepared on the summit of the mountains" (In Ep. Joan., tract i, n. 13).

CHRIST THE HEAD OF THE CHURCH.

5. Furthermore, the Son of God decreed that the Church should be His mystical body, with which He should be united as the Head, after the manner of the human body which He assumed, to which the natural head is physiologically united. As He took to Himself a mortal body which he gave to suffering and death in order to pay the price of man's redemption, so also he has one mystical body in which and through which He renders men partakers of holiness and eternal salvation. God "hath made Him (Christ) head over all the Church, which is His body" (Eph. i, 22-23). Scattered and separated members cannot possibly cohere with the head so as to make one body. But St. Paul says: "All the members of the body, whereas they are many, yet are one body, so also is Christ" (1 Cor. xii, 12). Wherefore this mystical body, he declares, is "compact and fitly joined together. The head, Christ: from whom the whole body, being compacted and fitly joined together, by what every joint supplieth according to the operation in the measure of every part" (Eph. iv, 15-16). And so dispersed members, separated one from the other, cannot be united with one and the same head. "There is one God, and one Christ; and His Church is one and the faith is one; and one the people, joined together in the solid unity of the body in the bond of concord. This unity cannot be broken, nor the one body divided by the separation of its constituent parts" (S. Cyprianus, De Cath. Eccl. Unitate n. 23). And to set forth more clearly the unity of the Church he makes use of the illustration of a living body, the members of which cannot possibly live unless united to the head and drawing from it their vital force. Separated from the head they must of necessity die. "The Church," he says "cannot be divided into parts by the separation and cutting asunder of members. What is cut away from the mother cannot live or breathe apart" (Ibid.). What similarity is there between a dead and a living body? "For no man ever hated his own flesh, but nourisheth and cherisheth it, as also Christ doth the Church: because we are

members of His body, of His flesh and of His bones" (Eph. v, 29-30).

Another head like to Christ must be invented—that is, another Christ—if besides the one Church, which is His Body, men wish to set up another. "See what you must beware of—see what you must avoid—see what you must dread. It happens that, as in the human body, some member may be cut off—a hand, a finger, a foot. Does the soul follow the amputated member? As long as it was in the body, it lived; separated, it forfeited its life. So the Christian is a Catholic so long as he lives in the body: cut off from it he becomes a heretic—the life of the spirit follows not the amputated member" (St. Augustinus, Sermo cclxvii, n. 4).

The Church of Christ, therefore, is one and the same for ever; those who leave it depart from the will and command of Christ the Lord—leaving the path of salvation they enter on that perdition. "Whoever is separated from the Church is united to an adulteress. He has cut himself off from the promises of the Church, and he who leaves the Church of Christ cannot arrive at the rewards of Christ..... He who observes not this unity observes not the law of God, holds not the faith of the Father and the Son, clings not to salvation" (S. Cyprianus, De Cath. Eccl. Unitate, n. 6).

UNITY IN FAITH.

6. But He, indeed, Who made this one Church, also gave it UNITY, that is, He made it such that all who are to belong to it must be united by the closest bonds, so as to form one society, one kingdom, one body—"one body and one spirit, as you are called in one hope of your calling" (Eph. iv, 4). Jesus Christ, when His death was nigh at hand, declared His will in this matter, and solemnly offered it up, thus addressing His Father: "Not for them only do I pray, but for them also who through their word shall believe in Me..... that they also may be one in Us..... that they may be made perfect in one" (John xvii, 20-21, 23). Yea, He commanded that this unity should be so closely knit and so perfect amongst His followers that it might, in some measure, shadow forth the union between Himself and His Father: "I pray that they all may be one as Thou Father in Me and I in Thee" (Ibid. 21).

Agreement and union of minds is the necessary foundation of this perfect concord amongst men, from which concordance of wills and similarity of action are the natural results. Wherefore, in His divine wisdom, He ordained in His Church UNITY OF FAITH; a virtue which is the first of those bonds which unite man to God, and whence we receive the name of the FAITHFUL—"one Lord, one faith, one baptism" (Eph. iv, 5). That is, as there is one Lord and one baptism, so should all Christians, without exception, have but one faith. "And so the Apostle St. Paul not merely begs, but entreats and implores Christians to be all of the same mind, and to avoid differences of opinions: "I beseech you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no schisms amongst you, and that you be perfect in the same mind and in the same judgment" (1 Cor. i, 10). Such passages certainly need no interpreter; they speak clearly enough for themselves. Besides, all who profess Christianity allow that there can be but one faith. It is of the greatest importance and indeed of absolute necessity, as to which many are deceived, that the nature and character of this unity should be recognized. And, as we have already stated, this is not to be ascertained by conjecture, but by the certain knowledge of what was done; that is, by seeking for and ascertaining what kind of unity in faith has been commanded by Jesus Christ.

