



"AD MAJOREM DEI GLORIAM."

THE ONLY JOURNAL DEVOTED TO THE INTEREST OF ENGLISH SPEAKING CATHOLICS WEST OF TORONTO.

VOL. XI, No. 15.

WINNIPEG, MANITOBA, WEDNESDAY, OCTOBER 16, 1895.

\$ 2.00 per Year.
Single Copies 5 cents.

EUCCHARISTIC CONGRESS.

WASHINGTON, Oct. 2.—The first Eucharistic Congress of the Catholic Church held in America began this morning with the celebration of a solemn Pontifical High Mass in St. Patrick's Church. It was a most impressive occasion, and drew an audience that crowded the handsome edifice to the doors. The Pontifical representative and celebrant of the Mass was Mgr. Satolli, who was assisted by the Very Rev. Father Murphy, a professor in Mount St. Mary's Seminary, Cincinnati. The deacons to the throne were the Very Rev. William McKenny, V. G., Jacksonville, Fla., and the Rev. S. Fox, V. G., Green Bay, Wis.; deacon of the Mass, the Rev. D. J. McMahon, rector of St. Thomas' Church, New York City, with the Rev. Prof. Cestelli, of St. Peter's Seminary, St. Paul, as sub-deacon. The masters of ceremonies were the Rev. J. F. McGee, of St. Patrick's Church, Washington, and the Rev. G. Dougherty, of St. Augustine's Church, Washington.

Gathered about the beautifully illuminated altar were the distinguished dignitaries of the Catholic church in America, dressed in their purple robes and barettes, while the front part of the nave was occupied by priestly members of the Eucharistic League clad in their black cassocks and white surplices. Amongst those who sat within the altar railing were Archbishop Elder, of Cincinnati; Archbishop Ryan, of Philadelphia; Archbishop Corrigan, of New York; Archbishop Janssens, of New Orleans; Archbishop Kain, of St. Louis; Bishop Maes, of Covington, Ky.; Bishop Horstmann, of Cleveland; Bishop Keane, of the Catholic University; Bishop Foley, of Detroit; Bishop O'Sullivan, of Mobile; Vicar-General Farley, of New York; Bishop Van Deviver, of Richmond; Bishop Donohue, of Wheeling; Bishop Burke, of Albany; Bishop Michaud, of Burlington; Bishop McGovern, of Harrisburg; and Bishop Vertin, of Marquette.

The orchestral and vocal renditions made the occasion one to be remembered. Under the leadership of Signor Mariano Maina, a classical programme was presented, beginning with a selection from Rossini's Grand Mass. Solos by William McFarland and Miss Mary Helen Howe, two accomplished vocalists; a harp obligato by Miss Anita Cliss, a violin obligato by Prof. Anton Kaspar, and a fugue by Prof. John Porter Lawrence, the organist, were the features of the Mass. The electrical display was also very fine, the most beautiful feature of which was the invisible illumination of the stations of the cross.

The Mass was concluded by an eloquent sermon by Bishop Keane. His subject was "Friendship," and he likened the members of the Eucharistic League to the Apostles, whom Christ called his friends.

The first session of the congress began at 2.30 p. m. at the Catholic University, and to-night, at 8 o'clock, there was a solemn adoration of the Most Blessed Sacrament at St. Patrick's Church.

The first session of the congress began this afternoon in the assembly rooms of McMahon Hall, the new building of the Catholic University dedicated yesterday. About 200 members of the Eucharistic League were present. Bishop Maes, the director of the League, presided, and presented Cardinal Gibbons, who led in prayer, and afterwards made a short address, in which he referred to a conversation he had with Pope Leo XIII about the congress. Referring to the Pope he said:

"His face seemed to beam with joy and gladness when I requested him to give us a letter for this auspicious occasion."

The Cardinal repeated the substance of the remarks made by the Pontiff, who commended the Eucharistic League in the strongest language.

The letter to which the Cardinal referred was then read in Latin and in English. Its text follows:

"Pope Leo XIII. To our beloved son, James Gibbons, Cardinal-Priest of the Holy Roman Church of the Title of St. Mary's beyond the Tiber, Archbishop of Baltimore:

"Our Beloved Son,—Health and Apostolic Benediction: We are of opinion that all manners of Catholic congresses should be promoted always by our approval. We are likewise resolved to bestow our especial favor upon those which

have for their end the glorification of the Divine Eucharist. And, indeed, with no slight pleasure, we have witnessed the faithful in many of the countries of Europe assembling for this purpose, under the guidance of their bishops; but our consolation was supreme when, two years ago, we saw them gathering from afar, in Jerusalem; and we have felt our joy greatly increased by those most abundant fruits of piety which have everywhere accrued to the immense advantage of religion.

"Hence, we have learned with exceeding great pleasure that a Eucharistic Congress, with delegates from all the United States of America, is to be held in Washington during the month of October. Wherefore, beloved son, we commend your determination, and we earnestly pray God to lead your endeavors to the success for which you long. What we wish you most of all, however, is that your congress and your united prayers may effect the result which, as you know, we have most at heart—that is, that all who differ from us may be brought back to the unity of faith and charity.

"Meanwhile, as a pledge of our fatherly affection, and a harbinger of divine gifts, receive the Apostolic Benediction, which we most lovingly grant to yourself and to all who shall take part in the Eucharistic congress.

