

Northwest Review.

"AD MAJOREM DEI GLORIAM."

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To Erin.

Rev. Edmund Hill, C. P., in Donahoe's Magazine.

I.

The Passion-Flower of nations, thou,
O Erin, Isle of Sorrow!
Yet ever shines about thy brow
The light of Faith's to-morrow.

Where'er thine exiled children go,
Heav'n smiles benignly o'er them;
Where'er they turn, in weal, in woe,
The Cross leads on before them.

O "Populus Apostolus"
(As Rome's great Council call'd thee!)
'Tis God's high purpose guides thee thus,
His will that hath enthral'd thee.

II.

When Jesus died, His back was turn'd
On Salem's thankless city;
While toward the West his bosom yearn'd
With love's forgiving pity.

From age to age before Him spread
The future's wondrous story;
His eyes each people's annals read—
Its more of shame than glory.

His Church would conquer far and wide,
Yet oft the while defeated;
The scornful robber at His side
Again, again repeated.

III.

He saw His Rome, from Satan's rest,
Her empire stronger, vaster,
Than arms and cunning skill had weft
For earth's now vanquish'd master.

He saw new kingdoms rise and fall,
Republics thrive and perish,
But one dear spot from out them all
A fonder love should cherish.

A land by rough seas virgin-istled
'Tis North's half-mythic regions;
Nor, like her sister shore, denied
Be tramp of Caesar's legions.

IV.

He call'd attendant angels three,
And sent them swiftly winging
O'er mount and vale and pleasant lea
Where April green was springing.

"Go, sow my Blood for after years—
Seven drops of ruby treasure;
And gather from my Mother's tears
Of pearls an equal measure."

"Go shed them o'er you chosen soil:
The Isle of Martyrs make it,
My grace shall there find richest spoil;
My mercy ne'er forsake it."

THE BLIND WEAVER.

A blind boy stood beside the loom
And wove a fabric. To and fro
Beneath his firm and steady touch
He made the busy shuttle go.

And oft the teacher passed that way
And gave the colors, thread by thread;
But by the boy the pattern fair
Was all unseen. Its hues were dead,

"How can you weave?" we, pitying, cried:
The blind boy smiled. "I do my best;
I make the fabric firm and strong,
And one who sees does all the rest."

Oh, happy thought! beside life's loom
We blindly strive our best to do,
And He Who marked the pattern out,
And holds the threads, will make it true.
Beth Day, in Youth's Companion.

LEAGUE OF THE SACRED HEART.

GENERAL INTENTION FOR AUGUST.

Catholic Missions in Iceland.

Messenger of the Sacred Heart.

Iceland is the largest island in Europe after Great Britain, and is situated one hundred and fifty miles north of Scotland and seventy-three west of Greenland. This isolation away in the Arctic Ocean, together with Iceland's comparatively uneventful history, is perhaps the chief reason we hear so little about it.

But its religious history is a glorious one, and the fact that it is going to occupy the attention of our twenty-three millions of Associates during the whole month of August, will give it, from a Catholic standpoint, an importance it has not hitherto known.

Iceland is the land of contrasts; a land of midnight sunlight and noonday darkness; carrying eternal snows on its surface, while its surface hides great streams of boiling water. A feature in every landscape in Iceland is some volcano, glowing or extinct, or a mountain range of solidified lava, hidden under shining glaciers as old as the history of man.

The island was discovered in the year 860 by Naddoddr, a Norwegian Viking who called it Snajland or Snowland. The earliest monument of Icelandic literature that we possess, the *Islandinga Bok*,

tells us that the Viking colonists had been preceded by Culdee anchorites and Irish settlers about 725, who abandoned the island on the arrival of the Pagan Norsemen. The existence of bells, croziers and Irish books, left behind attests the presence of the children of Erin.

It was only in 878 that the Norwegians formed the first permanent settlement at Reykiavik, the present capital. A further increase of Norse population took place when the tyrant Barold Haarfagr drove a large number of chiefs and their families into Iceland and this was further increased under the reign of St. Olaf. About the year 928, Iceland became a republic, and remained so for three hundred years. After having tried various forms of government and become a prey to intestine strife the Icelanders, in 1261, fell under the power of Haco VI., King of Norway. In 1387, it was subjugated to Denmark, and the union of the Danish and Norwegian monarchies brought Iceland definitely under the crown of Denmark.

The religious history of the first centuries of this northern people is full of magnificent traits. In the year 1,000, when Iceland was still a republic, and pagan, the representatives of the people met on the lovely plains of Thingvalla, and proclaimed the religion of the Catholic Church the national religion. The Church of Christ flourished and brought forth admirable fruits of science and sanctity. Two Icelandic Bishops are to be found in the Roman calendar, and the Benedictines and Augustinians raised monasteries over the island. The Benedictine monastery at Thingeyra belongs to Iceland's Golden Age, the age wherein Icelandic poets and chroniclers were consigning to imperishable parchment the noble deeds of their fellow-countrymen. Some of these Sagas are masterpieces of style, and show what a marvellous attention was paid to the culture of letters in a remote corner of the world at a time when a large portion of Europe was sunk in barbarism.

In 1551, Christian III, King of Denmark, after having vainly attempted to plant Protestantism in the island by the softer arts of persuasion, tried the sterner method of sending men-of-war. The Bishop, Jon Arason, put himself at the head of a small army and swore to meet death rather than abandon to the heretics the cause of God's Church, he was successful in several engagements, but was finally handed over to the enemy by a traitor, and was beheaded on the 7th November, 1550. He died a hero, and with him died the Catholic hierarchy in Iceland. The Lutheran religion was then proclaimed the only religion of the State.

