

Northwest Review.

"AD MAJOREM DEI GLORIAM."

THE ONLY CATHOLIC PAPER PUBLISHED IN ENGLISH IN NORTH-WESTERN CANADA.

VOL. XII, No. 4.

WINNIPEG, MANITOBA, WEDNESDAY, JULY 29, 1896.

\$ 3.00 per Year.
Single Copies 5 cents.

ENCYCLICAL LETTER

OF POPE LEO XIII ON THE UNITY OF THE CHURCH.

[CONTINUED.]

EVERY REVEALED TRUTH, WITHOUT EXCEPTION, MUST BE ACCEPTED.

9. The Church, founded on these principles and mindful of her office, has done nothing with greater zeal and endeavour than she has displayed in guarding the integrity of the faith. Hence she regarded as rebels and expelled from the ranks of her children all who held beliefs on any point of doctrine different from her own. The Arians, the Montanists, the Novatians, the Quartodecimans, the Eutyrians, did not certainly reject all Catholic doctrine: they abandoned only a certain portion of it. Still who does not know that they were declared heretics and banished from the bosom of the Church? In like manner were condemned all authors of heretical tenets who followed them in subsequent ages. "There can be nothing more dangerous than those heretics who admit nearly the whole cycle of doctrine, and yet by one word, as with a drop of poison, infect the real and simple faith taught by our Lord and handed down by Apostolic tradition" (Auctor. Tract. de Fide Orthodoxa contra Arianos).

The practice of the Church has always been the same, as is shown by the unanimous teaching of the Fathers, who were wont to hold as outside Catholic communion, and alien to the Church, whoever would recede in the least degree from any point of doctrine proposed by her authoritative magisterium. Epiphanius, Augustine, Theodoret, drew up a long list of the heresies of their times. St. Augustine notes that other heresies may spring up, to a single one of which, should any one give his assent, he is by the very fact cut off from Catholic unity. "No one who merely disbelieves in all (these heresies) can for that reason regard himself as a Catholic or call himself one. For there may be or may arise some other heresies, which are not set out in this work of ours, and, if any one holds to a single one of these he is not a Catholic" (S. Augustine, De Haeresibus, n. 88).

The need of this divinely instituted means for the preservation of unity, about which we speak, is urged by St. Paul in his epistle to the Ephesians. In this he first admonishes them to preserve with every care concord of minds: "Solicitous to keep the unity of the Spirit in the bond of peace" (Eph. iv., 3, et seq.). And as souls cannot be perfectly united in charity unless minds agree in faith, he wishes all to hold the same faith: "One Lord, one faith," and this so perfectly one as to prevent all danger of error: "that henceforth we be no more children, tossed to and fro, and carried about with every wind of doctrine by the wickedness of men, by cunning craftiness, by which they lie in wait to deceive" (Eph. iv., 14): and this he teaches, is to be observed, not for a time only—"but until we all meet in the unity of faith . . . unto the measure of the age of the fullness of Christ" (13). But, in what has Christ placed the primary principle, and the means of preserving this unity? In that—"He gave some apostles—and other some pastors and doctors, for the perfection of the saints, for the work of the ministry, for the edification of the body of Christ" (11-12).

Wherefore, from the very earliest times the fathers and doctors of the Church have been accustomed to follow and, with one accord to defend this rule. Origen writes: "As often as the heretics allege the possession of the canonical scriptures, to which all Christians give unanimous assent, they seem to say: 'Behold the word of truth is in the houses.' But we should believe them not and abandon not the primary and ecclesiastical tradition. We should believe not otherwise than has been handed down by the tradition of the Church of God" (Vetus Interpretatio Commentariorum in Matt. n. 46). Irenaeus too says: "The doctrine of the Apostles is the true faith . . . which is known to us through the Episcopal succession . . . which has reached even unto our age by the very

fact that the Scriptures have been zealously guarded and fully interpreted" (Contra Haereses, lib. iv., cap. 33, n. 8). And Tertullian: "It is therefore clear that all doctrine which agrees with that of the Apostolic Churches—the matrices and original centres of the faith, must be looked upon as the truth, holding without hesitation that the Church received it from the Apostles, the Apostles from Christ and Christ from God . . . We are in communion with the Apostolic churches, and by the very fact that they agree amongst themselves we have a testimony of the truth" (De Praescrip., cap. xxxi). And so Hilary: "Christ teaching from the ship signifies that those who are outside the Church can never grasp the divine teaching; for the ship typifies the Church where the word of life is deposited and preached. Those who are outside are like sterile and worthless sand: they cannot comprehend" (Comment. in Matt. xiii., n. 1). Rufinus praises Gregory of Nazianzum and Basil because "they studied the text of Holy Scripture alone, and took the interpretation of its meaning not from their own inner consciousness, but from the writings and on the authority of the ancients, who in their turn, as it is clear, took their rule for understanding the meaning from the Apostolic succession" (Hist. Eccl. lib. ii., cap. 9).

Wherefore, as appears from what has been said, Christ instituted in the Church a LIVING AUTHORITATIVE and PERMANENT MAGISTERIUM, which by His own power He strengthened, by the spirit of truth He taught, and by miracles confirmed. He willed and ordered, under the gravest penalties, that its teachings should be received as if it were His own. As often, therefore as it is declared on the authority of this teaching that this or that is contained in the deposit of divine revelation, it must be believed by every one as true. If it could in any way be false, an evident contradiction follows; for then God Himself would be the author of error in man. "Lord, if we be in error, we are being deceived by thee" (Richardus de S. Victore, De Trin., lib. i., cap. 2). In this wise, all cause for doubting being removed, can it be lawful for any one to reject any one of those truths without by the very fact falling into heresy?—without separating himself from the Church?—without repudiating in one sweeping act the whole of Christian teaching? For such is the nature of faith that nothing can be more absurd than to accept some things and reject others. Faith, as the Church teaches, is "that supernatural virtue by which, through the help of God and through the assistance of His grace, we believe what He has revealed to be true, not on account of the intrinsic truth perceived by the natural light of reason, but because of the authority of God Himself, the Revealer, who can neither deceive nor be deceived" (Conc. Vat., Sess. iii., cap. 3). If then it be certain that anything is revealed by God, and this is not believed, then nothing whatever is believed by divine Faith: For what the Apostle St. James judges to be the effect of a moral delinquency, the same is to be said of an erroneous opinion in the matter of faith. "Whoever shall offend in one point, is become guilty of all" (Ep. James ii., 10). Nay, it applies with greater force to an erroneous opinion. For it can be said with less truth that every law is violated by one who commits a single sin, since it may be that he only virtually despises the majesty of God the Legislator. But he who dissents even in one point from divinely revealed truth absolutely rejects all faith, since he thereby refuses to honor God as the supreme truth and the FORMAL MOTIVE OF FAITH. "In many things they are with me, in a few things not with me; but in those few things in which they are not with me the many things in which they are will not profit them" (S. Augustinus in Psal. liv., n. 19). And this indeed most deservedly; for they, who take from Christian doctrine what they please, lean on their own judgment, not on faith; and not "bringing into captivity every understanding unto the obedience of Christ" (2 Cor. x., 5), they more truly obey themselves than God. "You, who believe what you like of the gospels and believe not what you like, believe yourselves rather than the gospel" (S. Augustinus, lib. xvii., Contra Faustum Manichaeum, cap. 3).

For this reason the Fathers of the Vatican Council laid down nothing new, but followed divine revelation and the acknowledged and invariable teaching of the Church as to the very nature of faith, when they decreed as follows: "All those things are to be believed by divine and Catholic faith which are contained in the written or unwritten word of God, and which are proposed by the Church as divinely revealed, either by a solemn definition or in the exercise of its ordinary and universal Magisterium" (Sess. iii., cap. 3). Hence, as it is clear that God absolutely willed "that there should be unity in His Church, and as it is evident what kind of unity He willed, and by means of what principle he ordained that this principle should be maintained, we may address the following words of St. Augustine to all who have not deliberately closed their minds to the truth: "When we see the great help of God, such manifest progress and such abundant fruit, shall we refuse to take refuge in the bosom of that Church, which, as is evident to all, possesses the supreme authority of the Apostolic See through the Episcopal succession? In vain do heretics rage round it; they are condemned partly by the judgment of the people themselves, partly by the weight of councils, partly by the splendid evidence of miracles. To refuse to the Church the primacy is most impious, and above measure arrogant. And if all learning, no matter how easy and common it may be, in order to be fully understood requires a teacher and a master, what can be greater evidence of pride and rashness than to be unwilling to learn about the books of the divine mysteries from the proper interpreter, and to wish to condemn them unknown?" (De Unitate Credendi, cap. xvii., n. 35).