LEO XIII."

After Bishop Keane had welcomed the members of the League the formal programme for the afternoon was carried out. To-night there was an hour's adoration of the Holy Eucharist at St. Patrick's Church.—N. Y. Freeman's Journal.

Items of Catholic Interest in Rat Portage.

There has been a revival of devotion amongst the members of the congregation in this mission of late which must prove of grateful interest to those who claim the church of Our Lady of the Portage as their place of worship all the year round, as also to those numerous visitors who flock hither during the summer months. The month of the Holy Rosary is observed with all the honors which can be rendered to the Immaculate Mother of God. The morning Mass at 7 o'clock is well attended, but quite a crowd are present at 4 o'clock every afternoon, including the school children with the good nuns who have them in charge. The chant of the Magnificat is followed by a short sermon in French or in English on alternate days. A hymn is then sung in honor of the Blessed Virgin, when the Blessed Sacrament is exposed. During this time the Rosary is recited and then the Litany of the Blessed Virgin and the prayer to St. Joseph are said. On Friday the 4th inst., about a hundred devout communicants approached the altar to receive Holy Communion in honor of the Sacred Heart of Jesus; and the adorable Sacrament remained exposed until the close of the evening devotions. This was the first exposition at Rat Portage; but henceforth it will be exposed monthly. Another great act of devotion, also for the first time, took place on Sunday evening. It was a solemn procession in the interior of the church in honor of the Queen of the Most Holy Rosary. About one hundred little girls and fifty boys marched slowly and devoutly around the church under the charge of Father Blais and the Superior of the convent. They were preceded by cross-bearer and acolytes, and one of the children of Mary carried a beautiful banner of the Immaculate Conception. After the children a statue of the Blessed Virgin was borne by four more of the Sodality of Mary, with a body guard of the other members of the Archconfraternity. These were followed by a large number of altar boys and the rear was brought to a close by Father Fox in a cope, assisted by Father Cahill and attended by two more acolytes with lighted candles. During the procession the choir, which was assisted by Father George, sang the Litany of Loretto and a hymn to the Blessed Virgin. The church was filled by a large congregation amongst whom were many most respectful non-Catholics. The service was concluded by the Benediction of the Blessed Sacrament, which was given by Father Cahill, who also recited the rosary and the Litany of the

Blessed Virgin and the prayer to St. Joseph. The Oblate Fathers were honored by a visit from Rev. Father Antoine, the first assistant to the Superior General, on Saturday, on his return to Paris after discharging his arduous duties as visitor to the three great dioceses in the Northwest Territories. The Venerable Reverend Father preached an interesting sermon at the High Mass on Sunday and gave a vivid account of his travels to the various missions. He left Rat Portage en route for France on the evening train, and will stop a few days at Ottawa, Montreal, Quebec and Buffalo.

CHRISTIAN RE-UNION.

Address By His Eminence Cardinal Vaughan.

Recently Cardinal Vaughan opened the Catholic Conference, which is meeting this year at Bristol, under the auspices of the Catholic Truth Society, and addressed an immense meeting at Colston Hall, over which he presided. The assembly was of a thoroughly representative character, and the vast hall was packed.

Cardinal Vaughan, in his inaugural address, referred to the prominence which the subject of re-union had attained, and said there was nothing that Catholics desired so ardently as to see England once more reconciled with the Apostolic See in the unity of the faith. There was nothing—absolutely nothing, that they wouldn't do which might bring this a step nearer realization. He did not understand what was meant by the notion which had been put about that if England and Rome were to draw together again the position of the Catholic clergy, and more especially that the bishops and the Archbishops of Westminster, would become impossible.

If it meant that upon England becoming united to the Catholic church it might be necessary or expedient for the good of religion that the actual bishops and archbishops should efface themselves, he had no hesitation in saying at once gladly would they do so. To secure the object they had most at heart no sacrifice would be too great. To sacrifice life itself for such a cause would be an unspeakable privilege, so intensely did they desire the welfare of their fellow-countrymen, brethren according to the flesh, in the re-union of Christendom. (Applause.)

They were absolutely one with the Holy Father in their desire to promote re-union. The air had been full lately of ideas suggestive of compromise. It might seem hard to expect those who did not realize with Catholics the fundamental principles on which the Church was built to regard them as unreasonable when they said that the first condition of re-union must be that all should accept—accept, mind, and not merely permit—Catholics still to hold whatever the Church taught and had defined on all matters of doctrine; they could, however, see that if this were the Catholics' firm and only standpoint no purpose—and certainly no honest and straightforward purpose—could be observed by allowing any doubt to exist as to the possibility of compromise on any matter of doctrine (Applause). Nor was it possible for the church to admit to her communion those who desired to exercise the right of private judgment to reject any part or parts of the faith.

Matters of ecclesiastical discipline were subject to revision, according to the wisdom and prudence of the Holy See. These, indeed, were openly admitted to be matters for arrangement and compromise. But the Church had not a free hand to deal with the truths of revelation and of religion. She was constituted simply as the guardian and teacher of these truths, and had no power to surrender or compromise with any one of them.