THE KIND OF UNITY IN FAITH COMMANDED BY CHRIST.

7. The heavenly doctrine of Christ, although for the most part committed to writing by divine inspiration, could not unite the minds of men if left to the human intellect alone. It would, for this very reason, be subject to various and contradictory interpretations. This is so, not only because of the nature of the doctrine itself and of the mysteries it involves, but also because of the divergencies of the human mind and of the disturbing element of

(Continued on page 3).

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WEDNESDAY, JULY 22.

CURRENT COMMENT.

The New Encyclical. We begin this week the publication of the Holy Father's encyclical DE UNITATE, dated June 29th of this year. As yet nothing but a summary of this great pronouncement has appeared in the press of this country. The English version of an official summary, drawn up in Rome, was communicated to the newspapers by Cardinal Gibbons some three weeks ago. But what we publish to-day is the first English translation of the entire document, which we reprint from the pages of the Tablet.

Its Meaning. Though the encyclical is not a reply to Mr. Gladstone's letter, since the former was already in the hands of the translators before the latter could possibly have reached Rome, yet the Pope's letter to the bishops of Christendom is really, as the Tablet says, "an answer to that volume of thought and inquiry on the prospects of Reunion which for some time past has swelled into a more or less prominent religious movement in the minds of men." Cardinal Vaughan writes to the Times: "In his earnest desire to promote Reunion the Holy Father last year invited all who seek the Kingdom of God in the unity of faith to address prayers to God for light and guidance. This year he has carried the project a step further by publishing an authoritative statement as to the basis on which Reunion, whether of individuals or of corporate bodies, with the Catholic Church is possible. With true and considerate charity he has fully and clearly explained the grounds, founded in revelation and reason, of the terms and conditions which he deems essential. They will come as no surprise to Catholics and to the educated, by whom they are generally known. But some, perhaps a considerable number, have been under the strange delusion that it was in the power of the Holy Father to modify, or even to dispense altogether with, the ancient terms of communion, in order to bring about so desirable and blessed an end as the Reunion of Christendom." This delusion Leo XIII. dispels with admirable frankness. The only path to unity is submission to Christ's vicar upon earth. The Pope is the bond of union. This complete statement of the case will move all those who "walk sincere without the fold." To others, to the vast majority of non-Catholics who are, more or less willfully, clinging to a delusion, who are playing at religion, who try to taste its sweets and reject the bitter pill of obedience, the encyclical will appear in vain. They will prefer their own wills to the will of God. It is the old, old story. The world and its allurements are too strong for the great mass of men. But the chosen ones, the souls that are really true will find in this encyclical a splendid exposition of the foundations of unity.

A Catholic Ambassador.

An Irish Catholic, Sir Roderick O'Conor, was last year appointed ambassador to St. Petersburg, and now we learn that Viscount Llandaff, also a Catholic, succeeds the Marquis of Dufferin as our ambassador in Paris. The Viscount is better known as Mr. Henry Matthews, whose appointment to the Home Secretaryship during Lord Salisbury's previous administration raised such an outcry among the fanatics, because of his religion. Lord Llandaff is pre-eminently a fearless, strong-willed man, proud of his Catholic faith, and, as he speaks French like a Parisian and is very wealthy, there is little doubt but that he will set the fashion in religious matters and that any Frenchmen who attempt a fashionable sneer at religion in his presence will be promptly extinguished.

Half-Converts.

The eminent Paulist, Father Elliott, discourses most interestingly, in the current number of the Catholic World, on "Half-Converts," that is, people who, like Agrippa, are 'almost persuaded' to be Christians. He says truly that they are very numerous everywhere, and that comparatively few of them bravely cross the Rubicon and enter the Catholic Church. This is how he aptly illustrates their frame of mind. "The truths of religion, apart from that of church authority, are like the staves of a barrel without the hoops. They suggest church authority as staves lying in a heap suggest hoops. One outside the church who has a large portion of Catholic truth finds it necessary to keep standing it up and holding it up by ever-renewed investigation and argument. The Catholic looks to church authority to do that—looks to the hoops to keep the staves standing and united together. He is sure of his beliefs because the plainest one of them is the teaching authority of the church. Now, some minds outside the church do not know enough of the quality of religious truths to understand the need of its being taught by church authority. You give them their start just as you go to work to make barrel-staves: first, you are glad to treat of any religious matter with them. Others are half-converts already, and need only an able exposition of the question of authority. Our Protestant Episcopal brethren lay claim to all Catholic truth, yet try to get along without infallible authority, or they substitute a makeshift. And that is like tying the staves of a barrel together with pieces of rope. The truths of religion must be held together by one encircling truth as strong as any of themselves in essence, and unique in its binding power." This very happy figure is an excellent illustration of the cardinal truth set forth in the Holy Father's encyclical on Unity.