It is then undoubtedly the office of the Church to guard Christian doctrine and to propagate it in its integrity and purity. But this is not all: the object for which the Church has been instituted is not wholly attained by the performance of this duty. For, since Jesus Christ delivered himself up for the salvation of the human race, and to this end directed all His teachings and commandments, so He ordered the Church to strive, by the truth of its doctrine, to sanctify and to save mankind. But faith alone cannot compass so great, excellent, and important an end. There must needs be also the fitting and devout worship of God, which is to be found chiefly in the divine Sacrifice and in the dispensation of the Sacraments, as well as salutary laws and discipline. All these must be found in the Church, since it continues the mission of our Saviour for ever. The Church alone offers to the human race that religion—that state of absolute perfection—which He wished, as it were, to be INCORPORATED in it. And it alone supplies those means of salvation which accord with the ordinary counsels of Providence.

THE CHURCH A DIVINE SOCIETY.

10. But as this heavenly doctrine was never left to the arbitrary judgment of private individuals, but, in the beginning delivered by Jesus Christ, was afterwards committed by Him exclusively to the Magisterium already named, so the power of performing and administering the divine mysteries, together with the authority of ruling and governing, was not bestowed by God on all Christians indiscriminately, but on certain chosen persons. For to the Apostles and their legitimate successors alone these words have reference: "Going into the world, preach the Gospel." "Baptizing them." "Do this in commemoration of Me." "Whose sins you shall forgive they are forgiven them." And in like manner He ordered the Apostles only and those who should lawfully succeed them to FEED—that is to govern with authority—all Christian souls. Whence it also follows that it is necessarily the duty of Christians to be subject and to obey. And these duties of the apostolic office are, in general, all included in the words of St. Paul: "Let a man so account of us as of the ministers of Christ, and the dispensers of the mysteries of God" (1 Cor. iv., 1).

Wherefore, Jesus Christ bade all men, present and future, follow Him as their leader and Saviour; and this, not merely as individuals, but as forming a society, organized and united in mind. In this way a duly constituted society

should exist, formed out of the divided multitude of peoples, one in faith, on in end, one in the participation of the means adapted to the attainment of the end, and one as subject to one and the same authority. To this end He established in the Church all those principles which necessarily tend to make organized human societies, and through which they attain the perfection proper to each. That is, in it (the Church), all who wished to be the sons of God by adoption might attain to the perfection demanded by their high calling, and might obtain salvation. The Church, therefore, as we have said, is man's guide to whatever pertains to Heaven. This is the office appointed unto it by God: that it may watch over and may order all that concerns religion, and may, without let or hindrance, exercise according to its judgment, its charge over Christianity. Wherefore they who pretend that the Church has any wish to interfere in civil matters, or to infringe upon the rights of the State, know it not, or wickedly calumniate it.

God indeed even made the Church a society far more perfect than any other. For the end for which the Church exists is as much higher than the end of other societies as divine grace is above nature, as immortal blessings are above the transitory things on earth. Therefore the Church is a society DIVINE in its origin, SUPERNATURAL in its end and in the means proximately adapted to the attainment of that end; but it is a HUMAN community inasmuch as it is composed of men. For this reason we find it called in Holy Writ by names indicating a perfect society. It is spoken of as THE HOUSE OF GOD, THE CITY PLACED UPON THE MOUNTAIN to which all nations must come. But it is also the FOLD presided over by one Shepherd, and into which all Christ's sheep must betake themselves. Yea, it is called the KINGDOM WHICH GOD HAS RAISED UP and which WILL STAND FOR EVER. Finally it is the BODY OF CHRIST—that is, of course, His mystical body, but a body living and duly organized and composed of many members; members indeed which have not all the same functions, but which, united one to the other, are kept bound together by the guidance and authority of the head.

Indeed no true and perfect human society can be conceived which is not governed by some supreme authority. Christ, therefore, must have given to His Church a supreme authority to which all Christians must render obedience. For this reason, as the unity of the faith is necessarily required for the unity of the Church, inasmuch as it is the BODY OF THE FAITHFUL, so also for this same unity, inasmuch as the Church is a divinely constituted society, unity of government which effects, and involves UNITY OF COMMUNION, is necessary JURE DIVINO: "The unity of the Church is manifested in the mutual connection or communion of its members, and likewise in the relation of all the members of the Church to one head" (St. Thomas, 2a 2ae, q. xxxix., a. 1).

From this it is easy to see that men can fall away from the unity of the Church by schism, as well as by heresy. "We think that this difference exists between heresy and schism" (writes St. Jerome): "heresy has no perfect dogmatic teaching, whereas schism, through some Episcopal dissent, also separates from the Church" (S. Hieronymus, Comment. in Epist. ad Titum, cap. iii., v. 10-11). In which judgment St. John Chrysostom concurs: "I say and protest (he writes) that it is as wrong to divide the Church as to fall into heresy" (Hom. xi., in Epist. ad Ephes., n. 5). Wherefore as no heresy can ever be justifiable, so in like manner there can be no justification for schism . . . there can be no just necessity for destroying the unity of the Church" (S. Augustinus, Contra Epistolam Parmeniani, lib. ii., cap. ii., n. 25).

THE SUPREME AUTHORITY FOUNDED BY CHRIST.

11. The nature of this supreme authority which all Christians are bound to obey, can be ascertained only by finding out what was the evident and positive will of Christ. Certainly Christ is a King for ever; and though invisible, He continues unto the end of time to govern and guard His Church from Heaven. But since He willed that His kingdom should be visible He was obliged, when He as-

cended into Heaven, to designate a vicergerent on earth. "Should any one say that Christ is the one head and the one shepherd, the ones pious of the one Church, he does not give an adequate reply. It is clear indeed that Christ is the author of grace in the Sacraments of the Church; it is Christ Himself who baptizes; it is He who forgives sins; it is He who is the true priest who hath offered Himself upon the altar of the cross, and it is by His power that His body is daily consecrated upon the altar; and still, because He was not to be visibly presented to all the faithful, He made choice of ministers through whom the aforesaid Sacraments should be dispensed to the faithful, as said above" (cap. 74). "For the same reason, therefore, because He was about to withdraw His visible presence from the Church, it was necessary that He should appoint some person in His place, to have the charge of the Universal Church. Hence before His ascension He said to Peter: 'Feed my sheep'" (St. Thomas, Contra Gentiles, lib. iv., cap. 76).

Jesus Christ, therefore, appointed St. Peter to be the head of the Church; and He also determined that the authority instituted in perpetuity for the salvation of all should be inherited by His successors, in whom the same permanent authority of Peter himself should continue. And so He made that remarkable promise to Peter and to no one else: "Thou art Peter and upon this rock I will build My Church" (Matt. xvi., 18). "To Peter the Lord spoke: to one, therefore, that He might establish unity upon one" (S. Pacianus ad Sempronium, Ep. iii., n. 11). "Without any prelude He mentions St. Peter's name and that of his father (Blessed art thou Simon, son of John) and He does not wish Him to be called any more Simon; claiming him for Himself according to His divine authority. He aptly names him Peter, from PETRA the rock, since upon him He was about to found His Church" (S. Cyrillus Alexandrinus, In Evang. Joan., lib. ii., in cap. i., v. 42).

THE UNIVERSAL JURISDICTION OF ST. PETER.