The kernel of the question of the re-union of Christendom consisted in the admission of the Roman claim that the Pope had received by divine right authority to teach and govern the whole Church as defined in the Councils of Florence, Trent and Vatican, and as set forth by Thomas Arundel, Archbishop of Canterbury, in the formulary drawn up as a test of Catholic doctrine in 1413 and approved by the Convocation of Canterbury. The essence of the Anglican position, on the other hand, and the reason

d'etre of the Anglican church was the negation of the Roman claim. It declares that the Pope had not the authority by divine power bestowed by Christ on blessed Peter to teach and rule the whole Church of God; that the Church had no authority in England. The whole question of re-union lay, therefore, within a nutshell. It was not a question of examining and accepting a long list of Catholic doctrines. It was simply a question of the fundamental and essential constitution of the Church.

It seemed to him that the straightest and simplest way to the discharge of their ordinary duty of preaching and defending the Catholic faith in England was to say that the Church could never recede from the words of Christ constituting a visible head to His Church on earth, or from the authoritative interpretation given to those words by her constant tradition and by her general councils. They confidently hoped and believed that the truth of the Church's revealed doctrine would by degrees make its way among the English people.

It had been said that the admission by Rome that Anglican clergymen had received power to consecrate the body and blood of Jesus Christ, to say Mass and to forgive sins would remove a source of "irritation;" but why should High Churchmen be irritated with Rome for not recognizing these supernatural powers in Anglican clergymen, when these powers had not been recognized, nay, had been denounced and denied by the great mass of clergymen in the Anglican church for 300 years down to the present day? Were that cause for "irritation," it should be felt not against Rome, but against the formularies and traditions of the Church of England.

So far from desiring that the question of Anglican orders should be left where it was, he had earnestly pleaded that it be thoroughly re-examined in Rome.

If Anglicans thought that new historic facts and arguments could be adduced in behalf of the validity of their orders, by all means let them be heard. He had reason to think that a thorough and exhaustive examination of the whole question would be instituted, so as to lead up to a decision by the Apostolic See, whether the Catholic practice of the last 300 years should be maintained, or whether the orders be treated as either valid or doubtful. But it ought to be distinctively borne in mind, in order not to confuse issues, that the validity of the orders had really nothing to do with the re-union.

He looked forward to the eventual conversion of England to the Apostolic See, but did not expect it to come about all at once by an act of corporate re-union. He expected it to be the result of the method which God had hitherto followed with signal blessing to souls and to the church, namely, that of direct action by the Holy Ghost upon individuals, calling them severally and separately by an act of inscrutable predestination. Year by year several thousands of the English people, drawn from all classes of society, were received into the Catholic Church.

Adverting to the Archbishop of Canterbury's recent letter, he invited all Anglican aspirants after re-union to say in face of this authoritative pronouncement whether they now saw any prospect of an act of corporate re-union as a way of terminating their divisions. Had not this timely and suggestive document made it absolutely clear that there could be no hope for the re-union of Christendom save by individual submission to the See of Peter? While they perceived and touched with their hands the barriers set up by ignorance, worldly power, pride of wealth and human passion against the wretched society gradually separating into two camps, that of nationalism and that of divine faith, his soul was filled with hope for the future, as the design of God continuously and slowly unfolded. They regarded the revival of religious feeling as due to the power of prayer, and His Eminence urged the importance of continued and regular prayer among Catholics for re-union.—N. Y. Freeman's Journal.

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Northwest Review.

OMNIUM GATHERUM.

Glance at our Exchanges.

A ONCE-A-WEEK CATHOLIC.

A once-a-week Catholic is not a Catholic at all. An every Sunday Catholic is a pretty poor specimen of religious fruit. If the tree planted by Christ and invigorated by the Holy Spirit could boast of but such as he then truly would religion merit to be called a failure.—Scranton Index.

DAKOTA LAND HUNTERS.

Two brothers named Hughes reached town on Saturday, coming from South Dakota. They are tired of Dakota, having lived there for fourteen years and along with two other brothers farming over 1,000 acres, yet they have failed to make more than a living on account of the frequent drouths in that state. They intend to lease a farm of four or five hundred acres and will after a year's residence purchase land in this vicinity. They left on Sunday morning for Neche, where they left their stock in the care of their two brothers. They have almost completed the lease of two farms within a couple of miles of town, and will return in the course of the week.—Manitoba Liberal, Portage-la-Prairie.

HOW DOES THAT AGREE WITH THIS?

The people along the Langdon-Larimore branch will pay the Great Northern railway corporation in the immediate neighborhood of \$1,000,000 for transporting this crop to Minneapolis or Duluth and bringing back provisions.—Courier-Democrat, Langdon, N. Dakota, Oct. 3, 1895.

UBIQUITOUS IRISH.

Many years ago we met a French Japanese missionary, and had the curiosity to ask him if there were any Irish in Japan. "Oh yes," he answered, "we have about three hundred in our parish."—Kansas City Catholic.

HIS GRACE'S MOVEMENTS.

Archbishop Langevin, of St. Boniface, is expected to arrive on a visit to the Qu'Appelle Industrial School on Saturday. Entertainments in his honor will be held there on Sunday and Tuesday evenings, to which all are invited. His Grace will remain about a week and visit the missions on the surrounding Indian reserves.—Qu'Appelle Vidette.

FATHER FOUQUET AND THE I. O. F.