But the people of that northern island, as if loath to yield up the old faith, retained much of the ancient Catholic ceremonial and Catholic spirit. The Lutheran morning service is still known after three hundred and fifty years as the Mass, and at various places may be seen crucifixes, triptychs and pictures of saints, to recall bygone Catholic days. Devotion to the suffering Saviour is still retained in vigor amongst them. A Protestant minister, Hallgrmur Pekerson, a Scald of remarkable genius, composed a magnificent poem of fifty books on the Passion of Our Lord. It is one of the most beautiful works ever written on the subject. Every Icelander possesses a copy, and knows it almost by heart. During the season of Lent it is sung in every family, one book every day. Still more striking, perhaps, is that the cold worship of Lutheranism could not extinguish among those poor people the devotion to the Blessed Virgin Mary. One of the most celebrated Protestant bishops of the island, Beyjolf Sveinsson, a poet of merit, composed in honor of Mary a noble book of poems. The book was never printed but it still exists in Iceland and at Copenhagen.

It was towards this unfortunate people, hidden in the Arctic seas, and separated from the true Church for three hundred years, that Leo XIII. turned his eye last year. From 1554 to 1854 no attempt had been made to convert this distant and lonely island. In 1854 two French priests undertook the difficult task. Only one family was converted, and this is still the only Catholic family on the island. In 1895 the Sovereign Pontiff gave orders to the Vicar-Apostolic of

Denmark, Mgr. Van Eech, to establish a Catholic mission in Iceland, and last autumn two secular priests were sent thither to begin the work.

Private letters received since mention the cordial reception they met with at Reykiavik. They opened a small chapel for public worship, and at the first Mass the crowd was so great that many had to return home, being unable to find room. In the evening, at the Benediction of the Most Blessed Sacrament, which was followed by a sermon, the chapel was filled long before the appointed hour, and the crowd outside was four times as large as that within. A family presented itself at once for instruction, and the urgency of building a church became evident. For this purpose it would be necessary to collect alms.

There have been found among the population of seventy-five thousand, some three hundred lepers who are sorely in need of being cared for. Father Sveinsson, an Icelandic Jesuit, has undertaken the work of collecting from generous Catholics throughout the world the wherewithal to build a leper-house. It is consoling to learn that heroic souls are not wanting to nurse those poor afflicted people: for besides the Sisters of Saint Joseph, who are preparing to open a school as well as take care of the lepers, six secular ladies have already offered themselves for the charitable work.

The Associates of the League of the Sacred Heart are earnestly requested to pray for the success of this mission which our Holy Father has undertaken to resuscitate. There is every reason to believe that the generous, hospitable, religious nature of the Icelandic race will readily accept again the true faith which was wrested from it over three hundred years ago.

PRAYER.

O Jesus! through the most pure heart of Mary, I offer Thee all the prayers, work and sufferings of this day, for all the intentions of Thy Divine Heart, in union with the Holy Sacrifice of the Mass in reparation of all sins, and for all requests presented through the Apostleship of Prayer, in particular for the return to Catholicism of Iceland, which has for so long a time been separated from the true Church.

BACK TO THE FAITH.

VICTORY OF THE CHURCH OVER INFIDELITY IN FRANCE.

The Reign of Indecency is at an End—Remarkable Change in the Literary and Art World—What Has Been Accomplished by Religious Men in the Army.

From the American Catholic News.

When the victorious Germans placed their iron heels on prostrate France twenty-five years ago, and demanded the largest indemnity ever exacted by a conquering host, it was believed by statesmen of all the countries of Europe and America that the burden of her woes was greater than France could bear, and that she was crushed to the earth never to rise again. At that time all the infidels and agnostics of France were in the slough of despond, without hope. On the other hand, the Christians of France, who through the long night of doubt and sorrow had never lost hope nor faith, remembered the words of the saintly Fenelon, "Despondency is the vexation and despair of cowardice—nothing is worse. Whether we stumble or whether we fall, we must only think of rising again and going on in our course. We follow God when we fight bravely against evils, and march upward and onward."

Strong in the ancient faith which had during nearly eighteen hundred years combated the evils of paganism and atheism, the religious men and women of France won the admiration of the world, not excluding the Germans themselves, by paying the war indemnity, repressing anarchy, and re-organizing the nation. Since then there has been going on in France the most notable national regeneration in the annals of history. The national character has been purged of the dross of materialism in the fire of affliction, and never was a test more splendidly sustained. It is on the spiritual and moral side that the regeneration has been most notable. The Germans were hardly off French soil before the French began to ask themselves: What is responsible for the

appalling calamities which overwhelmed us; for the corruption, incompetency and treachery which demoralized the army and left France practically defenseless against her foes and deeply conscious of her spiritual needs? It was recalled that Bazaine, the traitor was an infidel; that all the generals who had fought manfully and often victoriously were Christians; that the greatest sacrifice of men and money were made in Christian communes, and that the traitors, shirkers and fomenters of the anarchist carnivals of murder and arson were infidels. It dawned upon the people who had flouted the Church, that Atheism was the curse of France and the root of every evil in the land. A great wave of re-action against the barrenness and dryness of man-made philanthropies without God began to arise, and to-day it is sweeping away the barriers of Voltairism, Renanism and Hegelism, the three rotten relay stations on the highway to perdition.

So great is the victory of the Church over the forces of the atheists, agnostics, writers of obscene books, and painters of obscene pictures, that Paris, once the spring from which rivers of vicious literature flowed to all parts of France, is now clamoring for stringent laws against writers, teachers or painters who corrupt the youth of the nation. The attendance at churches is larger than at any time since the Middle Ages. Young men who profess themselves agnostics seek in marriage the hands of Christian women, and everywhere parents tainted with infidelity send their children to Christian schools. So strong is the movement toward the Church that an eminent critic, and author of high standing, Mons. Edward Rod, takes note of the trend toward higher living in France in the following words, in the last chapter in "Les Idees morales du temps present":

"Many ideas and beliefs of the Catholic Church, which we might have thought fallen into discredit, resume their old place throughout France. The cultus of the ideal, banished as absurd, re-appears in its ancient forms, and the young men and women of to-day are celebrating religion and morality with the same enthusiasm with which the young men of 1792 and 1848 celebrated free thought."