12. From this text it is clear that by the will and command of God the Church rests upon St. Peter, just as a building rests on its foundation. Now the proper nature of a foundation is to be a principle of cohesion for the various parts of the building. It must be the necessary condition of stability and strength. Remove it and the whole building falls. It is consequently the office of St. Peter to support the Church, and to guard it in all its strength and indestructible unity. How could he fulfil this office without the power of commanding; forbidding, and judging, which is properly called JURISDICTION? It is only by this power of jurisdiction that nations and commonwealths are held together. A primacy of honour and the shadowy right of giving advice and admonition, which is called DIRECTION, could never secure to any society of men unity or strength. The words—AND THE GATES OF HELL SHALL NOT PREVAIL AGAINST IT—proclaim and establish the authority of which we speak. "What is the IT?" (writes Origen). "Is it the rock upon which Christ builds the Church or the Church? The expression indeed is ambiguous, as if the rock and the Church were one and the same. I indeed think that this is so, and that neither against the rock upon which Christ builds His Church nor against the Church shall the gates of hell prevail" (Origenes, Comment. in Matt., tom. xii., n. ii). The meaning of this divine utterance is, that, notwithstanding, the wiles and intrigues which they bring to bear against the Church, it can never be that the Church committed to the care of St. Peter shall succumb or in any wise fall. "For the Church, as the edifice of Christ who has wisely built His house upon a rock, cannot be conquered by the gates of hell, which may prevail over any man who may be off the rock and outside the Church, but shall be powerless against it" (Ibid). Therefore God confided His Church to Peter so that he might safely guard it with his unconquerable power. He invested him, therefore, with the needful authority; since the right to rule is absolutely required by him who has to guard human society really and effectively. This, furthermore, Christ

(Continued on page 4.)

The Northwest Review

PRINTED AND PUBLISHED EVERY
WEDNESDAY
WITH THE APPROVAL OF THE ECCLESIASTICAL
AUTHORITY.

At 184 James Avenue East.
WINNIPEG.

Subscription, - - - - - \$2.00 a year.
Six months, - - - - - \$1.00.

P. KLINKHAMMER,
Publisher,

THE REVIEW is on sale at the following place: Hart & McPherson's, Booksellers, 364 Main street.

ADVERTISING RATES.

Made known on application.
Orders to discontinue advertisements must be sent to this office in writing.
Advertisements unaccompanied by Specific instructions inserted until ordered out.
Address all Communications to THE NORTHWEST REVIEW, Post office Box 908, Winnipeg, Man.

The Northwest Review

WEDNESDAY, JULY 29.

CURRENT COMMENT.

The Author of A New Life.

A new life of the Venerable Foundress of the Grey Nuns has lately been sent to us for review. The author is the Rev. David Ramsay, brother of the late Judge T. K. Ramsay of Montreal. Father Ramsay's conversion to the Catholic church in the maturity of his manhood was a notable event in the Province of Quebec some thirty-five years ago. He astonished all his highly-connected relatives by withdrawing from the world and going through, when thirty-six years of age, the long preparation for the priesthood. Soon after his ordination he entered the ranks of the secular clergy in England, where he labored valiantly among the poor of the North for more than twenty years, becoming Rector of St. Bede's, South Shields and Rural Dean of St. Aidan. Wherever he went he endeared himself to all by his charity to the needy, whom he assisted from his own ample inheritance, and by his devotion to the cause of Catholic education. Five or six years ago he returned to Canada with shattered health but with a mind enriched by the experience of a zealous missionary and the varied culture of a refined and studious priest. Such a man is admirably fitted to write the life of a saintly gentlewoman such as the Venerable Margaret Mary Dufrost de Lajemmerais, widow of Mr. Francis d'Youville, and foundress of the Sisters of Charity, commonly called Grey Nuns.

Madame d'Youville.

We learn from this interesting and well-written biography that Mary Margaret was the eldest of the six children of Lieutenant, afterwards Captain Dufrost de Lajemmerais, and was born on October 15, 1701. As her sister was, through her marriage with Mr. Gamelin-Maugras, the great-grandmother of the late Monseigneur Tache, archbishop of St. Boniface, the Foundress of the Grey Nuns was his great-grand-aunt, a fact which the distinguished and much beloved prelate was fond of recalling. It was indeed a curious coincidence that the most striking figure in the ecclesiastical history of the Canadian Northwest should have been related by the ties of blood both to the discoverer of the Red River country, La Verandrye, and to the foundress of the sisterhood that have identified themselves with the spread of Catholicism in this western land.

No wonder the Grey Nuns have so great a devotion to the Cross of Christ. The life of the Venerable Madame d'Youville is one succession of crosses. Her father having died when she was only seven years of age, and the family being left almost destitute, she soon learnt the valuable but painful lessons of adversity. At thirteen,

she seemed like a second mother to her brothers and sisters. Her charm of face and manner won her many admirers among gentlemen of the best families, and yet she waited till she was one and twenty before marrying Mr. d'Youville, who, after all, was utterly unworthy of the affection she bore him. Her aged mother-in-law was so peevish and capricious that visitors were practically excluded from the house. When her husband died of pleurisy after eight years of neglect and reckless expenditure, leaving her burdened with debts and the care of two boys, the survivors of five children, she bravely undertook to keep a little shop, and by her skill in trade soon succeeded in paying off her husband's debts and even in satisfying her own burning love for the poor. The beginnings of her great work were very humble: she and three young ladies rented a house in which they received four or five poor people; this house of refuge was opened October 30, 1738. As soon as it became known in the city of Montreal that the Sulpician Fathers intended confiding to Madame d'Youville the care of what was then the General Hospital, an institution founded as a brotherhood by devout but uninspired and incompetent laymen and then wretchedly mismanaged and tottering to its ruin, the unreasoning crowd turned upon these four defenceless women, jeered at them as they went to church and even pelted them with stones. "Worse still," says Dean Ramsay, "the most mischievous calumnies were invented and circulated against them, their traducers going so far as to assert that, in contempt both of the ecclesiastical law and of the King's ordinances, these ladies sold intoxicating liquor to the Indians, and even made use of it themselves. Strange to say, these absurd calumnies were the origin of their being called "Les Sœurs Grises." The Sisters of Charity in France had, in some towns, been called "Sœurs Grises" because of their grey costume; but the word "gris" has two meanings: GREY and TIPSY; and in the latter unfavorable sense it was first applied to our good nuns. They humbly accepted the name, and have made it honored and esteemed."

Her Success.

Madame d'Youville's Order has grown from the small mustard seed to the great tree with widespreading branches. An interesting appendix informs us that the number of professed Grey Nuns in 1895 was 1358. The charitable and educational institutions committed to their care number 130; in the former 6,860 poor inmates are provided for, and in the latter 21,594 children are instructed. We are treated to a graphic description, by a visitor, of the Mother-house on Guy, Dorchester and St. Matthew streets, Montreal, where 900 inmates of all ages, from the foundling to the nonagenarian, are comforted and made happy in their cheerful poverty. The establishments of this noble sisterhood stretch from Charlottetown, P. E. I., in the extreme West to Providence, on the shores of the Great Slave Lake, in the extreme north and as far south as Morristown, New Jersey. This wondrous development is a proof of the Church's vitality and zeal in Canada. Outside of Europe, there is probably no country in the world that has originated and developed from its own unaided resources so many flourishing sisterhoods as the Province of Quebec. In other lands in North and South America, most of the convents are of European origin, in so far at least that, though they may have afterwards become independent of the Mother-House in France or Spain or Portugal or Italy or Germany, they began and were founded by women who had come from Europe or gone thither for their models; but the Grey Nuns, like the Sisters of Notre Dame, the Sisters of the Holy Names of Jesus and Mary, the Sisters of Providence and the Sisters of St. Ann, were founded and recruited chiefly by Canadian women according to Canadian ideas and methods, they

are racy of the soil and intensely patriotic. One rises from the perusal of this beautiful life of Madame d'Youville, so tastefully printed by the Sisters themselves, so chastely illustrated by Parisian artists, with a feeling of deep gratitude for the marvellously practical Christian holiness already energizing a century and a half ago in the Catholic city of Villemarie. And then, looking around Manitoba and the Northwest, one feels with increasing thankfulness that the good Sisters have not degenerated from the high thoughts and constant self-denial of their Venerable Mother.

CATHOLIC MYSTICISM.

The Holy Father's encyclical is one sustained argument from Scripture and tradition in proof of the existence of a supernaturally guided Church. It answers with irrefutable logic the universal human yearning after the supernatural. Despite the favorite boast of our age that it has cut itself loose from the unseen, that unseen continually draws men to it with "the cords of Adam, with the bands of love." This magnetic attraction explains the insane convulsions of a camp meeting devotee, who hopes to attain by nervous emotion what the grace of God alone can give, the blind gropings of sincere spiritualists and the superlative rant of the New French Mysticism as expounded by M. Fourniere. The Vicomte de Vogue says of such dreamers: "They make desperate efforts to invent a religious and moral ideal on the margin of Catholic doctrine. Extreme and unbalanced minds seek this ideal in spiritism; others wait patiently, with the hope that dogma will become transformed and lend itself to the interpretations of science; the majority let themselves be rocked in the lap of a vague mysticism. They flutter around faith like iron filings around a magnet, secretly attracted by it, and yet not strongly enough to adhere to it."