The Courier de l'Illinois is mistaken in assuming that the Review and La Verite are the only Catholic papers opposed to the Independent Order of Foresters. There are others, in Canada which have raised their warning voices. Le Manitoba, for instance, of St. Boniface, recently published six strong letters from the pen of Rev. L. Fouquet, containing a complete expose of the Independent Foresters, which ought to open the eyes of all Catholics. We have put the substance of it before our readers in a previous issue.—The Review, Chicago.

BOOKS BEFORE BALL.

The overripe school boy now thinks he has found his proper place when he is made a "tackler" or "rusher" and knows how to talk of the "gridiron and pigskin." The bland professors look on approvingly. College boys are usually raw and fresh, and they need salting. Put their noses down to their books. This is what they are sent to school for and their tuition bills with the extras paid for. As tacklers and rushers at their studies they will hereafter be more of a success, when the gridiron and pigskin are relegated to the bumptious genius of the billiard marker and the dilapidated sport.—Pittsburgh Catholic.

After Many Days.

Holmfeld, Man., Feb. 14, 1890.
W. H. COMSTOCK, Brockville, Ont.
DEAR SIR,—For 12 years my wife was a martyr to that dread disease, dyspepsia. Nothing relieved her; physicians were consulted and medical skill tried, without avail. One doctor advised a change of climate, suggesting Manitoba as a desirable place. We acted upon this advice, coming here two years ago. The change of climate wrought a change indeed, but for the worse, as she was soon confined to bed, and under the care of two doctors, who asserted she could live but a month longer. A neighbor came to see her one day who had been reading your almanac. She told her of the testimonials she read in it, of the great amount of good they were doing, and advised her to try a box of Dr. Morse's Indian Root Pills. She did so, was relieved, kept improving, and is now able to do housework, and continues the use of Morse's Pills.
Yours gratefully,
GEO. DUNN.

The Northwest Review

PRINTED AND PUBLISHED EVERY
WEDNESDAY
WITH THE APPROVAL OF THE ECCLESIASTICAL
AUTHORITY.
At 184 Street East.
WINNIPEG.

Subscription, - - - - \$2.00 a year.
Six months, - - - - \$1.00.
All Postage is paid by the Publisher.

P. KLINKHAMMER,
Publisher,

THE REVIEW is on sale at
the following places: Hart & McPherson's,
Booksellers, 364 Main street; and the
Ferguson's Co., Booksellers, 408 Main St.

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general or local importance, even political
if not of a party character. (2) LETTERS on
similar subjects, whether conveying or ask-
ing information or controversial. (3) NEWS
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character, from every district in North
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will prove of much benefit to the society
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the public.

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important town.

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The Northwest Review

WEDNESDAY, OCTOBER 16.

EDITORIAL COMMENT.

Prairie fires have lately been a terrible
visitation to this country. Our morning
contemporary most judiciously observes
that, greatly as they are to be deplored,
they are for the most part unprevent-
able. With a gale blowing, no fire-
guards are of any avail. True; but may
we not beat back the fire-fiend by earn-
est prayer? No doubt all natural means
should be used; we are not like the so-
called Christian Scientists who pray but
take no obvious precautions. We believe
in doing our level best as if the issue de-
pended on our unaided efforts, and at
the same time in praying with the full
conviction that, without God's help, we
can achieve nothing. And therefore we
would recommend the saying of the
Rosary this month with a special view
to preserve the country from further
ravages by fire.

The pastor of one of our churches was
approached, not long since, by a Catho-
lic insurance agent in the interest of the
company he represented. The priest,
knowing that the agent had not been
to confession for several years, managed,
while showing him the church, to bring
him in front of a confessional, and, point-
ing to it, he said in a meaning way:
"Has it ever struck you that we have
here an excellent insurance against
fire?" Unfortunately, many people
about us have no such fire-guard and
they seem, by their loose lives, to belie
their profuse professions of misbelief.
They would not touch a card, they con-
sider the very existence of alcoholic
beverages a crime; but they do not
scruple to propagate slander against
Catholicism, to languish in bondage to
every lust of eye or heart and to over-
reach their neighbors. Is it
any wonder that we should be
visited with the proofs of divine wrath?
When men, amid all their hypocritical
protestations of devotion, drink iniquity
like water, what have they a right to
expect in the way of temporal prosper-
ity?

"FLAMBOYANT" IS GOOD.

The following note reminds us of the
halcyon ante-St. John days of the Free
Press, from which it is clipped:

"Principal Grant has been swiftly
avenged. Right on the heels of the
letter in which Mr. Martin spoke of that
reverend and distinguished gentleman
as a "conceited humbug," Mr. McGib-
bon, a Queen's Counsel, of Montreal,
gave an interview in New York, in the
course of which he said: "The law de-
priving the French Catholics of their
schools was the invention of a flamboy-
ant rural politician named Martin." With
"conceited humbug" in one hand

and "flamboyant rural politician" in the
other, it may be said that honors are
easy."

Not half bad is this neat way of put-
ting it. Only, we are inclined to think
that the odd trick is not in Mr. Martin's
hands. His was the vulgar expression
of pique and passion. Mr. McGibbon's
phrase is a literary gem from a distin-
guished Queen's Counsel, speaking dis-
passionately of a case in which he had
no personal interest. Hence the inap-
propriateness of the one and the appo-
siteness of the other. Principal Grant
is a man in whom both conceit and
humbug are conspicuous by their ab-
sence, while Mr. Martin is confessedly
flamboyant and deplorably rural.