In the domain of morality right-minded public opinion is making itself felt in the laws for the suppression of panderers to vice, following hard upon the statements of the first surgeon of France, that 94 per cent. of the cases of specific forms of disease treated in certain French hospitals afflict men and women who were led astray by reading impure novels written by infidels. Mons. Ferdinand Brunetiere, a distinguished critic and writer, handles the immoral writers without gloves, and sees in the falling off of the sales of M. Zola's works a happy augury of the good time coming when none but good books will be placed on sale. Mons. Jules Claretie has lately written a magnificent work against divorce, and Mons. de Vogue has published several works on right living and thinking, which are doing a world of good, by demonstrating that materialism is a quagmire of filth which has engulfed millions of Frenchmen. Mons. Charles Wagner, an Alsatian Protestant writer, long resident in Paris, notes the revival of faith in the following words:

"The Roman Catholic Church is winning great victories in all parts of France especially in Paris. Her clergy are working with great intelligence, for which their largeness of spirit and culture fit them. Few there are outside France who can understand the difficulties experienced by those who have lost religious faith in rising again to the position of religious beliefs, but though the seekers for the faith once universal in France turn toward Catholicism instead of Protestantism, I do not complain, when I recall that thirty years ago when I became a resident of Paris, the Christian religion was flouted by thousands who to-day are Catholic Christians. So long as the infidels continue to decrease in numbers, and the believers in God increase I shall rejoice for France."

One of the best proofs of a practical result of the good resulting from the right living which began after the end of the Prussian war, is noted by the Chief of Staff of the French army, who notes in

a report that the young conscripts, sons of Christian parents and themselves of Christian belief and life, are larger, healthier and brighter than were the men of infidel parentage and training, who went down like bruised reeds before the onset of the Prussians in 1870-1871. So tenderly are the officers of the French army guarding the morals of their men, that vice is being repressed in all garrison towns. A fortnight ago the General in command of Chalons notified the Town Council that several resorts near the barracks must be closed. One of the councillors, an atheist, voted against the proposed reform, and denounced the General as "a Church purist." When this was brought to the ears of the General he demanded an apology for the insult, and the immediate closing of the dens of vice, stating that in the event of a refusal, he would permanently close the garrison and march the 10,000 men away to another station. In one hour after the receipt of the ultimatum the imprudent councillor made an abject and personal apology and the dens were closed. During the evening the clergy and laity marched to the General's headquarters and presented a congratulatory address. In responding the General said it was the duty and intention of every commander of the French troops to safeguard the soldiers from vice, irreligion and drunkenness; and to promote religion, patriotism, temperance and fidelity to duty. He thanked the local clergy for their spiritual care of the troops, and the laity for lending good books and newspapers to the regimental clubs. This is an instance of the tone of army sentiment toward religion.

In the art world of France the exponents of the so-called realistic school, which produced vile pictures for the resorts of disreputable persons, are regarded as pariahs by real artists of clean lives. "Sewer rats," or "Zola's filth daubers," are the names applied by artists to the decaying painters of the nude, who flourished from the time of the Second Empire until two years ago, when public opinion turned against them on account of the shameful orgies, when the model, Sarah Brown, was carried through the streets of Paris to pose at the Moulin Rouge, in defiance of the order of the Minister of public Instruction, whom the dissolute students termed "Pure as the Lily." That night's orgy caused the death from delirium tremens and quick consumption of Sarah Brown, the model, and thirty-seven French and foreign art students who participated in that Saturnalia. From that night dates the moral renaissance of arts in Paris, so far as painting is concerned, for be it said to the credit of sculptors, that none of that profession ever pandered to the depraved tastes of the buyers of obscene works of art. Sanity, cleanliness and real art are now demanded of painters. So in literature, purity, right intention, sweetness and light are required in novels; truth and decency in journalism, and purity of language on the stage. Mons. Zola, shifty weather-cock that he is, sees the way the wind is blowing, observes that the booksellers are rejecting his productions, convulses Paris by stating that it is his intention to write a novel deeply religious in its tone. Nothing funnier than this has happened since Leon Cardier condemned to death for murdering his father and mother, asked to be reprieved from death on the ground that he was a poor orphan who wanted to weep a while longer for the loss of his parents.

G. WILFRED PEARCE.

One Lord, One Faith, One Church

If Leo XIII. had only penned the majestic encyclical of which we publish the first part this week, this alone would serve to make his reign memorable in the history of the Church. The Pontiff's hand has lifted the great question of Christian unity above all petty, ephemeral controversy into the clear atmosphere of faith, history and reason. No Catholic who would have a ground for the faith that is in him can refuse to give this encyclical his earnest study; no non-Catholic who desires the realization of the unity of mankind in Christ can

(Continued on Page 3).

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CURRENT COMMENT.

Our Archbishop's Letter.

His Grace's letter to La Croix newspaper of Paris is a frank and independent statement of the present situation. He speaks of both parties in the tone of an impartial observer who seeks only that justice be done and is quite indifferent as to the persons by whom it will be done. The reasons given by the Archbishop for the Liberal victory are substantially those which we developed in our article, "Retrospect and Prospect," of July 1st. The Globe attempts to dismiss His Grace's opinion as if it were to have no weight, and speaks of clerical dictation having come to an end on the 23rd of June; but, in the first place, there is not the shadow of a dictatorial spirit in Mgr. Langevin's letter, and, in the second place, the Globe's smart phrase betrays a woeful ignorance of the Catholic people. We are not a headless mob ruled by the noisiest and most irresponsible of its members. We are essentially a living body in which equi-voise and guidance comes from the head and not from the inferior members. History proves that every movement in which even large numbers of the Catholic laity have cut themselves aloof from their pastors has ended in failure. To be sure this applies especially to matters of faith and morals strictly so-called, where separation from the one legitimate head issues, as Leo XIII says in his recent encyclical, "in a confused and perturbed multitude." But it applies none the less certainly to questions like that of Catholic education, in which religion and politics are closely interwoven. What, then—supposing such a lamentable contingency to arise—could "a confused and perturbed multitude" of rebellious Catholics do against the calm and undying protest of their ecclesiastical superiors? In Catholicism authority never dies, though its representatives may succeed each other for centuries in the glorious list of martyrs; and that authority, sure as it is to be followed by all true Catholics, will eventually bring about the legal restoration of our outraged rights.