A rational quest of the supernatural is the exclusive heritage of the true faith. Almost all Catholics have occasional glimpses of the divine, glimpses which prove that they are on the right road. We say "almost all Catholics," for there appear some unfortunate exceptions, some practical Catholics who have no moments of fervor, who seem never to have felt the yearnings of God's supreme love, parents who, while jealously guarding the morals of their children and telling them to say their prayers, never pray aloud with them, people who, though partaking of the Sacrament of Love three or four times a year, shorten their thanksgiving in a way that shocks pious souls. But these are only exceptional cases, and even they would probably be warmed to new spiritual life were they to be told of the solid consolations of Catholic mysticism.

This beautiful theme forms the subject of one of the most remarkable contributions to the Catholic culture of the day, the article on "The Love of the Mystics" by A. A. McGuiley in the Catholic World for this month. The writer comments, with much original grasp of his theme, upon a new version of the Dialogue of the Seraphic Virgin, Catherine of Siena, translated from the original Italian, with an introduction on the study of mysticism by Algar Thorold, a recent convert. The latter is quoted as saying: "Mysticism is as real a part of the experience of man as the nervous system," and "so far from its being a delusion it is one of the most exact sciences." "The great mystics are not maniacs revelling in individual fantasies; they have but developed to the full extent of their powers tendencies existing, in germ at least, in all normally developed men of all time." Further on, the reviewer puts the matter in this telling way: "Nothing can satisfy the best longings of the soul but the Infinite, because the Infinite alone is perfect truth, and truth is the proper food of the intellect. Mysticism is but the logical explanation of this craving. It explains it by a condensed syllogism so simple that all can grasp its significance:

for thyself, O God, thou hast created us, and therefore our hearts shall be restless until they rest in thee.' The first law of psychology will accept both the premisses and the conclusion. Mysticism is the spiritual term, psychology the natural term of the science of the soul, and in an analysis of the human consciousness the latter will agree with the former that 'the desire for ecstasy is at the very root of heart of our nature.' 'This craving,' says Mr. Thorold, 'when bound down by the animal instincts, meets us on every side in those hateful contortions of the social organism called the dram-shop and the brothel.' The soul shrinks from routine and inactivity as the body shrinks from death. Activity is the life of the soul and ecstasy is the highest expression of activity."

The mistake of the common herd is to suppose that sensual love can give that ecstasy which God alone, tasted and loved after persevering self-denial, can give. The reviewer then proceeds to show how heresy has perverted human love, by making it a selfish passion. "The self-idea in Protestantism was manifested almost at the beginning of its career in the reigning thought of the literature of that time, whose strongest characteristic was the revival of the sensuous element. The restraining hand of Catholic doctrine being lifted, there was nothing now to keep men from pouring forth from their hearts at will and in full tide every emotion and passion which the human heart can experience. No matter if souls might be swept away by the onrushing torrent, let art have its full swing and put no check on the reins of genius. Catholic doctrine might teach, if it will, that it were better to lose a whole school of literature than that one human soul should be sullied by an impure thought, as it had proved that it were better to lose a nation rather than mar the integrity of the marriage sacrament. By such teaching the world says it but proved its ignorance and its inferiority to art. But as the church has always, and will ever, hold to a practice consistent with her teachings, so, too, has heresy worked out to a logical fulfilment the promise it gave at the beginning of its career. The world no longer loves according to the way the heart, illumined by the intellect, dictates; it learns the art from the modern novel, and uses it as a textbook in which it finds the rules and methods by which the art is best acquired. Men and women love as they have learned to love from books. And at the end of it all it is found that the textbooks have lied; their rules are false and their methods failures. No Catholic, as such, could write the naturalistic novel of to-day; because the motive of such a novel is founded on the principle that the full gratification of sensual love is the be-all and end-all of human happiness, and this is a slander on human life. No child of Adam would ever be willing to accept as his full portion of happiness such gratification; for that portion of his being, his soul, which is the part that possesses the largest capacity for happiness, is left out of the reckoning altogether. They who thus depict nature have grasped but her feet of clay, and are without the power to lift their eyes and see Her godlike head crowned with spiritual fire and touching other worlds."

THE EXHIBITION.

The directors of the Winnipeg Industrial Exhibition Association are to be congratulated on the immense success they achieved this year. The fair opened on Tuesday last and from then until Saturday night the grounds and buildings were thronged with people inspecting the exhibits and taking in the attractions. Never before has there been so many visitors to the city from outside points; the weather was, after the first day, all that could be desired; the products of the country placed on exhibition exceeded in number and excellence those of any previous year, and in a word, the success from every point of view, was so great as to cause all patriotic Manitobans unalloyed joy and to make them look forward with pleasure

to a repetition next year. It is worthy of note in the Review that one or two of the Catholic institutions of the country shewed up well. In the competition for general exhibits by Indian Industrial schools a good collection of work was put in by the principals of the St. John's, Qu'appelle and St. Boniface schools. They were each of such excellent character that the judges found it exceedingly difficult to award the place of honor, but finally decided to give the diploma to St. Boniface school and divide the money prizes between the three institutions. All three schools secured prizes for single entries in other classes in which the work exhibited came into competition with the public schools of the country and also with other exhibitors. The Review heartily congratulates the directors on the success they met with, and particularly bears witness to the fact that the smooth working of the affair was due in no small degree to the excellent way in which Manager Heubach carried out the duties of his office.

IS IT OBSTINACY OR BRUTALITY?

The subjoined clippings from the Chatham Planet show either childish stupidity or ruthless brutality. The people have not declared against the restoration of Catholic schools; on the contrary, in the Protestant provinces St. Charles Tupper had a majority for the Remedial Bill, in the Catholic province the majority is made up of men who want to restore Catholic schools and who differ only as to methods. The clipping from the Toronto Telegram is inaccurate: we never said anything about what Archbishop Langevin wants, because his people are at one with him, however much the Telegram, with that tyrannical brutality to which triumphant Protestantism has accustomed us, may strive to isolate His Grace. The Telegram should remember that the Laurier ministry is not eternal. Every government that does not settle this question will be overthrown. The secret societies with which Ontario is honeycombed may delude both the Planet and the Telegram into feelings of fictitious might; but secret plotters are sure to be exposed in the long run and to fall before the honest indignation of an outraged people.

CATHOLICS WILL NOT COMPROMISE.

The prospect of Mr. Laurier settling the Manitoba school question satisfactorily to all parties concerned as he promised is very remote. The last issue of the Northwest Review (Catholic) says: "If Messrs. Laurier and Greenway think that we will accept at their hands the toleration which is granted to our co-religionists in Nova Scotia, who have no legal status, no constitutional guarantees, no Privy Council judgment at their backs, they have failed utterly to gauge the temper of the minority that has for six years, against tremendous odds, so nobly struggled for its rights. Again we name our terms: 'Catholic schools or nothing.'"

Still the Review forgets that Laurier has a greater mandate than constitutional guarantees or court judgments to refuse to restore Catholic schools in Manitoba. The people have declared against that restoration in electing him and that ends the matter or should, end it so far as the Dominion is concerned. It has been relegated to Manitoba and to Manitoba the Northwest Review should talk.—Planet.

The Northwest Review talks about what the minority will accept and what will satisfy Archbishop Langevin. That sort of talk was in order before the election. The issue has changed into a question of not what the minority will get, and since June 23, 1896, the duty of the Government is to satisfy the country, not Archbishop Langevin.—Toronto Telegram.

If the minority get on the school question what the Conservative party got on that same question it will be "one in the neck."—Planet.

A POINT ON UNITY.