Two Tribunes.

The following letter from our revered
correspondent, Father Fouquet, explains
itself. The Catholic Record had inad-
vertently attributed to the Alberta Tri-
bune the vapors of the Winnipeg
Tribune. We are quite sure that, did
the Record editor know the scholarly,
gentlemanly and high-minded editor of
the Alberta Tribune, he would as soon
dream of mistaking him for the Winni-
peg homonym as of mistaking Hyperion
for a satyr.

To the Editor of the Northwest Review.

CALGARY, Alta., Oct. 3, 1895 :-

SIR,—Before leaving for a mission
tour, our superior has instructed me to
write to you on an article of the Catholic
Record, of London, Ont., of the 7th Sept.,
1895, upon which our attention has been
brought only yesterday. In the time,
you noticed with eulogium in the North-
west Review some articles of the Cal-
gary Alberta Tribune on the Manitoba
School Question. They were as fair as
we could expect from a secular paper,
under the circumstances; we were grate-
ful to the Tribune for them.

No doubt, Mr. Editor, you will agree
with us that if the Tribune of Winnipeg
deserved richly the criticism of the Re-
cord, bestowed on the Calgary Tribune
by a mistake of the London paper, the
blows were misdirected and fell on the
wrong party.

An eulogist of the Record, I excuse
this oversight by its being occasionally
rather drowsy, through the overwork of
its editor. I could not expect from him
for my Chinook literature the indulgence
I have often received from you; thus I
have recourse to you to repair the in-
justice done unintentionally to the Alberta
Tribune by the Record. For past and
present favors

Gratefully yours,
L. FOUQUET, O. M. I.

MANITOBA SCHOOLS.

To the Editor of the Montreal Star.

SIR,—The Toronto Globe lately an-
nounced a series of letters by the Rev.
Principal Grant. I wish to-day to deal
with the first letter of this series. The
reverend correspondent wrote from
Manitoba, which he was visiting at the
time and took opportunity to express his
astonishment that such a province, with
all the advantages it had been gifted
with by nature, had not taken longer
strides in the forward course. He as-
cribes this slowness partially to a mis-
taken policy and to an excess of inter-
ference by the Government. Then com-
ing more particularly to the school ques-
tion, he states in plain and clear lan-
guage, how impolitic and opposed to sound
reason was the Manitoba act of 1890 (the
Martin law). He also showed, just as
conclusively, the injustice sustained by
that law and the deplorable conse-
quences which it necessarily entails.
The Principal next censures, and prop-
erly so, those who attack the clergy and
would like to see its influence removed.
As though this very clergy, whom it is
now sought to force back, had not been
the first to sacrifice itself in order to con-
quer that vast country, remove it from
its uncivilized state and bring it to
Christendom and civilization. Surely
their laborious life, their hardships of
every kind, their sublime self-devotion,
the blood they shed for the sake of
humanity, cannot thus be ignored and
put into oblivion. Have material inter-
ests grown so important as to exclude
all others? Must we for their sake put
aside all that which is nearly or remote-
ly connected with religion, and has it
become completely out of the question
to spare a few moments of this life to
deal with the interests of the other, which
after all, will last much longer? Does
it not seem more reasonable that any
man might at least have his children
educated according to his own religious
convictions and in the way which seems
best to him? The reverend gentleman
states his earnest wish that this momen-
tous question may come to a settle-
ment, and he gives very good advice,
bearing the mark of reason, justice, in-

dividual liberty, intelligence and the
purest patriotism.

All this should be sufficient to open
the eyes and satisfy the mind of any
one, but it is to be feared that such will
not be the case, and he himself in-
dulges somewhat in this fear. It, there-
fore, becomes imperative to put into the
balance the whole weight of the law and
constitution. In the mind of any good
citizen the law and constitution must
rule supreme, and the political bodies,
like all others, the Legislatures and
Parliaments; even more than others,
are bound to give the example of their
respect for and their compliance with
the constitution. Now, our constitution,
as read by an authorized tribunal, the
highest tribunal in the Empire, a tribu-
nal of last resort, that is to say, whose
judgments are indisputable and cannot
be questioned, our constitution, I say,
read as stated: (1) Guarantees to the
minority in the Province of Manitoba
certain privileges; (2) establishes that
in the present instance these privileges
were interfered with; (3) that the Leg-
islature is bound to give them back to
the minority; (4) that, should it fail to
do so, Parliament has the right to re-
medy the injustice.

Now, in such a case the right is one
with the duty. The Manitoba Legisla-
ture having neglected to do its duty in
this respect, and to comply with the
law, as it should have done, the Fed-
eral Government, in order to comply with
the constitution, as construed by the
Privy Council, had to call upon the Man-
itoba Legislature to act, and they passed
the order-in-council known as the Re-
medial Order.

This last document (which they con-
tend is too imperatively worded), is be-
ing used as a ground for blaming the
Federal Government and trying to jus-
tify the refusal of the Manitoba Legisla-
ture to obey the law. I must state here
my regret to find that the eminent cor-
respondent of the Gazette seems to share
that opinion or rather that error. In
fact, there is nothing more unfair than
such a charge against the Federal Gov-
ernment and nothing more futile than
such an excuse on behalf of the Manito-
ba Government, and, as stated by the
learned gentleman, it is not reasonable
that the people should suffer because
the Federal and Provincial kings deem
it proper to quarrel about words. The
Federal Government only did what
they were directed to do by the consti-
tution and they did it in proper lan-
guage. But were it otherwise, that could
in no way justify the refusal of the Man-
itoba Government to comply with the
law. The latter government had no or-
der to receive and no treaty to expect
from the Federal Government. Their
duty is clearly laid down in the consti-
tution, and construed by the Privy
Council, and they are bound to obey and
respect the law and constitution which
direct them to act.