What We Claim.

We expect that the Hon. Prime Minister will be as good as his word and will, therefore, not give us less than what was contained in the Remedial Bill; nay, that, as he and his followers deemed it inoperative, they will add thereto the government grant. Now it will be remembered that the much abused Bill established a Board of Catholic Schools controlling teachers' certificates and all school text-books, provided for a Catholic Normal School, for Catholic school districts and Catholic inspectors, gave us the municipal taxes and allowed for reasonable exemptions. Let the Hon. Mr. Laurier add the legislative grant and the school difficulty will be settled in less than six months.

What The Clergy Have Done.

L'Union Libérale, of Quebec, said lately that "those who call themselves the representatives of the Manitoba majority and who represent only the ecclesiastical institutions of St. Boniface, contribute nothing to the school taxes." Were this true in the sense that they paid no money down, it would, nevertheless, be a foolish and meaningless insult, since the ecclesiastical institutions of St. Boniface give all their time and labor gratuitously for educational purposes. But, even in the sense of money paid down, the assertion of the young and childish scribblers of the Union Libérale is absurdly false. The archiepiscopal corporation of St. Boniface—and it is this entity which is particularly aimed at by the slanderers—has spent about thirty-five thousand dollars of its own money for Catholic schools.

Mistrans- lation.

The N. Y. Freeman's Journal, while praising the English translators of the latest Encyclical for the general "excellence and faithfulness of their work," ventures very properly we think, to criticize just three words of their translation. "We have no fear," says our distinguished contemporary, "of being considered hypercritical in thus picking out one minute phrase from the document, because in the first place there is not a single sentence in the Encyclical which is not important, and, in the second, this particular phrase was the only one upon which the non-Catholic press commented unfavorably."

When we read in the summary first furnished to the press that the Holy Father, in speaking of the Episcopal Order, not subject to and not obeying Peter, described it as "a lawless and disorderly crowd," we were disposed to believe that these words could hardly be an accurate translation of the Latin. The full official translation, however, did not vary from the summary, and we were obliged to wait for the original Latin to form a definite judgment. Now, what did His Holiness really say? His exact words are that the bishops who refuse to submit to Peter sink into a "multitudinem confusam ac perturbatam." We suggest that the English rendition of these words conveys an acerbity which they do not possess. In the first place, "crowd" with this particular context contains a suspicion of invective, which is not found in the word "multitude," the literal translation of "multitudinem." But this is not what we principally find fault with. The most serious mistranslation is that which make "confusam" mean "lawless." Bluntly, it means nothing of the kind. A "lawless" party is one not only destitute of, but opposed to, all law, and the Holy Father has not thus described the disobedient Hierarchy. What he has said of it is that it is a multitude in that state of confusion which results from the want of an authoritative leader—in other words, "confusam" simply means confused. Nor is "disorderly" a happy rendering of "perturbatam," which conveys the idea of the excited state of a "confused multitude," and which might be adequately translated "perturbed" or "disturbed." Perhaps "a confused and disturbed multitude" is not so attractive to the ear as "a lawless and disorderly crowd," but it is certainly very much nearer to the Pope's expression, it forms a better psychological sequence with the first part of the sentence, and it contains none of the asperity which is found in the official translation, and which we may be quite certain was far from the heart of the Pope who wrote the touching plea for Reunion.

CATHOLIC BELGIUM.

That the Catholic Church is truly the Church of the people was never more clearly shewn than it has been in the elections recently held in Belgium. As a result of the efforts of the Catholic party a change in the electoral laws was made about four years ago by which almost manhood suffrage was inaugurated

in place of the very restricted franchise which previously existed. The first election under this new condition took place in 1894, with the result that the "Liberal" party was almost wiped out of existence, and the Catholics secured a majority of fifty-eighty in a house of one hundred and fifty-two members. Another election has recently been held in which the Catholics have increased their majority to seventy. The new chamber will comprise one hundred and eleven Catholics, twenty-nine socialists and eleven Liberals. Thriving little Belgium is an honor to the Catholic Church, and it is gratifying to have such a striking evidence that the sturdy mechanics and peasantry who have made it a veritable hive of industry are so true to their highest interests, and not to be led astray by those false teachers who find such pliable material amongst the working classes of many other much more pretentious and boastful countries.

THE ENGLISH EDUCATION BILL.

As most of our readers are aware the English Education Bill, which passed its second reading by a tremendous majority, has been withdrawn. There is in this, however, nothing to cause regret or dismay amongst the friends of religious education, and judging from the way in which the withdrawal of the measure has been received by the Catholics of England we can see no real reason for the jubilation in which the advocates of secular education in this country have indulged over the death of the measure. We read that Cardinal Vaughan has declared that he is glad the bill has been withdrawn, and in all parts of England both laymen and ecclesiastics have with one voice declared that although intended to do justice to the voluntary schools the measure would never have satisfied the demands of those who rights it was meant to safeguard. As a matter of fact it seems that it was the number of amendments deemed necessary by the supporters of voluntary schools which rendered it quite impossible to pass the Bill through the committee stages and compelled the Government to drop it for this session, and it is important to bear in mind that when announcing their determination to withdraw it Mr. Balfour distinctly promised that at the next session a new bill will be introduced which will be more in accord with the necessities of the case, and, though consisting of only a few clauses, will place the voluntary schools of the country on exactly the same financial basis as the Board schools. This is a most satisfactory outlook, and it is consoling to find that the great statesmen of the mother country so thoroughly appreciate the value of religious education, and that in seeking to strengthen the lands of those engaged in the training of the young in denominational schools they are supported by an overwhelming majority of the electorate.