Matthew Arnold.

Another brilliant article in the same number is Mr. Charles A. L. Morse's Review of the Letters of Matthew Arnold, lately collected and arranged by George W. E. Russell. The reviewer says that Matthew Arnold's "conception of the Christian religion bore the same relation to the dogmatic faith of the historic church that the light of the moon bears to the sun's brilliancy and heat. Clear, pale, cold—it was a reflected light, as wanting in warmth as the moon's rays; the best it may accomplish is to illumine the wayfarer's pathway enough to aid him in avoiding the pitfalls of ignorance and lust; but its faint glimmer guides his steps to the brink of blank infidelity, and then the pale rays fade into blackest night." "For the English religious revolution of the sixteenth century he had scant sympathy; he says (vol. ii., p. 168): 'I am glad to hear from Green,' author of A Short History of the English People, 'who is expanding his history, that the more he looks into Puritanism, and indeed into the English Protestant Reformation generally, the worse is his opinion of it all.'"

THE NORTHWEST REVIEW AND LA PATRIE.

Not having an atom of sympathy with the worn-out, contemptible Voltairian persiflage which La Patrie so often indulges in, we do not exchange with that noisy organ of French, as contradistinguished from English and Canadian, liberalism. We were, consequently, not made aware till quite recently of its comments on us in its issue of July 2nd. Our attention was called to them by a friend, who had unfortunately destroyed the original. However, we found La Patrie's remarks quoted thus in that valiant Catholic paper, Le Courrier du Canada: "The NORTHWEST REVIEW, speaking of Sir Charles Tupper's defeat, says it has confidence in Mr. Laurier for the redressing of the grievances of the Manitoba minority. This journal, which is the recognized organ of Archbishop Langevin, even promises frank support to the future premier. The NORTHWEST REVIEW will change nothing in the policy of the liberal party and its tardy and calculated acquiescence will not alter by a hair's breadth the line of conduct which our leaders have adopted. We have risen into power without the concurrence of that journal and we shall be able to govern without it." A neat quotation Le Courrier du Canada says: "Accustomed as we are to the misrepresentations of the 'rouge' press, we have thought proper to hunt up proofs and this is what La Patrie calls "une adhesion" (acquiescence) and an expression of confidence. We quote the NORTHWEST REVIEW:

We of course still regret that Mr. Laurier did not give to Sir Charles Tupper that assistance in passing the Remedial Bill which Sir Charles has promised he will give to his successor in whatever may be now introduced to remedy our grievances. We yet believe that the Remedial Bill would have been a just settlement of the difficulty, the only possible settlement under the then existing circumstances, and that if it had been passed we should now be enjoying a fair and just school law.

We are prepared, however, to let bygones be bygones and to accept Mr. Laurier's explanations of the course which he adopted. We believe that whatever else happens under Mr. Laurier's rule our wrongs will be righted—for he will himself naturally wish to aid his co-religionists in this country, he is pledged to Quebec to do us justice, and Manitoba itself has virtually declared for us. We do not, of course, know what method he will adopt, but so far as we can we shall give him loyal support, as we did the present government, in anything he inaugurates which may seem to us to show an earnest desire on his part to restore our rights and privileges under the constitution, to educate our children in accordance with the dictates of our consciences.

"And in another article the Review thus delivers itself:

"The Catholics of this province have nobly stood by their guns. They have proved conclusively that they are of one mind with their priests. STILL BETTER INFORMED THAN THEIR QUEBEC LIBERAL SYMPATHIZERS, THEY REFUSED TO THROW IN THEIR LOT WITH A PARTY THAT HAS TREATED THEM SO SHAMELESSLY HERE. But now they are willing, under the altered circumstances, to let Mr. Laurier do his best. They wish him, however, distinctly to understand that they will accept no sop, no half measure such as Mr. Greenway offered to the commissioners. What they insist upon is a final and lasting restoration of separate schools. IF HE DOES NOT SECURE TO THEM THIS INDISPENSABLE EXERCISE OF THEIR ACKNOWLEDGED RIGHTS, HIS TENURE OF OFFICE WILL BE UNCOMFORTABLY SHORT, and his party will return to those chilling shades from which they have so recently emerged."

The small capital letters are the Courier's, which goes on to say: "This is how the NORTHWEST REVIEW, the organ of the Manitoba Catholics, adheres to the Liberal party. It regrets that Mr. Laurier did not help Sir Charles Tupper to pass the Remedial Bill, it affirms once more that this law would have settled the school question equitably, finally it declares that, if Mr. Laurier does not render full justice to the Catholics, he will not remain long in power. In the face of such an utterance, we understand why La Patrie makes a wry face. The NORTHWEST REVIEW's articles are not of a kind to please the people who are just now grovelling at Mr. Laurier's feet."