Some people are trying to make a bug-
bear of the Federal interference in local
affairs. They would be right were the
Provinces always remaining within their
rights and powers; but the moment
that they assume powers that are not
conferred on them by the constitution,
they must necessarily be called back to
order. Otherwise the whole fabric of
Confederation would fall to pieces and
bury us under its ruins. It is likewise
necessary that the Dominion parliament
should keep within the province assign-
ed to it; for, let it not be forgotten, the
British North American Act and the
Manitoba Act, which is part of it, form
a compact which every one is bound to
respect. And if we wish to grow greater,
if we wish to prosper, if we wish to lead
a happy life under the majestic flag that
protects us, we must first and above all
learn to obey and respect the law and
the constitution of the country.

It is plain, therefore, that there does
not remain a single ground where to
stand to deny the minority in Manitoba
the rights and privileges which they so
justly claim. The pretext of the ineffi-
ciency of separate schools prior to the
law of 1890 cannot hold good a single
moment. As for that, there is nothing
to show that separate schools are neces-
sarily incompatible with efficiency in
the schools, while it is shown by such
as exist in the Province of Quebec that
they are inferior to no others, and that
moreover those attending them are
taught such invaluable notions of toler-
ance, liberality and justice as make it
possible for the minority in that provin-
ce to fully enjoy all the liberties, all
the justice and all the privileges which
are guaranteed by the constitution and
even all that they themselves might
wish and long for in these respects. Why
then should the minority in Manitoba
be called upon to make concessions of
principles and privileges which are
guaranteed them by the Constitution?
We have no right to ask for any such
things, still less, no doubt, to take them
away from them by force. The minor-
ity themselves have no right to make
any such concessions, to forego privi-

leges that are guaranteed not only to the
present generation, but also to future
generations. Why then should we be
stingy in connection with obligations
imposed by law? Why not rather do
in Manitoba what is being done in Que-
bec, give liberally, generously, so as to
give satisfaction to everyone? Who
would suffer by it? It could not surely
be the majority, since they would al-
ways have the control of their own
schools. Let us hope, therefore, that the
Manitoba Government and Legislature
will at last yield to evidence. But should
they deem proper to prove themselves
disobedient to law and constitution,
should they prefer to leave to the Parlia-
ment the responsibility that is primarily
incumbent upon them, the latter will be
bound to do its duty and give their priv-
ileges back to the minority, to the extent
to which the same are guaranteed by the
constitution. Let us hope that every
good citizen, to whatever creed or race he
may belong, let us hope, I say, that all
those who wish to see the country happy
and prosperous, will endeavor to assist
Parliament to the full extent of their
abilities, in the fulfilment of this task
which is entrusted to it by both right and
the constitution.

A FRIEND OF THE CONSTITUTION.

EPISCOPAL VISITATION

of St. Cuthbert's, Portage la
Prairie.

His Grace the Archbishop, accompa-
nied by his secretary, Rev. Dr. Arthur
Beliveau and Rev. Father LaRue, was
received at the station on the arrival of
the C. P. R. train at 7.30 by the trustees
and other members of the congregation
and drove immediately to the church,
where Rev. Father Kavanagh awaited
him. Next morning he said Mass at 8
a. m., and gave holy communion to about
forty people, including some first com-
municants.

Before the High Mass at which he
was present at the throne, he confirmed
eight children after having explained
the nature, purpose and necessity of this
sacrament.

After the Mass Rev. Father Kavanagh,
turning towards His Grace the Arch-
bishop and said:

MY LORD ARCHBISHOP,—In a few mo-
ments, may it please Your Grace, a voice
will be given to the welcome you have
not failed to see on every side, but I
desire to say something which will
scarcely find a place in the address
your children of St. Cuthbert's will
present you. I desire to speak of the kind-
ness and respect of which I have been
the object since my first coming to the
parish. It is to the credit of the people
that this kindness is not so much for the
person as for the office. My predecessor
enjoyed it and I, though less worthy,
have inherited it. I desire to express
my appreciation of this and do so now,
lest another opportunity may not be
given me.

I should like further to thank those
Fathers who have come to enhance the
solemnity of this occasion. Rev. Father
LaRue, you all know, but the Rev. Dr.
Arthur Beliveau is new to St. Cuthbert's.
After having taken the highest honors
in the University of Manitoba, he comes
to us now a Doctor of Divinity from the
Propaganda, one of the greatest univer-
sities of Rome and Europe. Father
Kavanagh then introduced Mr. Justice
Ryan, who surrounded by his fellow-
trustees, and some of the leading mem-
bers of the congregation, read with force
and feeling the following eloquent ad-
dress:

TO THE MOST REVEREND L. P. ADELARD
LANGEVIN, O. M. I., ARCHBISHOP OF
ST. BONIFACE.