THE IRISH RACE CONVENTION.

During the first days of September a convention is to be held in the city of Dublin which is likely to have an important effect on the future of the Irish national cause. Delegates representing the Irish Race will be present from all parts of the globe, and their main object will be to re-unite the divided sections of the Irish people, and heal up the sad divisions which have too long existed and which all friends of Ireland so greatly deplore. The first duty of Irish representatives in the Imperial House of Commons is, undoubtedly, to unite, and the first duty of the convention will be to demand and to labor that they be united. It is earnestly to be hoped that the leaders of the two factions will appreciate the gravity of the occasion, and will show a willingness to meet and form a platform broad enough to accommodate every true friend of justice to Ireland. It is truly said that the demand for Home Rule can never die until it is conceded, but for all that Home Rule is practically dead so long as the present unfortunate division exists amongst those who demand it. Victory can be achieved only by a united party presenting a solid front to the

enemy; and it may be taken for granted that the Irish people through their delegates at this convention will exert themselves to the utmost to induce their parliamentary representatives to forget the miserable and weakening disputes of the past few years, and with no uncertain sound they will declare that the man who will not loyally join in thus restoring the Irish question to its former commanding position is a traitor to the cause.

THE GOVERNMENT ORGANS.

It seems to us that the Toronto Globe and many of the smaller fry amongst the Liberal papers are preparing for themselves a heap of trouble by the insanely bigoted and insulting tone they adopt whenever they speak of members of the Catholic Hierarchy or the probabilities regarding the settlement of the school question. They may rely upon it that the day will come when, in the interests of the party which they profess to serve, they will have to swallow many of the bitter things they are now vomiting forth, and they will then surely cut a sorry figure before the people of the country. It is all very well, for instance, for them to sneer as they do at the mandament of the Bishops, but they know very well that every Quebec supporter of Mr. Laurier was elected simply and solely because he accepted the conditions laid down by their Lordships and pledged himself to see that the rights of the Catholic minority of Manitoba would be restored in their fullness and entirety. There can be no doubt that these members will carry out their pledges and what then will be the position of the newspapers in question? The Globe and all those who follow in its wake may just as well make up their minds at once that the Manitoba school question will never be settled until full justice is done, and they may rest assured that it is essential to a settlement of the matter that the demands made by the Bishops for a complete restoration of the constitutional rights of the minority be granted.

MANITOBA FRENCH LIBERALS.

The Nor-Wester on Saturday night gave to the public the particulars of a rumor which had been in circulation in the city for some days previously regarding the objects and intentions of the recently formed Manitoba French Liberal Association. The report ran that this organization had been effected for the purpose of assisting Mr. Laurier in finding a loophole out of the difficult task of satisfactorily settling the school question, and the gossips asserted that a deal had been entered into between the Dominion Premier, Mr. Greenway, and the members of the new association whereby Mr. Laurier would be relieved of an responsibility and the provincial government enabled to help their Dominion friends without going back on their previous record. In a word, it was said that Mr. Greenway would make an offer, practically the same as that made to the Dominion commissioners last spring, which, of course, would be rejected by the Catholic authorities, and then the members of the association were to come forward with the announcement that the proposal satisfied them, and that they were willing as Catholic laymen to accept it as a fair and reasonable compromise. Thus, it was alleged, would Mr. Laurier and Mr. Greenway be put in a position to wash their hands of the whole affair on the ground that the trouble is plainly not of the people but of the bishops and a universal cry would be raised against the hierarchy. We have neither time nor patience to consider this absurd rumor in all its branches, but we desire to say a word or two regarding it. We have no authority to speak for the members of the new association, and we have not interviewed any of those whose names have been given regarding the report, for we do not think there is any necessity to do so. We know many of them personally, and all of them by reputation, and their past action ever since the beginning of the school difficulty should be sufficient guarantee for any body that they would not be parties to any such conspiracy as that alleged. They are

all Catholics; they are men of honor and good standing in the community; they have for the past six years been fighting side by side with their fellow-religionists of all nationalities in the province to secure the restoration of Catholic schools; and they have to our knowledge consistently declared over and over again, that nothing will satisfy them or finally settle the question until the Catholics of this province have their full rights under the constitution. We are very much mistaken in them if they are of that class of men who for mere party considerations would be willing to stultify themselves in the eyes of the whole population of of Canada, and it seems to us too bad that because they have seen fit to form themselves into an association for the furtherance of those political principles of which they have been life long advocates street gossips should make them the victims of a rumor imputing to them motives and aims which, so far as we know and so far as their past record enables their fellow citizens to judge, they would scorn to entertain. From the inception of the agitation which led to the abolition of our schools down to this moment the Catholics of Manitoba have been a unit in the fight, and we see no reason to believe that there is going to be any defection from the ranks just now or any time in the future. Although we may not agree with their political views and aspirations we recognize as all must, that the French Liberals of Manitoba were perfectly within their rights in forming an association, and when they declared they have confidence in and will support Mr. Laurier, it may be taken for granted, that they do so because they are assured that the new Dominion Government will do their duty and redeem their ante-election pledges to restore separate schools to the Catholics of Manitoba.

Matters Political.

Protests have been filed against the successful candidates in Winnipeg, Macdonald, Marquette, Lisgar and Selkirk. In the case of Lisgar disqualification of Mr. Richardson is asked for. In the east a very large number of protests have been entered, and should they all be successful almost a general election will be necessary to fill the vacant seats.