We are grateful to the Courier for its noble defence of us, and would merely add that La Patrie's chiefs will, whether they like it or not, have to reckon with us in the settlement of the school difficulty. Should their terms not be acceptable, we would remind them that their so-called settlement would be no settlement at all, simply because the

Catholic Church is immortal and never forgets. This question will never be settled until it is settled right.

MATTERS POLITICAL.

Under Mr. Laurier it seems there is to be but one English-speaking Catholic in the cabinet. It is said that certain Toronto politicians, prominent in the Liberal machine, went to Ottawa and demanded that no Catholic west of Quebec should be taken into the cabinet and that they only failed in their mission when it was found that the selection of Senator Powers would give the Maritime provinces five representatives, which would be an undue proportion and lead to dissatisfaction. In all past governments except one there have been at least two English-speaking Catholics and it is to be regretted that Mr. Laurier's first step in coming into power should be in the direction of ignoring the old established principle of Catholic representation in the government of the country.

An analysis of the new cabinet shows the plan of representation which has been carried out:

Catholic French Canadians—Messrs. Laurier, Premier and President of the council; J. I. Tarte, Minister of Public Works, and C. A. Geoffrion, without portfolio.

French Canadian Protestant—Sir Henri Joly de Lotbiniere, comptroller of Inland Revenue.

Quebec English-speaking Protestants—Messrs. Sydney Fisher, Minister of Agriculture, and R. R. Dobell, without portfolio.

Ontario Protestants—Sir Oliver Mowat, Minister of Justice; Sir Richard Cartwright, Minister of Trade and Commerce; Mr. William Paterson, Comptroller of Customs; Mr. W. Mulock, Postmaster-General.

English-speaking Catholics—Mr. R. W. Scott, Secretary of State and Mr. Charles Fitzpatrick, Solicitor-General without a seat in the Cabinet.

Maritime Provinces—Messrs. L. H. Davies, Minister of Marine and Fisheries; W. S. Fielding, Minister of Finances; Dr. Borden, Minister of Militia; A. G. Blair, Minister of Railways and Canals. This leaves the Portfolio of the Interior yet to be filled. Mr. J. D. Edgar will be speaker of the Commons.

The Canadian Freeman rejoices in the success of Mr. John Macdonell, the member for Selkirk, who the paper says, "will be an additional strength to the already heavy debating power of the Liberal party" and who "will undoubtedly be one of Mr. Laurier's ablest supporters." The Freeman evidently doesn't know the gentleman and if it really believes what we have here quoted will undoubtedly be greatly disappointed in Selkirk's representative; or else the debating power of the Liberal party instead of being heavy must be of a very light and frothy nature. Considering too that Mr. Macdonell has for several years been a factotum and an out and out follower of the Greenway-Martin crowd of politicians and especially of their anti-Catholic school legislation, it is surprising to find the Freeman announcing that "what he will have to say in connection with the school question will have much weight and value." Catholics of Manitoba sincerely hope Mr. Laurier will not need advice from such a quarter.

It is probable that the Freeman rejoices, too, over the success in Lisgar of Mr. R. L. Richardson. It is true that he is the editor of a paper which has been devoted for six years to the abuse of Catholics and all they hold dear, but he is a Liberal in politics and that is apparently, in the estimation of the Freeman, the all important thing and will amply atone for all other shortcomings.

It is generally admitted that the A. P. A. got in some of their fine work at the recent Democratic convention at Chicago. Mr. Richard Bland, of Missouri, was the most prominent candidate for the presidential nomination, but it was pointed out that although he himself is a Methodist, his wife and family are Catholics, and this would tell against him in the election. This consideration undoubtedly had much to do with his rejection, but this action of the delegates who practically ostracized an honored citizen because he selected a Catholic lady for his wife and allowed his son and daughter to be reared in the Catholic faith will, perhaps, prove to be another nail in the coffin in which the once great Democratic party will be buried at the coming election.

The Nor-Wester fought a good fight for its party during the recent political battle, and is entitled to the credit of having materially assisted in the elec-

tion of the Hon. Hugh John Macdonald. Not the least effective portion of its efforts were the telling cartoons it published daily, many of which were very clever and to the point, but since the election it would have been better for that paper had some of the cartoons never appeared.