YOUR GRACE,—On behalf of the
parishioners of St. Cuthbert's Church,
we respectfully and cordially wel-
come you to Portage la Prairie, on
the occasion of this your first
visit. A mere handful of Catholics,
scattered, but let us hope not lost, among
the ranks of other denominations, with-
out influence and without wealth, your
visit has more than ordinary significance
to us. It reminds us of the good shep-
herd leaving the flock, and seeking the
lost sheep. It proclaims to the people
that the Church is now, as it always has
been, and will be to the end of time, the
anxious, loving mother of the lowly and
the poor. When last we were visited by
a Prince of the Church, it was your illu-
strious predecessor, Archbishop Tache,
whom we had the honor to receive.
Respected by all who knew him, with-
out distinction of race or creed, loved
and venerated by all those of the house-
hold of the faith, his last loving words
still echo in our hearts, cheering us on-
ward towards the paths of duty, and
helping us better to perform our duties
as Catholics to our Church and to our
God, and our duties as citizens to our
fellow-men and to the State. While he
lived all he had was ours, all his toils
years, his strength, his health were

spent guarding and watching us for His
Master's sake. When he died he had
given all for us; so far as worldly goods
are concerned, he left absolutely nothing
behind. Who will dare to say that
death has robbed us entirely of our
Father and our Friend, or that standing
now in the presence of the Master he
served so well, he has less power with
the Master, or less interest and love for
us, whom he watched for the Master's
sake. Who will forbid us, who will say
it is useless to go to him now in the
spirit, as we used to go in the flesh, and
ask for advice and consolation and for
the assistance of his prayers. His last
days were embittered by an unjustifi-
able invasion of the rights of his people
to educate their children according to
the dictates of their conscience; and the
question of education, at all times
and under all circumstances one of great
difficulty to the chief pastor of a people,
will in our case be one of extreme and
terrible difficulty for you. We can only
say, that in this matter, we will do every-
thing in our power, and will cheerfully
make every sacrifice, to obtain for our
children the sort of education which
our Church and our conscience alike de-
mand. Some, perhaps most, of those
who approve of the school policy of the
Provincial Government, think that in
attempting to coerce us by a system of
fines and penalties into the use of
schools to which we have conscientious
objections, they are coercing us for our
own good. While defending our rights
in every mode available to good citizens
we hope to convince them that no good,
either to the whole or to any part of the
people can ever be founded in injustice,
and that never, even once, in the whole
history of the race, has coercion succeed-
ed in coercing a people. Throughout
the British Empire, the attempt to
coerce people, whether for their own or
the common weal into using one church
has for many a day been abandoned as
indefensible in principle and a disastr-
ous failure in practice. Under your
paternal guidance we hope to assist in
convincing the majority in Manitoba
that the attempt to coerce Catholics into
adopting a system of education to which
they have conscientious objections is
little less defensible in principle, and
equally doomed to failure in practice.
We have to thank Your Grace for hav-
ing confided us to the care of one whom
we love and respect so much, one so un-
selfish and devoted as our pastor, Father
Kavanagh. In concluding, permit us to
assure you of our filial devotion and
reverence to yourself as the successor of
the Apostles, and as the representative
of our Holy Father Leo XIII, and to
wish you many years of health and pros-
perous official life, filled with every
blessing for yourself and those whom a
kind Providence has entrusted to your
care.

Signed on behalf of the congregation of
St. Cuthbert's church, Portage la Prairie
this sixth day of October, 1895.

In returning thanks for this address,
the Archbishop dwelt for a moment upon
the courageous and hopeful senti-
ments just expressed in reference to the
grievances under which the minority
labor in this province—grievances which
are acknowledged by the highest court
in the Empire. Some say that the pre-
sent legislation is for the good of the
minority, that the clergy and the French
speaking people alone oppose it. This
is disproved by looking at the school
subscription lists of Winnipeg. We
Catholics are one in this matter, and
even outside our communion we have
an eminent divine of the Presbyterian
church in Canada espousing our cause,
while in the Anglican synod recently
held in Montreal the same principles for
which we are ready to sacrifice so much
were vigorously upheld.

The archbishop expressed his satis-
faction with the condition of the parish,
and thanked Rev. Father Kavanagh for
his zealous and efficient work, and know-
ing that the news of his approaching
withdrawal from Portage la Prairie, a
thing which the Archbishop did not de-
sire, but could not prevent, had gone
abroad, and evoked the expression of
much regret, the Archbishop promised
that the choice of the priest sent to re-
place him would show how great was
the interest he bore St. Cuthbert's.

After Mass His Grace received several
callers and sat down to lunch with a few
invited guests. Father Kavanagh had
invited at 6 p. m. Rev. Arthur Beliveau,
D. D., Judge Ryan, Mr. Garland, Mr.
Blake, Mr. Anderson, and Captain Wood-
side to meet His Grace at dinner.

ST. CUTHBERT'S SUNDAY SCHOOL.

Of the many things which met with
commendation during the recent epis-
copal visitation of St. Cuthbert's, the state
of the Sunday School in particular was
a source of special gratification to His
Grace. Accompanied by Rev. Dr. Arthur
Beliveau and Father Kavanagh, S. J.,
he presided over the exercises at 2.30
p. m. and spoke most forcibly on the
importance of Sunday school work in a
parish. He congratulated Father Kavanagh

anagh on the efficient condition of the school. In returning thanks Father Kavanagh took no credit to himself for this satisfactory state of things, laying it all to the account of the able and devoted teachers, Miss Howard, Mr. Phillon, Miss Thomas and Miss Bemister who carry on the classes even on the Sundays when the pastor is absent.