Sir Charles Tupper is evidently against giving the government factions and unreasonable opposition. His advice and counsel in this respect has borne fruit in the re-election of most of the ministers by acclamation.

Hon. Hugh John Macdonald has emphatically denied that there is any foundation for the rumor that he might be appointed leader of the Conservative party in place of Sir Charles Tupper. He reaffirms his loyalty to his present leader, who he declares is the only possible chieftain of the party, and says that Sir Charles will have no more zealous and devoted a follower than he will be. This was what we expected of Hugh John who would be the last man in the world to go back on his leader or try to supplant him, and who unquestionably has a great admiration for his present chief. There is no doubt either that Sir Charles is quite acceptable to the party as a whole, and they all hope that he may be long spared to act as their leader. Hugh John Macdonald may eventually be his successor, but it may be taken for granted he would never consent to be put in his place whilst the old war-horse is able and willing to carry on the fight.

The Canadian-Freeman for this week has an article on the Manitoba school question and declares that only a full measure of justice to the Catholic minority of Manitoba will be acceptable. This, the paper states, Mr. Laurier will surely give. We hope the Freeman's assertion in this respect will soon be verified, and whether it is or not we are glad to see that paper is getting back to the old, uncompromising and staunchly Catholic position it occupied before the commencement of the recent campaign.

Hon. T. M. Daly has written to a friend that he will resume the practice of his profession in Brandon. Many people will hope that the honorable gentleman may soon again enter political life. It is the fashion in some quarters to sneer at the work done by the Department of the Interior under his direction, but those who know, say that the

department never had a better head, and so far as Manitoba and the west are concerned, it may safely be said they never had a stauncher friend in any government than they had in Mr. Daly.

THE ENCYCLICAL.

The Holy Father Explains Its Import at a Recent Consistory.

His Holiness Leo XIII., speaking at the sacred consistory on June 22, delivered the following allocution :

VENERABLE BROTHERS:— Our duty moving us to provide for vacant churches and to fill up your college, we desire to premise some remarks respecting a project of ours, which seems likely to be of no little importance in the interests of Christianity. Never was zeal wanting to Mother Church in recalling and inviting those whom difference of opinion or mental error had with disastrous results drawn away from her bosom ; and of late years, upon occasions of which you are all aware, the Church has pursued the same object with increased earnestness. We can now in some measure see pledges of the desired fruit, which nourish hope and stimulate to the achievement of the end in view, especially as among different peoples everywhere there are growing indications of no obscure kind which seem to show that men's minds are turning to her with good-will and are looking towards this See of Peter not without a longing for the restoration of the ancient connection. If, after having before God given much thought to these matters, we have under the guidance of Apostolic charity, undertaken and accomplished anything in the cause, we are most anxious that by exposition and action much greater help could be afforded to those who seek Christ in truth.

And since the main point, and, as it were, the foundation of the Christian doctrine is contained in a genuine knowledge of the Church, we have, therefore, applied ourselves to setting forth the image and form of the Church as expressed by its divine constitution, desiring to bring more clearly into light its admirable mark of unity. Certainly in the case of those who closely look at and examine the Church as the Divine Founder would it to be and handed it to the apostles, as the Holy Fathers and doctors through the East and the West constantly preserved it, and as monuments of every kind from remote antiquity prove it to have been, it is necessary that they should aim at a twofold object—on the one hand, that dissidents should receive a stimulus and the light needful for unity, and on the other hand, that those who share such a blessing should esteem it more highly and betray increased zeal in their appreciation of it. We are just now about to carry out the design we formed by addressing an encyclical letter to all the bishops, and we are happy to be able to place this document under the auspices of the blessed princes of the apostles, Peter and Paul, by whose precepts, labors and blood the beginners of the Church, the bride of Christ, were gloriously consecrated. After these few words, venerable brethren, we turn to you. We have deemed worthy of the beginning of it some men distinguished for high qualities and abilities who proved to the Holy See their sagacity, faith and devoted good will.

One Lord, one Faith, one Church.

(continued from page 1).

fail to be mightily influenced by this most cogent exposition of the true meaning and character of Christian unity. There is not a sentence in it which an ordinary intelligence cannot grasp, nor is there one which could be omitted without loss. The synopsis already published, though admirable in its way, gives no adequate conception of Leo's comprehensive treatment of his great subject. His subject, indeed, it is in a special sense. Those who are in close relationship with the Holy Father declare that the thought of the reunion of Christendom is continually present with him, and we can well believe it after this last pronouncement.

It is to be feared that many outside the Church have approached the question with views either utterly vague or radically false. Theories were being entertained that the desired unity might be effected not by removing but by overlooking the differences existing between religious bodies, or that some system of compromise might be reached by which non-Catholics would consent to adopt certain doctrines and Catholics drop certain others. The encyclical has dispelled all such delusive mirages. The unity which Christ enjoined and which the Catholic Church has always insisted upon is the acceptance of every truth taught by Jesus Christ and His Apostles and handed down in all its integrity and purity, by an infallible Church, of which Peter and his successors are the infal-

lible head. This unity admits of no compromise, "and the Church" in Leo's words, "founded on these principles and mindful of her office has done nothing with greater zeal and endeavor than she has displayed in guarding the integrity of the faith."

What the effect of this encyclical will be time alone can tell. But this much can be said without fear of contradiction: All who are willing to follow the grace of God and the light of reason will recognize that Pope Leo's words have shut off many misleading by-paths and made the true road of unity more plainly visible.—N. Y. Freeman's Journal.

EUROPE'S SOVEREIGNS.

List of Reigning Sovereigns When Queen Victoria Attained Her 77th Year.

The oldest king in Europe is Christian IX. of Denmark, who last month entered upon the 79th year of his age. He has worn the crown for thirty-three years.

The King of Sweden and Norway, Oscar II., is in the 67th year of his age, and has wielded the sceptre since the year 1872.