Mr. Laurier is fond of claiming that he is a Liberal of the English school, but this mere assertion will count for nothing if he allows his followers to introduce into the country the Yankee doctrine that to the victors belong the spoils. Reports have already appeared in the press of large dismissals in Mr. Tarte's department and wholesale additions to the list are said to be contemplated. If this is done for the sake of economy and it is found that the reduced staff can carry on the business, none will have the right to complain, but if, as there seems to be reason to fear may be the case, the old servants are to be replaced by supporters of the new power, there will be not only complaint but severe condemnation from loyal Canadians who desire to see British rather than Yankee notions prevail in the Dominion.

Hon. Mr. Laurier will announce the government's policy in his coming speech at St. John and Iberville, at the end of the week.

The executive committee of the South Wellington Reform association has decided to protest the election of Mr. Kloefer, the Conservative candidate who defeated Mr. Innes, Liberal. Mr. Kloefer will fight the protest and we hope with success.

Twelve Books Valued at \$18,000 were received in the customs house, New York, for J. Pierpont Morgan, lately. They were four volumes of Shakespeare, original folio, dated 1623, 1632, 1664 and 1685; six volumes of the polyglot Bible, dated 1514-17, and two volumes of the Mazarin Bible, printed from the type on vellum in 1450-55.

TEARING OFF THE MASK.

A discussion on Freemasonry gave rise to a lively scene in the Italian Chamber in the sitting of June 3. Signor Cerutti advocated the passing of a law requiring all associations to register all their statutes and the names of their members, reading, in support of his proposal, extracts from the Marquis di Rudini's letter to his constituents in 1895. He pointed out how General Arimondi, in one of his letters had referred to the organization on the eve of Amba Alagi, as the influence which maintained General Baratieri in command, thus rendering it answerable for the subsequent disasters. Here the President of the Chamber, a noted Mason with the grade of Thirty-three, who had been showing signs of impatience during the speech, sought to intervene, but was resisted by the orator, who shouted to him to cease trying to stop him by gestures with his hands, and desired him "to leave him in peace with his bell." The President replied that he was doing his duty, and was interrupted by a voice with the addition, "as a Thirty-three." An unseemly brawl ensued, many deputies protesting against the attempt to close the discussion as "a Masonic violence," and congratulating Signor Cerutti on his motion. The latter exerted from the President of the Council, on the following day, a promise that he would consider the question of the secret societies, as soon as the state of public business should permit.—The Tablet.

Libellers Punished.

A London jury has given \$5,000 damages to Mr. Michael Austin, an Irish Nationalist member for Parliament, in a case against two or three British Tory papers which had written of him as a "dynamiter," by reporting him as having in a public speech hoped "that the time was not far distant when every Irish constituency would elect men of John Daly's stamp." It appears that Mr. Austin never made any such speech, and, even though he had, he would not, in our opinion, have committed much of a crime. But the Tory papers meant what they printed in the sense of suggesting that the speaker was in sympathy with murderers. If they did not mean this there was no point in it, as Lord Chief Justice Russell observed as follows in summing up the case: "The Lord Chief Justice, in summing up, left it to the jury to say whether the paragraph in question was a libel, and incidentally expressed the opinion that unless it bore the meaning contended for by the plaintiff (Mr. Austin) there was no point in it. Referring to a letter from the Birmingham Gazette to the plaintiff's solicitor, in which they offered, if the plaintiff wished, to disassociate himself from the policy of his party to give him an opportunity of doing so, his lordship characterized it as an impertinent letter."

Certainly an impertinent and impudent letter. "To dissociate himself from the policy of his party," that is, the Home Rule party, the party to which Lord Chief Justice Russell belonged when he was in the House of Commons.

ENCYCLICAL LETTER.

(continued from page 1.)

conflicting passions. From a variety of interpretations a variety of beliefs is necessarily begotten; hence come controversies, dissensions and wranglings such as have arisen in the past, even in the first ages of the Church.

THE MAGISTERIUM (OR TEACHING AUTHORITY) OF THE CHURCH TO BE PERPETUAL.

8. We are mindful only of what is witnessed to by Holy Writ and what is otherwise well known. Christ proves His own divinity and the divine origin of His mission by miracles; He teaches the multitudes heavenly doctrine by word of mouth; and He absolutely commands that the assent of faith should be given to His teaching, promising eternal rewards to those who believe and eternal punishment to those who do not.

When about to ascend into heaven He sends His Apostles in virtue of the same power by which He had been sent from the Father; and he charges them to spread abroad and propagate His teaching. "All power is given to Me in Heaven and in earth. Going therefore teach all nations . . . teaching them to observe all things whatsoever I have commanded you."

"He who hears you hears Me, he who despises you despises Me" (Luke x, 16). Wherefore the Apostles are ambassadors of Christ as He is the ambassador of the Father.

Truly the voice of the Apostles, when the Holy Ghost had come down upon them, resounded throughout the world. Wherever they went they proclaimed themselves the ambassadors of Christ Himself.