The second part of Pope Leo's encyclical on Christian unity, which we publish this week, is a development on that unswerving appeal to first principles on which we commented in our last issue. The veiled language of diplomacy and the subtle shirking of difficult points have no place in this, the most remarkable manifesto of our time. No Catholic who has been grounded in his Catechism could have entertained any doubt as to the nature and conditions of the unity which our Lord instituted in founding His Church as the ark of salvation, but the press has recently made as

familiar with the curious fact that many good, learned, zealous men outside the fold had come to believe in the adjustment of differences by some plan of human devising. We believe that the Pope's uncompromising attitude will be a help rather than a hindrance to such as these. When they read in the encyclical that Pope Leo at the end of the nineteenth century is following to a hair's breadth the policy of his predecessors in the fourth and fifth centuries, the truth must be borne in upon them that Rome's attitude toward those who reject any point of Catholic doctrine is and always has been one of principle rather than of expediency. "The Arians, Montanists, Novatians, Quartodecimans and Eutychians certainly did not reject all Catholic doctrine; they abandoned only a certain portion of it. Still they were declared heretics and banished from the bosom of the Church. In like manner were condemned all authors of heretical tenets who followed them in subsequent ages." Could it rationally have been expected that the Church, which for more than eighteen centuries has inexorably sifted truth from falsehood, would at this late day not merely permit falsehood and truth to coexist within her but deliberately mingle them? Had she consented to do so the Christian union for which honest souls outside the Church are yearning would at once be perverted from that perfect conception embodied in our Saviour's prayer, "that they all may be one, as Thou, Father, in Me, and I in Thee," into an empty name—vox et preterea nihil. Leo's encyclical has shown the impossibility of a union by compromise, but it has done vastly more than this in furnishing every good and sufficient reason for true union.—Irish Work.

Matters Political.

One of the most noticeable features of the week has been the visit to Ottawa of Mr. Joseph Martin and the reception accorded him by Premier Laurier. It is said that the ex-member for Winnipeg returned from his mission a much disappointed man, and there is a strong suspicion that the premier took pains to show him that the Liberal party are well pleased he is not a member of the new house and that if he were he is personally so unpopular both with the leader and his friends that he could not hope for a seat in the cabinet.

So far as Dominion politics are concerned, Mr. Joseph Martin is evidently a back number. When he passed legislation in the local house depriving the Catholics of Manitoba of their rights under the constitution he took the first step in that course which was ultimately to prove his political ruin; for it is undoubtedly his action in that matter which deprives him of all chance of being admitted into the Ottawa government. As the creator of the Manitoba school question he contributed more than almost any other man to bring Mr. Laurier into power, but having done that he has performed his mission and the Liberal leaders have not, and cannot have, any further use for a politician with such a record.

It is said that the protest against the election of the Hon. Hugh John Macdonald is to be proceeded with. Leading Conservatives do not appear to be in the slightest degree uneasy as to the result, and the general impression is that even should the election be set aside Winnipeg's popular and able representative will have no difficulty in securing re-election by a largely increased majority, especially if Mr. Martin should be his opponent. In view, however, of the feeling at Liberal headquarters regarding Mr. Martin it is looked upon as being extremely improbable that he will ever again contest Winnipeg.

No definite announcement has been made yet as to whether Mr. Laurier will represent Saskatchewan and Mr. Dalton McCarthy Brandon, or whether they will retain their old seats. Should there be re-election in these constituencies, most interesting fights may be looked for, with the result in each case extremely doubtful.

United Canada is well satisfied with the new cabinet which it claims is the strongest and most representative one since Confederation. To this Manitoba, the Territories and British Columbia will have a word to say, and will not be disposed to criticize the assertion as to

the strength of the new ministry the west will emphatically deny that it is as representative as some of its predecessors inasmuch as it contains no member from this portion of the Dominion. Then again, it can hardly be said that the English-speaking Catholic representation is what it should be, and certainly is not on a par with what we have had in previous administrations.

The Hon. Mr. Laurier made his first great speech since the formation of his government on Saturday. It has been freely criticized by both the Liberal and Conservative press, and it seems to be the general opinion that it contained nothing new, the opposition organs asserting that it was merely a repetition of those glittering generalities which seem to be the honorable gentleman's special delight. We have only seen the summaries which have appeared in the telegraphic columns of the local papers, and so far as we can judge therefrom, there is reason to regret that Mr. Laurier seems as little inclined now as he was in the past to take the public into his confidence and enlighten them as to his intentions, as he was in the old days when he pleaded the fact that he was in opposition and it was not his duty to suggest what should be done or the course he would pursue were he in power. This was particularly the case when he referred to the school question, for he seems to have contented himself with the mere assertion that it would be settled in six (if our memory serves us right he used to say three) months, and that without exciting the prejudices of any body. It might reasonably have been expected that having said so much he would have condescended to at least give a hint how such a happy conclusion of our difficulties is to be brought about, but he leaves us completely in the dark on this point.

Mr. Laurier says the Conservatives spent six years without settling the Manitoba school question which he is to settle in six months. It is just this ungenerous way of dealing with his opponents which prevents many from having that full confidence in the premier which they would so much like to have, for it undoubtedly smacks more of the everyday politician than the brilliant statesman. The late government might undoubtedly have disallowed the school act of 1890, but it is doubtful whether that would have satisfactorily settled the question, and failing that they took the only course open to them to ascertain what should be done under the constitution, and when they had secured the decision of the highest court in the empire they accepted their responsibility and unquestionably did their duty. Had the remedial bill of last session been passed the matter would have been settled, and considering the stand Mr. Laurier took in opposition to that measure it seems neither gracious nor wise for him to continue to charge his political opponents with failure to protect the constitutional rights of the Manitoba minority.

One of the most astounding things about the new cabinet was the appointment of Mr. R. Dobell, one of the Quebec members, who is absolutely unknown in the public life of the Dominion and who has given no evidence of his fitness for the exalted position to which he has been so suddenly elevated in the government of the country. Concerning this Mr. Laurier is reported to have said "My government is like the kingdom of God, a workman of the eleventh hour is always welcome." We do not think that this statement is altogether in the best of taste, but apart from this the public at large will assuredly regret that Mr. Laurier yielded to influences which called for the selection of such new material in his first effort at cabinet making and which crowded out such desirable members as the Hon. Mr. Mills and the able and popular Mr. Devlin.

LOST FORTY POUNDS.

AN ILLNESS THAT ALMOST CARRIED AWAY AN ONLY CHILD.

She Suffered Terribly From Pains in the Back, Heart Trouble and Rheumatism—Her Parents Almost Despaired of Her Recovery—How it Was Brought About.

From the Arnprior Chronicle.

Perhaps there is no better man known in Arnprior and vicinity than Mr. Martin Brennan, who has resided in the town for over a quarter of a century, and has taken a foremost part in many a political campaign in North Lanark. A reporter of the Chronicle called at his residence not long ago and was made at home at once. During a general conversation Mr. Brennan gave the particulars of a remarkable cure in his family. He said: "My daughter, Eleanor Elizabeth, who is now 14 years of age, was taken very ill in the summer of 1892

with back trouble, rheumatism and heart disease. She also became terribly nervous and could not sleep. We sent for a doctor and he gave her medicine which seemed to help her for a time, but she continued to lose in flesh until she was terribly reduced. When first taken ill she weighed one hundred pounds, but became reduced to sixty pounds, losing forty pounds in the course of a few months. For about two years she continued in this condition, her health in a most delicate state, and we had very little hopes of her ever getting better. Our hopes, whatever little we had, were entirely shattered when she was taken with a second attack far more serious than the first. This second attack took place about two years after the first. We now fully made up our minds that she could not live, "but while there is life there is hope," and, seeing constantly in the newspapers the wonderful cures effected by Dr. Williams' Pink Pills, we decided to give them a trial. Before she had finished the first box we noticed that her appetite was slightly improved, and by the time she had used the second box, a decided improvement had taken place. By the time she had used four boxes more she had regained her former weight of one hundred pounds and was as well as ever she had been in her life. Her back trouble, heart affection, rheumatism and sleeplessness had all disappeared. She now enjoys the best of health but still continues to take an occasional pill when she feels a little out of sorts, and so it passes away. Mrs. Brennan, together with the young lady, was in an old child, were present during the recital, and all were loud in their praise of Dr. Williams' Pink Pills. Mr. Brennan also stated that he had used the pills himself and believed that there was no medicine like them for building up a weakened system or driving away a wearied feeling; in fact he thought that all blood tonic they were away ahead of all other medicines. Dr. Williams' Pink Pills act directly upon the blood and nerves, building them anew and thus driving disease from the system. There is no trouble due to either of these causes which Pink Pills will not cure, and in hundreds of cases they have restored patients to health after all other remedies had failed. Ask for Dr. Williams' Pink Pills and take nothing else. The genuine are always enclosed in boxes, the wrapper around which bears the full trade mark, "Dr. Williams' Pink Pills for Pale People." May be had of all dealers or sent post paid on receipt of 50 cents a box, or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

Ripans Tabules: one gives relief. Ripans Tabules cure headache.