The Emperor of Austria, Francis Joseph I., will be 67 years old in August next, and he has sat on his throne for forty-eight years.

The King of the Belgians, Leopold II., is in the 62nd year of his age, and in the thirty-first year of his reign.

The King of Saxony is in his 69th year.

The King of Italy, Humbert I., is in the 53rd year of his life, and in the seventeenth year of his reign.

The King of the Hellenes, George I., is 51 years old and has ruled Greece for thirty-three years.

The Sultan of Turkey, Abdul Hamid, II., is 54, and has been the ruler of the Turkish Empire for twenty years.

The King of Roumania, Charles I., is in the 58th year of his age. These are the more elderly of the imperial or royal sovereigns of Europe.

Among the younger European sovereigns are the Emperor of Germany, 37; the King of Portugal, 33; the Czar of Russia, 28; the King of Serbia, 20; the Queen of the Netherlands, 17; and the King of Spain, 10. In the Netherlands there is a Queen Regent, and also in Spain. Pope Leo XIII., who is not 'de jure' a temporal ruler, is in the 87th year of his age—born March 2, 1810.

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CALENDAR FOR NEXT WEEK.

AUGUST.

- 16 Twelfth Sunday after Pentecost. Feast of St. Joachim, father of the Blessed Virgin. Solemnity of the Assumption.
- 17 Monday—Octave of St. Lawrence.
- 18 Tuesday—St. Hyacinth, Confessor.
- 19 Wednesday—Of the Octave of the Assumption.
- 20 Thursday—St. Bernard, Abbot and Doctor.
- 21 Friday—St. Jane Francis de Chantal, Foundress of the Visitation Nuns.
- 22 Saturday—Octave of the Assumption. Vigil of St. Bartholomew.

Ecclesiastical Province of St. Boniface.

I. HOLY DAYS OF OBLIGATION.

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

II. DAYS OF FAST.

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

III. DAYS OF ABSTINENCE.

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

CITY AND ELSEWHERE.

Mr. N. Chevrier left for Ottawa on Saturday.

Mr. Jas Doherty, of Gladstone, was in town last week.

Mrs. G. F. Brophy left on Saturday for New York, where she will join Mr. Brophy.

Mr. H. A. Costigan of the Inland Revenue Department left for a business trip to Ottawa on Saturday.

It is said, and all will hope it is true, that the city council will be able to keep the rate within the two-cent limit this year.

Mr. William Redmond, brother of Messrs. James and Charles Redmond, of this city, arrived from Vancouver on Saturday.

St. Mary's Court No. 276 of the Catholic Order of Foresters will hold a regular meeting on Friday evening in Unity Hall, McIntyre Block.

Mrs. Geo. Germain resumed her place at the organ of the Church of the Immaculate Conception on Sunday last after an absence of several weeks, caused by indisposition.

Rev. Father Kavanagh, S. J., left for Montreal on Sunday, a large number of clergy and laymen being present at the depot to see him off.

The city health department's report of contagious diseases for the week ending August 8th shows a total of 26 cases, being an increase over the previous week of 8.

Good progress is now being made with the Lake Daughin railroad, and the work is attracting immigrations to that section of the country which the road will open up.

His Lordship Bishop Grandin, of St. Albert and Rev. Father Lacombe went east to Montreal on Sunday's train. Rev. Father George has returned from the east to take up his work in St. Boniface.

Mr. and Mrs. H. O'Connor returned to the city on Thursday. Mr. O'Connor had been on a trip over the western division of the C. P. R. and Mrs. O'Connor had been spending a few weeks with her parents, Mr. and Mrs. Gadd, at Oxbow.

The picnic in aid of the St. Vincent de Paul conference held at Elm Park on Thursday last was not so largely attended as the annual outings in connection with this worthy association usually are. In every other respect, however, the affair was a great success, and the committee in charge deserve high commendation for the excellent arrangements they made for supplying their patrons with an enjoyable day's outing. A lengthy programme of sports was carried out in the afternoon, and when darkness set in a string band was in attendance at the pavilion. The ladies of St. Mary's parish supplied refreshments, and did a fairly good business, so that although the financial returns were not so good as in past years, yet the funds of the conference have been enriched by a substantial sum.

Parliament will open in Ottawa on the 19th inst. and as the day draws nearer the public curiosity as to what action the two great parties intend to take increases. Most of the Manitoba and Northwest representatives have already left for the capital.

The Indian Industrial School at St. Albert, has recently received a diploma and medal for the excellence of the exhibit made by this school at the World's Columbian Exhibition at Chicago. Our readers may remember that some of the Indian pupils from this school attended the World's Fair and created a most favorable impression by the work they did. The Review congratulates the faithful and painstaking teachers of this school for the diploma and medal awarded to their school and which was so well merited.

At St. Mary's Church on Monday morning Mr. Thos. H. Fahey, the well-known traveller for Slater & Co., was married to Miss Theresa Valois. The ceremony was performed by Rev. Fr. Guillet, O. M. I., assisted by Rev. Fr. McCarthy. The bride was supported by Miss Tillie Ketching with Misses Bessie McDonald and Mamie Egan as maids of honor, whilst Mr. Fred. Fahey acted as best man. The bride was given away by her brother-in-law—Mr. Wm. Plaxton, at whose house a sumptuous wedding breakfast was served after the ceremony. The happy couple left by the Northern Pacific on an extended honeymoon trip to the South and on their return will take up their residence at the Clarendon. The Review joins with their host of friends in tendering them its heartiest congratulations and best wishes for every success and happiness in life.