But, as we have already said, the Apostolic mission was not destined to die with the Apostles themselves, or to come to an end in the course of time, since it was intended for the people at large and instituted for the salvation of the human race.

Nay more: they likewise required their successors to choose fitting men, to endow them with like authority, and to confide to them the office and mission of teaching. "Thou, therefore, my son, be strong in the grace which is in Christ Jesus: and the things which thou hast heard of me by many witnesses, the same commend to faithful men, who shall be fit to teach others also" (2 Tim. ii, 1-2).

They appointed them and then ordained them, so that when they themselves had passed away other tried men should carry on their ministry" (S. Clemens Rom. EPIST. I AD CORINTH. capp. 42, 44).

BIRTH.

BARRETT—On Wednesday the 15th inst., the wife of J. K. Barrett, LL. D., of a daughter.

Ripans Tabules cure constipation.

A Chance to Make Money. I have berries, grapes and peaches, a year old, fresh as when picked. I use the California Cold process, do not heat or seal the fruit, just put it up cold, keeps perfectly fresh and costs almost nothing; can put up a bushel in ten minutes.

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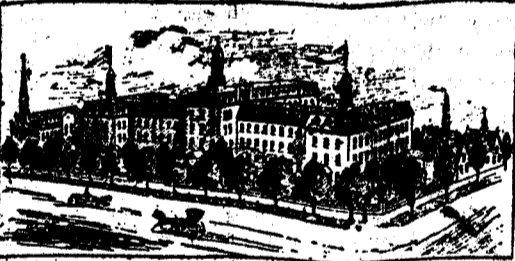
This College, situated in beautiful and extensive grounds, is a large and commodious four-story building provided with electric light and an excellent heating apparatus.

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There is a Preparatory Course for younger children, a Commercial Course in which book-keeping, shorthand and telegraphy are taught in English, a Classical Course for Latin, Greek, Mathematics, French and English Literature, History, Physics, Chemistry, Mental and Moral Science and Political Economy.

TERMS: TUITION, BOARD AND WASHING.....Per month, \$15.50 TUITION ALONE.....\$ 3.00 For half-boarders, special arrangements are made according as pupils take one or two meals at the College.

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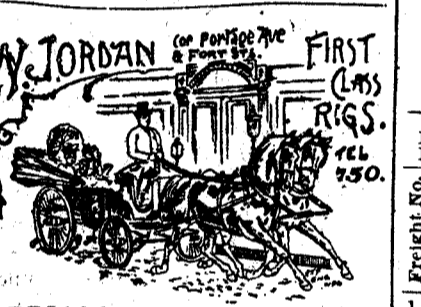
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Catholic Truth Society of Winnipeg.

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Catholic Order of Foresters.

Meets 2nd and 4th Friday in every month, in Unity Hall, McIntyre Block. Chaplain, Rev. Father Gullett, O. M. I.; Chief Ran., L. O. Genest; Vice Chief Ran., R. Murphy; Rec. Sec., J. Brennan; Fin. Sec., H. A. Russell; Treas., Geo. Germain; Trustees, A. McDonald, K. McDonald, and Jas. Malton; Resolutions, K. McDonald; State Court convention, J. D. McDonald; Alternate, T. Jobin.



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CALENDAR FOR NEXT WEEK.

JULY.

- 26 Ninth Sunday after Pentecost. Feast of St. Anne, Mother of the Blessed Virgin.
- 27 Monday—Our Lady of Succor.
- 28 Tuesday—St. Nazarius and his companions, Martyrs.
- 29 Wednesday—St. Martha, Virgin.
- 30 Thursday—Votive office of the Blessed Sacrament.
- 31 Friday—St. Ignatius of Loyola, Founder of the Society of Jesus.

AUGUST.

- 1 Saturday—Feast of St. Peter in Chains.

Ecclesiastical Province of St. Boniface.

I. SOLY DAYS OF OBLIGATION.

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

II. DAYS OF FAST.

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

III. DAYS OF ABSTINENCE.

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

CITY AND ELSEWHERE.

The aldermen have decided to set more bailiffs after delinquent tax-payers.

The license of the Nicolet House has been transferred from Mr. P. O'Connor to Mr. P. McGuire.

The tender of the Kelly Bros. for Asphalt paving has been found to be the lowest and accepted by the city council.

Members of the C. M. B. A. will bear in mind that a double assessment is due and must be paid before the 3rd August.

The steamer La Touraine, on which His Grace of St. Boniface sailed Saturday before last, reached Havre last Sunday.

Branch No. 163 of the C. M. B. A. held a regular meeting in their hall over the Academy of the Immaculate Conception last night.