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. Last week I sold directions to over 120 families; any one will pay a dollar for directions, when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duty to give my experience to such, and feel confident any one can make one or two hundred dollars round home in a few days. I will mail sample of fruit and complete directions to any of your readers, for eight-cent two-cent stamps, which is only the actual cost of the sample, postage, etc., to me. FRANCIS CASEY, St. Louis, Mo.

St. Boniface College.

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.

The Faculty is composed of Fathers of the Society of Jesus, under the patronage and control of His Grace the Archbishop of St. Boniface.

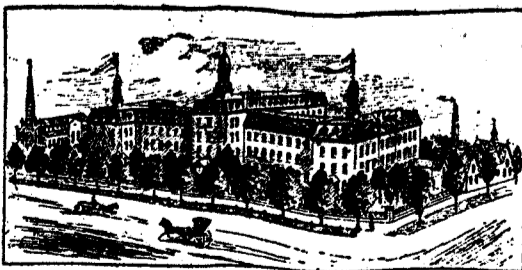
There is a Preparatory Course for younger children, a Commercial Course in which book-keeping, shorthand and telegraphy are taught in English, a Classical Course for Latin, Greek, Mathematics, French and English Literature, History, Physics, Chemistry, Mental and Moral Science and Political Economy. The higher classes prepare directly for the examinations of the University of Manitoba, in which the students of St. Boniface College (affiliated to the University) have always figured with honor.

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.

For further particulars, apply to THE REVEREND THE Rector of St. Boniface College.

St. Boniface, Manitoba



CATHOLIC UNIVERSITY OF OTTAWA, CAN.

UNDER THE DIRECTION OF THE OBLATES OF MARY IMMACULATE. Degrees in Arts, Philosophy and Theology.

PREPARATORY CLASSICAL COURSE FOR JUNIOR STUDENTS. COMPLETE COMMERCIAL COURSE.

Private Rooms for Senior Students. Fully Equipped Laboratories. Practical Business Department.

SEND FOR CALENDAR. REV. J. M. MCGUCKIN, O. M. I. RECTOR.

Grand Deputies for Manitoba. Rev. A. A. Cherrier and Dr. J. K. Barrett. Winnipeg, Man. District Deputies for Manitoba. F. W. Russell, Winnipeg; Edmond Trudel, St. Boniface.



Meets at Unity Hall, McIntyre Block every 1st and 3rd Wednesday. Rev. Father Gullett; Spiritual Advisor, Rev. Father Gullett; Pres., L. O. Gendron; first Vice, R. Driscoll; second Vice, R. Murphy; Treas., N. Bergeron; Rec. Sec., H. A. Russell; Assistant Rec. Sec., M. E. Hughes; Fin. Sec., D. F. Allman; Marshal, E. Laporte; Guard, G. J. McNeerney; Trustees, J. O'Connor, T. Jobin, G. Gladish, E. L. Thomas and R. Murphy; Representative to Grand Council, F. W. Russell; Alternate, Dr. J. K. Barrett.

Branch 163, C.M.B.A. Winnipeg

Meets at the Immaculate Conception School Room on first and third Tuesday in each month. Spiritual Advisor, Rev. A. A. Cherrier; Pres., A. Picard; first Vice, M. Buck; second Vice, J. Picard; Treas., P. Klunkhammer; Rec. Sec., M. E. Hughes; Assistant Rec. Sec., J. A. Macdonald; Fin. Sec., J. A. McInnis; Trustee, F. Wellnitz; Guard, L. Huot; Trustees, J. Markinski, J. A. McInnis, J. Schmidt, J. P. Perry; Representative to Grand Council, P. Klunkhammer; Alternate, Joe Shaw.

Catholic Truth Society of Winnipeg.

Meets every Monday at 8 p. m., at 188 Water Street. Honorary President and Patron, His Grace the Archbishop of St. Boniface. Pres., A. Picard; first Vice, D. F. Corbett; 2nd Vice, M. E. Hughes; Rec. Sec., F. W. Russell; Asst. Sec., G. Tessier; Fin. Sec., N. Bergeron; Treas., G. Gladish; Marshal, P. Klunkhammer; Guard, L. Huot; Liaison, S. Sullivan; Corresponding Sec., J. J. Golden.

ST. MARY'S COURT No. 276. 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 Cashier, L. O. Gendron; Vice Chief Cashier, R. Murphy; Sec., J. Brennan; Fin. Sec., H. A. Russell; Treas., Geo. Gendron; Trustee, J. A. Macdonald, K. D. McDonald, and J. McInnis; Representative to State Court convention, J. D. McDonald; Alternate, T. Jobin.



Save Paying Doctors' Bills

BY USING Dr. Morse's Indian Root Pills. * THEY are the Remedy that the bounteous hand of nature has provided for all diseases arising from IMPURE BLOOD.

W. H. CONSTOCK, 100 VILLAGE, ONT. MORRISTOWN, N. J.

Ripans Tabules assist digestion. Ripans Tabules cure constipation.

ESTABLISHED 1848. STATE UNIVERSITY 1866.

Created by Pope Leo XIII 1889.

TERMS: \$160 PER YEAR.

CATHOLIC UNIVERSITY OF OTTAWA, CAN.

UNDER THE DIRECTION OF THE OBLATES OF MARY IMMACULATE. Degrees in Arts, Philosophy and Theology.

PREPARATORY CLASSICAL COURSE FOR JUNIOR STUDENTS. COMPLETE COMMERCIAL COURSE.

Private Rooms for Senior Students. Fully Equipped Laboratories. Practical Business Department.

SEND FOR CALENDAR. REV. J. M. MCGUCKIN, O. M. I. RECTOR.

The Great Female Medicine. The functional irregularities peculiar to the weaker sex, are invariably corrected without pain or inconvenience, by the use of Dr. Morse's Indian Root Pills. They are the safest and surest medicine for all the diseases incidental to females of all ages, and more especially so in this climate. Ladies who wish to enjoy health, should always have these Pills. No one who ever uses them once will allow herself to be without them. Dr. Morse's Indian Root Pills are sold by all Medicine Dealers.

NORTHERN PACIFIC R.R.

Through Tickets

ON SALE VIA Rail, Lake and Ocean S. S.

Eastern Canada, British Columbia, United States, Great Britain, France, Germany, Italy, India, China, Japan, Africa, Australia.

DAILY TRAINS. SUPERB EQUIPMENT. Close Connections. Choice of Routes.

For tickets and further information apply to CITY OFFICE, 486 Main Street, Winnipeg, or at Depot, or write to H. SWINFORD, General Agent, Winnipeg.

Northern Pacific R. R.

Time Card taking effect on Sunday, May 8, 1894. MAIN LINE.

Table with columns: North Bound, South Bound, Stations, and various time and freight rates.

MORRIS-BRANDON BRANCH.

Table with columns: East Bound, West Bound, Stations, and various time and freight rates.

PORTAGE LA PRAIRIE BRANCH.

Table with columns: West Bound, East Bound, Stations, and various time and freight rates.

Stations marked *—have no agent. Freight must be prepaid.

Numbers 108 and 104 have through Pullman Vestibule Drawing Room Sleeping Cars between Winnipeg and St. Paul and Minneapolis. Also Palace Dining Cars. Close connection at Chicago with eastern lines, and from the Pacific coast. For rates and full information concerning connection with other lines, etc., apply to any agent of the company, or CHAS. S. FEE, H. SWINFORD, G.P.&T.A., St. Paul, Gen. Agt., Winnipeg, CITY TICKET OFFICE, 486 Main Street, Winnipeg.



\$2.75 BOOTS.

New comfort in our New Boston Toe. Boots every pair guaranteed to give SATISFACTION.

A. G. MORCAN,
412 Main St.

CALENDAR FOR NEXT WEEK.