It is with deep regret we record the death of Miss Marjorie Ann McKinnon, a member of the Immaculate Conception congregation, who departed this life at the General Hospital yesterday (Tuesday) afternoon. The deceased who was only twenty-three years of age, had on Friday undergone an operation, from which it was expected she would rapidly recover, and her untimely death has been a sad blow to her surviving relatives and a cause of sincere sorrow to her large circle of friends and acquaintances. The funeral will take place from the residence of her brother, Mr. S. W. McKinnon, the well-known C. P. R. engineer, 256 Bushnell street, on Thursday morning at 9 o'clock. The remains will first be taken to the Church of the Immaculate Conception where solemn Requiem High Mass will be celebrated and then to St. Mary's cemetery, Fort Rouge. The Review joins with all those who knew the deceased in lamenting her sudden death, and in offering heartfelt sympathy to the relatives in their sad bereavement. R. I. P.

French Domination.

Carlyle says that the achievement of the century is the bringing into existence of an incredible number of bores. He must have had in view the individuals who chatter about things of which they know just enough to be led into the common vice of loud and sweeping assertion, and those also who obtain their knowledge from the newspaper and platform orator. Not that they are always untrustworthy sources of knowledge, but we have evidence to show that the information they seek to convey is at times sadly deficient as to fact and coherence. Take for instance the cry of French Domination that comes from certain quarters. One would imagine that the Province of Quebec had assumed the role of Dictator of the Dominion. And this idea insinuates itself into the brains of reasonable men and causes them for the nonce to be led blindly by partisan prejudice. We do not pose as defender of the French-Canadians, but we do say that their past history should be enough to induce all to put away this vain and preposterous idea of domination. Ever since the conquest they have been eminently loyal in their allegiance to the Imperial Flag and ever since confederation they have contributed their quota of energy to the upbuilding of our civilization. We do not speak of the days when the lilies of France waved above the bastions of Quebec. The glory of that time is their inheritance. Their explorers cleared the way for the progress of civilization, and their missionaries through toil and blood built under that civilization the foundation of religion. Historians have limned these scenes: poets have made them an altar from which they drew the burning coal of inspiration, and we who read them confess that no worthier theme could be the burden of either prose or verse.

But we speak of their attitude since confederation. Where lies the argument to prove that we are in danger of French Domination? Is it because they muster stronger in the Commons? They were stronger in Quebec when they gave the rest of Canada an object lesson in tolerance, by granting Protestant Separate Schools. Is it because we hear rumors of a French Republic on the banks of the St. Lawrence? The bitter wound of the conquest had hardly healed when they showed their devotion to their new masters by their heroic stand against the Americans. We challenge our adversaries to point out an instance

that may justify them in their desire to excite the citizens of the Upper Provinces against the French-Canadian. Is it because they have not shown in the past a proper appreciation of the benefits of our civilization? They have created it, and for its glory they have hung on its pillars trophies won in the fields of science and literature. They have, as in the past, literary and scientific works of no mean repute. Two of the most cultured men in the Dominion—namely Monsignors Hamel and Laflamme—boast that they are citizens of no mean city. The best orators we have are French-Canadians.

But enough. We are satisfied that childish cry comes from men who have been worsted in the battle of the ballots. They have been beaten, but Defeat sits ungracefully upon them. Patriotism cloaks their efforts, but patriotism that has no better proof than senseless drive and the desire to enkindle the flame of racial and religious prejudice will attain no recognition from true Canadians.

Great stress is laid upon the fact that Mr. Laurier's compatriots are unduly enthusiastic in their joy at his exaltation. Allowing, however, for the Gallic temperament, we fail to see the enormity of this charge. Mr. Laurier has been called by the people to guide our country, and the sacred duty of all is to assist him in the task.—Catholic Record.

DOCTORS GAVE HER UP.

REMARKABLE EXPERIENCE OF MRS. SALOIS, OF ST. PIE.

LaGrippe, Followed by Inflammation of the Lungs, Left Her on the Verge of the Grave—Her Whole Body Racked With Pain—Her Husband Brought Her Home to Die, But She is Again in Good Health.

In the pretty little town of St. Pie, Bagot county, is one of the happiest homes in the whole province of Quebec, and the cause of much of this happiness is the inestimable boon of health conferred through the use of Dr. Williams' Pink Pills. Mrs. Eva Salois is the person thus restored, and she tells her story as follows: "Like a great many other Canadians my husband and I left Canada for the States, in hope that we might better our condition, and located in Lowell, Mass. About a year ago I gave birth to a bright little boy, but while yet on my sick bed I was attacked with la-grippe, which developed into inflammation of the lungs. I had the very best of care, and the best of medical treatment, and although the inflammation left me I did not get better, but continually grew weaker and weaker. I could not



sleep at night, and I became so nervous that the least noise would make me tremble and cry. I could not eat and was reduced almost to a skeleton. My whole body seemed racked with pain to such an extent that it is impossible for me to describe it. I got so low that the doctor who was attending me lost hope, but suggested calling in another doctor for consultation. I begged them to give me something to deaden the terrible pain I endured, but all things done for me seemed unavailing. After the consultation was ended my doctor said to me, you are a great sufferer but it will not be long. We have tried everything; we can do no more. I had, therefore, to prepare myself for death, and would have welcomed it as a relief to my suffering, were it not for the thought of leaving my husband and child. When my husband heard what the doctors said he replied, then we will at once go back to Canada, and weak and suffering as I was, we returned to our old home. Friends here urged that Dr. Williams' Pink Pills be tried, and my husband procured them. After taking them for some weeks I rallied, and from that on I constantly improved in health. I am now entirely free from pain. I can eat well and sleep well, and am almost as strong as ever I was in my life, and this renewed health and strength I owe to the marvellous powers of Dr. Williams' Pink Pills and in gratitude I urge all sick people to try them.

Dr. Williams' Pink Pills create new blood, build up the nerves, and thus drive disease from the system. In hundreds of cases they have cured after all other medicines had failed, thus establishing the claim that they are a marvel among the triumphs of modern medical science. The genuine Pink Pills are sold only in boxes, bearing the full trade mark, "Dr. Williams' Pink Pills for Pale People." Protect yourself from imposition by refusing any pill that does not bear the registered trade mark around the box.

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