Rev. Father Cherrier, pastor of the Church of the Immaculate Conception, will be absent from the city the whole of this and part of next week. He is at Rat Portage preaching a retreat to the Faithful Companions of Jesus.

There is a great deal of sickness in the city just now, especially amongst children. Scarlet fever and diphtheria are alarmingly prevalent and a number of the members of our city congregation have some of their little ones down with one or the other of these complaints.

Mrs. McLroy, widow of the late James McLroy, of this city, died last Friday evening after a lingering illness at the residence of her daughter, Mrs. T. Coyle, 603 Young street. She had attained to the ripe age of 76 years, and leaves a large family consisting of Messrs. D. B. and James McLroy and Mrs. Coyle, of Winnipeg; Mrs. McKinnon and Mrs. Sullivan of Rat Portage; Mrs. Fleming and Mrs. P. McLroy, of Vancouver. The funeral took place on Sunday afternoon, the body being first taken to St. Mary's Church and afterwards interred at the Fort Rouge cemetery.

The Very Rev. Father Captier, Superior-General of the Sulpician Fathers, stopped over at the Archbishop's Palace on Saturday. He was accompanied by Rev. Father Troyes, parish priest of Notre Dame, Montreal, and Rev. Father De Foville, one of the assistants of the Very Rev. Father Captier in the Mother House in Paris. On Sunday afternoon the distinguished guests visited the hospital, the college and other institutions of St. Boniface, and continued their journey to the Pacific coast. The Superior-General is, we understand, about to take charge of an ecclesiastical seminary in San Francisco, and on his return journey, of another seminary near New York.

A handsomely illustrated exhibition number has been issued by the Colonist, which should be preserved as a pleasant souvenir of this year's fair by those who are fortunate enough to have the opportunity of visiting the grounds, and will be useful to them in the meantime, as it contains the full official programme for the whole week. The number is bound in a colored lithograph cover showing a very good bird's eye view of the grounds, and this with the use of colors throughout, gives the number a

very attractive appearance. It also contains some very useful and important information relative to the city.

The Winnipeg Industrial exhibition is now in full force with the show of this year. Greater efforts have been made on this occasion than on any previous one in the history of the association, to make the exhibition attractive to the visitors who favor it with their presence, and to the exhibitors who have taken this opportunity to display the merits of their merchandise. The grounds are full of activity and bustle. Farmers with their cattle and produce; manufacturers with their implements and machinery, and merchants with their wares, all seeking in a friendly spirit of emulation to distance their friends and neighbors in the quality, quantity and excellence generally of their exhibit. Only one thing seems necessary to ensure success, and such success as the association has never before experienced, and that is, fine weather. Both on account of the association itself, in whose success we all have an interest and a pride, as well as on account of the exhibitors who have gone to so much trouble and expense to display their goods, and the visitors as well, who have set aside the week for the purpose of enjoying the attractions of the exhibition, it is devoutly hoped that the week will be a pleasant one, and that the clerk of the weather will hold off the rain storms until some more convenient season.—Nor'-Wester.

OBITUARY.

Mrs. Bridget McCarthy, of Regina.

R. I. P.

Then why such grief? Of death such dread? Can we not understand? For us, not them, tears should be shed There in that better land!

Once again the grim reaper, Death, has passed through our little congregation. On Friday, July 3rd, God called to her eternal reward Mrs. Bridget McCarthy. How true indeed—the young may die, the old must die. Serenely happy in complying with God's holy will, whether it was to get better or go Home to meet those dear ones gone before, fortified by the last Rites of our dear Mother, the Church, receiving great spiritual strength and comfort from the very kind attentions of Rev. Fathers Waugh and Woodcutter, and cheered comforted, loved, aye, one could almost say with a holy devotion by a most loving, self-sacrificing daughter and affectionate son, she breathed forth her soul to God Who gave it. A devout Catholic mother, a fervent Christian woman crowns a well spent and useful life by a happy death. What more can we ask? What else can we gain?

Mrs. McCarthy had been ailing for many months past and her death was not unexpected. She was perfectly conscious to the last and seemed to recognize all around her. As she breathed her last there were at her bedside her daughter and sons with the wife of the other son, now unavoidably absent in Revelstoke, B. C. Mrs. Denis McCarthy came last fall to pass the holidays at her husband's home and as the end seemed daily nearer remained to the last, her bright and intelligent little daughter and son being a source of great comfort to Mrs. McCarthy, and her almost last action on earth was to embrace the little boy who seemed to have completely captured his grand mother's heart. Mrs. Denis McCarthy was all a loving daughter could be and the care and attention she vied with the others in bestowing on that mother could not but inspire the onlooker with admiration. Mrs. McCarthy was one of those fervent catholic mothers who found God's will in all things He seemed pleased to send her; thoroughly devoted to her family and her Church, her deeds of charity were done in a quiet unostentatious manner. One might almost remark as a coincidence Mrs. McCarthy was, like our Divine Lord, most particularly fond of children. No child could pass her nor visit her unnoticed, and now her remains are laid to rest beside her own daughter and two sweet little children whom God saw fit to call to Himself from this congregation, one a little over a year ago. How MALGRÉ the thought presents itself, will she who loved those little ones and mingled her tears with those of the bereaved mother recognize those little ones on the other shore. Oh! The great beyond! the mystery it holds!