AUGUST.

- 2 Tenth Sunday after Pentecost. St. Alphonsus Liguori, Bishop, Doctor and Founder of the Redemptorists.
- 3 Monday—Finding of the body of St. Stephen, first martyr.
- 4 Tuesday—St. Dominic, Confessor, Founder of the Order of Preachers.
- 5 Wednesday—Feast of Our Lady of Snow.
- 6 Thursday—Feast of the Transfiguration of Our Lord.
- 7 Friday—St. Cajetan, Founder of the Regular Clerks.
- 8 Saturday—Vigil of St. Lawrence. Saints Cyriacus and companions, Martyrs.

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.

We were favored last week with a visit from Mr. N. D. Beck, of Edmonton.

The local legislature has been further formally prorogued until September 3rd.

Mr. and Mrs. Noddings, of Whitewood, have been visiting in the city during the past week, taking in the exhibition.

A special train of nine coaches with Lake of the Woods campers on board, left the city at 3 o'clock on Saturday afternoon.

Patrick Driver, 36 years of age and a native of Ireland, fell in the shaft of the White Bear mine at Roseland and was instantly killed.

Rev. Father Kavanagh, S. J., officiated at Mass at the Church of the Immaculate Conception on Sunday in the absence of the pastor, Rev. Fr. Cherrier.

Mr. Joseph Dupas, of St. Jean, was in the city on business last week. His daughter, Melina, accompanied him on a visit to relatives and friends in St. Boniface.

G. Vindome, late of Lake Manitoba and Fort Pelly, left on July 14th for France. We wish him a happy trip and safe return. He will probably be absent some five months.

Mr. M. Leonard, of Medicine Hat, who was here visiting his daughter, Mrs. F. B. McKinnon, left for home on Monday, well satisfied with his trip and what he had seen at the exhibition.

Mr. H. O'Connor, fire inspector, is absent from the city on an extensive visit to the west. Mrs. O'Connor is spending a few weeks with her parents, Mr. and Mrs. Gadd, at Oxbow, Assiniboia.

It is stated to be doubtful if more than fifty miles of the Dauphin road can be completed this season. The water is exceptionally high and the surveying parties have to wade in it to do their work.

Mr. Noel, of Battleford, spent some days in the city, and has left for eastern points. Before he returns he will attend the Grand Council convention of the C. M. B. A. which opens at Ottawa on the 26th August.

A picnic in aid of the funds of the local St. Vincent de Paul conference will be held at Elm Park on the 6th of August. This is always one of the most enjoyable outings of the year, and our readers will do well to make a note of the date and be present.

A number of petty thefts from yards and outhouses are reported from the north end of the city. Some of the citizens who delight in flower gardens have been among the heaviest sufferers and from the selections made it is evident the thief or thieves have an eye for the rarest and most prized specimens. Others have lost clothes left hanging on the lines over night, and in fact, nothing seems to be safe which is not protected by lock and key.

A number of Austrian families are en route to Winnipeg from Quebec to take up land in the west. It is altogether likely that these people are Catholics and an effort should be made to settle them in a district where they may have the advantage of a priest and schools.

Mr. James Fitzsimmons, Deputy Warden of Stony Mountain Penitentiary, was in town this week and paid the Review a visit. He drove out to St. Norbert and was much impressed with the appearance of that district and particularly with the good work being done by the Trappists.

Miss Alice Doyle officiated at the organ of the Church of the Immaculate Conception on Sunday. It was her first attempt and a highly successful one. The young lady has evidently all the ability necessary to make a most efficient organist and only needs a little more practical experience which will give her the requisite confidence in her own power.

The very large number of visitors in the city during the exhibition necessitated special arrangements on the part of the electric street railway and it is universally conceded that they were equal to the occasion. The vast crowds which visited the exhibition grounds and the parks were all accommodated without any of those annoying delays which might reasonably have been expected under the circumstances, and the general satisfaction reflects great credit on Manager Campbell and Chief Conductor Glenwright.

ENCYCLICAL LETTER.

(continued from page 1.)

gave: "To thee will I give the keys of the Kingdom of Heaven." And He is clearly still speaking of the Church, which a short time ago He had called His own, and which He declared he wished to build on Peter as on a foundation. The Church is typified not only as an edifice but as a Kingdom, and every one knows the keys constitute the usual sign of governing authority. Wherefore, when Christ promised to give to Peter the keys of the Kingdom of Heaven, He promised to give him power and authority over the Church. "The Son committed to Peter the office of spreading the knowledge of His Father and Himself over the whole world. He who increased the Church in all the earth, and proclaimed it to be stronger than the heavens, gave to a mortal man all the power in Heaven when He handed him the keys" (S. Johannes Chrysostomus, Hom. liv., in Matt. v. 2). In this same sense He says: " whatsoever thou shalt bind upon earth it shall be bound also in Heaven, and whatsoever thou shalt loose on earth it shall be loosed in Heaven." This metaphorical expression of binding and loosing indicates the power of making laws, of judging and of punishing; and the power is said to be of such amplitude and force that God will ratify whatever is decreed by it. Thus it is supreme and absolutely independent, so that, having no other power on earth as its superior, it embraces the whole Church and all things committed to the Church.

The promise is carried out when Christ the Lord after His Resurrection, having thrice asked Peter whether he loved Him more than the rest, lays on Him the injunction: "Feed my lambs—feed my sheep." That is, He confides to Him, without exception, all those who were to belong to His fold. "The Lord does not hesitate. He interrogates not to learn but to teach. When He was about to ascend into Heaven He left us, as it were, a vice-gerent of His love . . . and so because Peter alone of all others professed his love he is preferred to all—that, being the most perfect, he should govern the more perfect" (S. Ambrosius, EXPOSIT. IN EVANG. SECUNDUM LUCAM, lib. x., pp. 175-176).

These, then, are the duties of a shepherd: to place himself as leader at the head of his flock, to provide proper food for it, to ward off dangers, to guard against insidious foes, to defend it against violence: in a word, to rule and govern it. Since, therefore, Peter has been placed as shepherd of the Christian flock he has received the power of governing all men for whose salvation Jesus Christ shed his blood. "Why has he shed His blood? To buy the sheep which He handed over to Peter and his successors" (S. Joannes Chrysostomus, De Sacerdotio, lib. ii.).

And since all Christians must be closely united in the communion of one immutable faith, Christ the Lord, in virtue of His prayers, obtained for Peter that in the fulfilment of His office he should never fall away from the faith. "But I have asked for thee that thy faith fail not" (Luke xxii., 32), and He furthermore commanded him to impart light and strength to his brethren as often as the need should arise: "Confirm thy brethren" (Ibid.). He willed then that he whom He had designated as the foundation of the Church should be the defence of its faith. "Could not Christ who confided to him the Kingdom by His

own authority have strengthened the faith of one whom He designated a rock to show the foundation of the Church?" (S. Ambrosius, De Fide, lib. iv., n. 56). For this reason Jesus Christ willed that Peter should participate in certain names, signs of great things which properly belong to himself alone: in order that identity of titles should show identity of power. So He who is Himself "the chief corner-stone in whom all the building being framed together, groweth up in a holy temple in the Lord" (Eph. ii., 21), placed Peter as it were a stone to support the Church. "When he heard 'thou art a rock,' he was ennobled by the announcement. Although he is a rock not as Christ is a rock, but as Peter is a rock. For Christ is by His very being an immovable rock; Peter only through this rock. Christ imparts His gifts and is not exhausted . . . He is a priest and makes priests. He is a rock and constitutes a rock" (Hom. de Poenitentia, n. 4 in Appendice opp. S. Basilii). He who is the King of His Church, "Who hath the key of David, who openeth and no man shutteth, who shutteth and no man openeth (Apoc. iii., 7), having delivered the keys to Peter declared him Prince of the Christian Commonwealth. So, too, He, the Great Shepherd, who calls Himself "the Good Shepherd," constitutes Peter the pastor "of his lambs and sheep. Feed My lambs feed My sheep." Wherefore Chrysostom says: "He was pre-eminent among the Apostles: He was the mouthpiece of the Apostles and the head of the Apostolic College . . . at the same time showing him that henceforth he ought to have confidence, as it were blotting out his denial. He commits to him the government of his brethren. . . . He saith to him: 'If thou lovest Me, be over my brethren.' Finally He who confirms in every "good work and word" (2 Thess. ii., 16) commands Peter to confirm his brethren."