The Archbishop then presented the well-earned prizes, kindly acceding to a request for his autograph on each. A few encouraging words from His Grace, a hymn prettily sung by Miss Minnie Pike and the Sunday School chorus, and the exercises came to an end. The following is a list of the principal prize winners:

First class—Gold Medal—Joseph Costigan; Silver Medal—Bella Fitzgerald; 3, Clara Bemister.

Second class—1, James Fitzgerald; 2, Humbert Costigan; 3, Frank O'Reilly.

Third class—1, Mary Costigan and Lilly Thomas equal; 2, Mollie Fitzgerald.

Fourth class—1, Mary Mercer; 2, Beatrice McElheran; 3, Josie Bann.

The usual vesper services were held at 7.30 p. m., excepting the Beads and Litany which were omitted. His Grace preached most eloquently on the feast of the day, the Holy Rosary, pointing out how the meditation of the mysteries therein proposed would suggest the solution of many a problem in life and affords a balm for many a pain.

His Grace left next morning for Winnipeg pleased, we are sure, with what he saw of St. Cuthbert's and leaving behind him the grateful memory of his kindness and keen appreciation of the welcome tendered him.

The choir acquitted itself splendidly at all the services the music was well chosen and charmingly rendered; the church was adorned with taste, and if some pains and labor were given to receive the Archbishop fittingly, it is pleasant to know that the effort was crowned with success and duly appreciated by the illustrious guest.

The Free Press had the following graceful reference to some incidents of the archiepiscopal visit:

PORTAGE LA PRAIRIE, Oct. 9.—At the close of the Vespers services in St. Cuthbert's church on Sunday evening, His Grace the Archbishop of St. Boniface, while addressing a few words of farewell to his parishioners here, paid a neat compliment to the town and to the choir, when he said that his warm reception in the Portage would make him remember it as the town of beautiful flowers and nightingales. The altar was a mass of flowers and when lighted by the wax tapers, had a beautiful appearance. The choir well deserved the compliment paid to its singing, for it is seldom that we can hear better in the west. The grand music of the Roman Catholic church was treated with marked artistic ability, and most of those who helped to crowd the church to the doors were treated to a pleasant surprise. Miss Haggarty and Mr. Phillon presided at the organ and they also sang beautiful solos. Rev. Father LaRue assisted the choir and took some of the solo parts. He has a very fine voice and his singing was much admired. Mr. Edwards, of the Presbyterian church, was the only other outsider, but his basso solos were much appreciated. Archbishop Langevin's sermon in the evening was brief, but pointed, dealing largely with the subject of the Virgin Mary and showing both why Roman Catholics treated her with the highest respect and how petitions to her were very efficacious in stemming many of the evils of the present time, indifference to religion, greed for wealth and kindred vices. In the afternoon Judge Ryan entertained His Grace to dinner, inviting ex-Mayor Wm. Garland, Mr. Edward Anderson and other gentlemen to meet Archbishop Langevin, and the genial and beloved parish priest, the Rev. Father Kavanagh. The party had a very pleasant evening, thanks to the kindness of Judge and Mrs. Ryan.

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suffering, and perhaps saved his life. The reverend gentleman felt a little hesitancy at giving a public testimony at first, but after our reporter remarked that if one was really grateful for a remarkable cure, he thought it was his duty to give it publicity for humanity's sake, he cheerfully consented. His story in his own words is as follows: "I was led to take Pink Pills through reading the testimonials in the papers. I was troubled with an abscess in my side and had tried many different medicines without avail. I took medical advice on the subject, and was told I would have to undergo an operation to cure it which would cost me about \$100. At last I determined to try Pink Pills, but without a great feeling of faith in their curing me. One box helped me and I decided to take a three months' course and give them a fair trial. I did so, and to-day I am completely cured of the abscess in my side through using Pink Pills, and I always recommend friends of mine to use Pink Pills for diseases of the blood." As Father Butler is well known throughout this county his statement is a clincher to the many wonderful testimonials that have appeared in the Gold Hunter from time to time. On enquiring at the stores of J. E. Cushing and N. F. Douglas, it was found that Pink Pills have a sale second to none. Mr. Cushing on being asked if he knew of any cures effected by them, replied that he had heard a great many personally say Pink Pills had helped them wonderfully. If given a fair and thorough trial Pink Pills are a certain cure for all diseases of the blood and nerve, such as rheumatism, neuralgia, partial paralysis, locomotor ataxia, St. Vitus' dance, nervous headache, nervous prostration and the tired feeling therefrom, the after effects of la grippe, diseases depending on humors in the blood, such as scrofula, chronic erysipelas, etc. Pink Pills give a healthy glow to pale and sallow complexions and are a specific for the troubles peculiar to the female system, and in the case of men they effect a radical cure in all cases arising from mental worry, overwork or excess of any nature. They are sold only in boxes, the trade mark and wrapper printed in red ink, at 50 cents a box or six boxes for \$2.50, and may be had of druggists or direct by mail from Dr. Williams' Medicine Company, Brockville, Ont., or Schenectady, N. Y.

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