"Life is a training school—no more! What we call death is birth, They only live who go before. We only wait on earth."

Mrs. McCarthy (nee O'Brien) came to Canada just prior to the terrible famine of 1845-48. After the two months voyage their humble home was located near Burlington, Ont.; but later on they moved westward to Eramosa township. Here the happy home was made after most arduous toil, for wife as well as husband, and here too were laid to rest several of those dear children so fondly nurtured and cared for. In 1885 her husband was called away, and in 1889 Mrs. McCarthy, with one daughter, came to the other remaining members of the family in Regina. Before a year that

dear daughter was called away, and last year the news of another daughter's death in Ontario came to her. She had ten children; four alone survive, namely, Edward, John Julia, and Denis in British Columbia.

Her funeral was largely attended and her coffin was literally covered with flowers in many beautiful designs. Dr. Cotton was her medical attendant, and need it be said that all that the kind hearted and skillful doctor could do was done? God had seen her work was over. He called her Home—to her dear ones. I would say, rejoice and be glad; she whom you so tenderly loved and cared for is only parted from you for a while; she lived and died with Christian resignation, and by precept and example in both life and death, laid down for you and us all the way which, God grant, it may be our happy lot to follow. Take courage then, dear Christian friends, 'tis but for a time and she who loved you so faithfully in life will not forget you in death, and when our summons comes, God's message that must inevitably come to one and all, happy indeed shall we be if we can with such child-like faith, such unbounded confidence in God's mercy, rest as calmly as Mrs. McCarthy did.

"Yet is not theirs the happier fate? Will we not understand? They only go before and wait There, in the better land!"

A WOMAN'S MESSAGE.

CONVEYING WORDS OF HOPE TO THE AFFLICTED.

Had Suffered From Heart Trouble and Liver Complaint, Which Wrecked Her Nervous System—Is Now as Well as Ever.

From the Carleton Place Herald.

Truth, it is said, sometimes is stranger than fiction, and in no way has this phrase been better exemplified than in the plain unvarnished statement of Mrs. W. H. Edwards, of Carleton Place, to a reporter of the Herald a few weeks ago. Mrs. Edwards is well known in this town, having lived here for nearly twenty-five years. The story she related we will give in her own words. She said: "In July of 1894 I was taken ill with fever, caused by blood poisoning, and [and] hovering between life and death for eight weeks. After the doctor succeeded in breaking up the fever, my heart began to trouble me, jaundice and liver complaint also set in, I could not sleep and my nerves were terribly unstrung. During my illness, after the fever left me, I was attended by no less than three doctors, but their medicine seemed of no avail as I lay for months in a terribly emaciated condition and never expected to be around again. This state of affairs lasted till about Christmas, when a friend suggested to me to try Dr. Williams' Pink Pills. My husband procured a few boxes and I then began their use although with but little confidence in them. By the time I had used three boxes I began to feel a little better and began to get an appetite. This encouraged me to persevere in the use of the pills, and I still continued to improve. I began to sleep well, my heart ceased to bother me, and my nervous system, which had received such a fierce shock was again fully restored. My liver trouble also disappeared. In fact, I became almost a new creature. I now feel as well as I ever did in my life. I have used in all eight boxes and still continue to take an occasional pill if I feel in any way depressed. Yes, she said, I am thankful to think that I tried Dr. Williams' Pink Pills because I believe no other medicine could have effected such a cure in me and have so effectively built me up. I am perfectly willing that this simple statement of mine should be published, and hope some poor suffering creature may see it and be restored to health as I was." Dr. Williams' Pink Pills make pure, rich blood, thus reaching the root of disease and driving it out of the system, curing when other medicines fail. Most of the ills afflicting mankind are due to an impoverished condition of the blood, or weak or shattered nerves, and for all these Pink Pills are a specific which speedily restores the sufferer to health. These pills are never sold in any form except in the company's boxes, the wrapper round which bears the full name "Dr. Williams' Pink Pills for Pale People." All others are counterfeits, and should be always refused. Get the genuine and be made well.

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Fine Muscatel raisins, 3 lbs. for 25c
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