Rightly, therefore, does St. Leo the Great say: "From the whole world Peter alone is chosen to take the lead in calling all nations, to be the head of the Apostles and of all the Fathers of the Church. So that, although in the people of God there are many priests and pastors, Peter should by right rule all of those over whom Christ Himself is the chief ruler" (Sermo iv., cap. 2). And St. Gregory the Great writing to Emperor Maurice Augustus, says: "It is evident to all who know the Gospel that the charge of the whole Church was committed to St. Peter, the Apostle and Prince of all the Apostles by the word of the Lord . . . Behold! he that received the keys of the heavenly kingdom—the power of binding and loosing is conferred upon him: the care of the whole government of the Church is confided to him" (Epist. lib. v., Epist. xx).

(To be continued.)

IN MEMORIAM

Of Rose McKenney Who Died on May 13th 1896, Aged 8 Months.

In the bud of life, our Rose so bright Was called to bloom in heaven's light. We prayed till hard that she might stay To cheer us through life's stormy day.

But the hour had come, God thought it best To pluck that flower from out the West; So laden with fragrance of innocence sweet, It now blooms in heaven at Jesus' feet.

There the dear babe with locks of gold Now wears a crown of wealth untold, And the waxen hands so still and fair Are decked with priceless jewels rare.

Sweet little Angel! whom we all miss; From the mansions of heaven, thy home of bliss, Shed benisons on thy parents here, Until we meet in that happier sphere.

Alberta, N. W. T. A. G. F.

Catholic Book Store
ST. BONIFACE.

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

M. A. KEROACK.

SUMMER has come

at last.

And so has Deegan's stock of **SUMMER CLOTHING and Furnishings.**

Our **\$5.00 suit** cannot be beat.

Irish serge suits in navy blue

\$10.50.

Boys' suits at all prices.

200 pairs boys' pants **50 cents pr.**

100 doz. ties in every style **25 cents EACH.**

DEEGAN'S,
556, Main St.

Ripans Tabules cure biliousness.

Ripans Tabules cure torpid liver.

Ripans Tabules: at druggists.

We have just opened up a **FINE LINE OF Catholic Prayer Books**
HART & CO.
BOOKSELLERS
AND STATIONERS

364 Main Street. - - Winnipeg, Man.

AUSTEN'S SHORTHAND COLLEGE.

Stovel Block, McDermott Avenue, Winnipeg, Manitoba.

Shorthand and Typewriting thoroughly taught by well qualified Teachers.—Class and individual tuition given day and evening. Pupils assisted to positions when competent. Typewriting work carefully executed. Summarised and verbatim Reports of meetings, etc., by competent notetakers. **GEORGE AUSTEN, PRINCIPAL.**



way to spend a winter is to attend Winnipeg Business College and Shorthand Institute. Every young Man and Woman who would like success in life should prepare for it by taking a thorough business course or a course in Shorthand. Fit yourself for doing business either for yourself or others. Annual Announcement of the College free. Address:—
C. A. FLEMING, Pres.; G. W. DONALD, Sec.

HATS
THE LATEST STYLES IN Soft and Hard Hats

are now in stock. Prices as usual—Right.

White & Manahan's
496 Main Street.

TROY LAUNDRY.
465 Alexander Ave. West.

REMARKS:—Goods called for and delivered. Orders by mail promptly attended to. A list with name and address should accompany each order.

All work sent C. O. D. If not received on delivery, must be called for at Office.

Work turned out within 4 hours notice will be charged 15c on the \$ extra. Customers having complaints to make either in regard to Laundry or delivery, will please make them at the Office. Parcels left over 60 days will be sold for charges.

Telephone - - - **362.**

Miss A. KILLEN, - - - Prop.
WINNIPEG.

(Established 1879.)

M. HUGHES & SON,

Undertakers,

—AND—
Embalmers,

—212 BANNATYNE STREET.—
Opp. Ashdown's

Telephone **413.**

Telegraph Orders, Given Prompt Attention.

Calder!

PEACHES!
PEACHES!
PEACHES!

- Finest Free Stone Peaches \$1.40 per crate.
- Finest Blueberries, per lb. or basket, 5c. per lb.
- Morden Blush Apples, 25c. for six pounds.
- Finest Water Melons, 40c. each.
- Fresh Creamery Butter, just in, 15c. per lb.
- Preserving Jars, all sizes, and a little less than elsewhere.
- Try our 35c. Teas none have been able to equal for the money.

Tel. 666, 525 Main St.

- Ripans Tabules: gentle cathartic.
- Ripans Tabules cure dyspepsia.
- Ripans Tabules cure flatulence.
- Ripans Tabules cure bad breath.
- Ripans Tabules cure nausea.
- Ripans Tabules cure liver troubles.
- Ripans Tabules cure indigestion.
- Ripans Tabules: pleasant laxative.
- Ripans Tabules: for sour stomach.

LEGAL.
GILMOUR & HASTINGS BARRISTERS,
etc., McIntyre Block, Winnipeg, Man.
T. H. GILMOUR. W. H. HASTINGS.

HORRORS OF THE CONFESSIONAL

BY REV. J. A. POMPEY, D. D., is a complete Refutation of A. P. A. falsehoods, and is Without doubt just the book you want. Send ten cents in silver for it to **THOS. J. CASEY, Publisher.**
1427 Oak Street, Kansas City, Mo.

For the Sick Room

Toilet Nursery
WE HAVE EVERY REQUISITE

W. J. MITCHELL,
CHEMIST AND DRUGGIST.

394 MAIN STREET. COR. PORTAGE AVE., YOUR ESTEEMED PATRONAGE SOLICITED.

RICHARD & CO.

RICHARD & CO.
RICHARD & CO.
RICHARD & CO.
RICHARD & CO.
RICHARD & CO.
WINE MERCHANTS,
365 Main St., Winnipeg.

DREWRY'S
"All Canada Malt" Lager.

A light refreshing beer. In the manufacture of this lager the American system of brewing is strictly followed, the foreman of the Lager Department being a successful Milwaukee brewer of long experience. We carry as large a stock in proportion to the business done, as any of the extensive breweries of the U. S., and use only the very best material obtainable. On draught at most of the hotels, delivered to them fresh and cool, direct from our **ICE VAULTS** EVERY MORNING.

EDWARD L. DREWRY,
WINNIPEG,

Manufacturers of the celebrated Golden-Key Brand Sterilized Waters, Extracts, etc.

Atlantic Steamship Lines.

FROM MONTREAL

Parisian-Allan Line	Aug. 1
Laurentian-Allan Line	Aug. 8
Angloman-Dominion Line	Aug. 1
Vancouver-Dominion Line	Aug. 8
Lake Superior-Beaver Line	Aug. 5
Lake Winnipeg-Beaver Line	Aug. 12

FROM NEW YORK

Germanic-White Star Line	Aug. 5
Teutonic-White Star Line	Aug. 12
Paris-American Line	Aug. 5
St. Louis-American Line	Aug. 12
State of California-Allan State Line	Aug. 7
State of Nebraska-Allan State Line	Aug. 21
Friesland-Red Star Line	Aug. 5
Kensington-Red Star Line	Aug. 12

Cabin, \$40, \$45, \$50, \$60, \$70, \$80.
Intermediate, \$30 and \$35;
Steerage, \$24.50 and upwards.

Passengers ticketed through to all points in Great Britain and Ireland and at specially low rates to all parts of the European continent. Prepaid passages arranged from all points. Apply to the nearest steamship or railway ticket agent, or to

WILLIAM STITT,
C. P. R. Offices,
General Agent, Winnipeg.

Scientific American Agency for PATENTS

CAVEATS, TRADE MARKS, DESIGN PATENTS, COPYRIGHTS, etc.

For information and free Handbook write to **MUNN & CO., 361 Broadway, New York.** Oldest bureau for securing patents in America. Every patent taken out by us is brought before the public by a notice given free of charge in the **Scientific American**

Largest circulation of any scientific paper in the world. Splendidly illustrated. No intelligent man should be without it. Weekly, \$3.00 a year; \$1.50 six months. Address, **MUNN & CO., Publishers, 361 Broadway, New York City.**

Ripans Tabules cure dizziness.