



"AD MAJOREM DEI GLORIAM."

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## Hon. Senator Bernier's GREAT SPEECH

as reported in THE SENATE DEBATES  
(Continued.)

Any settlement which falls short of the requirements of the judgment of the Privy Council and of the Remedial order, cannot be a solution of the difficulties without our consent. In this case our consent has not been given and the government has, nevertheless, passed us over and entered into an agreement which they knew was not acceptable to us. Such treatment is accorded only to helots. But we are weak and weakness is apparently no more entitled to consideration with this Liberal federal government than it was with the Liberal provincial government. That will not, however, affect the determination of the minority to insist upon their rights.

Shall I remind the government of their pledges? They are fresh in every memory and cannot be repudiated. It cannot be denied that Mr. Laurier did promise, in the House of Commons and during the electoral campaign, that he would give full justice to the minority, and that he alone could do it. The pledges of his candidates to the same effect cannot be denied. They are so many and so well known that I need not take up your time in reading them. And yet, these pledges are disregarded as was the case with Mr. Greenway! And we are called upon to accept again mere promises, to rely on the good will of Mr. Greenway and of his friends. We have been too often betrayed to consent to that.

The minority will adhere to its policy of claiming its privileges as a matter of right, and not simply as a matter of mere courtesy on the part of a hostile government. In doing so we may be stigmatized as extremists, because there are some who, unable to find good grounds to support the so-called settlement, like to resort to that word as a stigma against the friends of the good cause that the minority is fighting. But mere words are nothing but wind, and such wind will not uproot the tree of our claims, and of the constitution. The mover and seconder of the address did use that expression. Had they pondered a little more upon it perhaps they would not have done so, because, after all, they were stigmatizing their own leaders. These indeed are extremists also, since they admit that their so-called settlement is not all that we are entitled to. Such an admission is contained even in the Speech from the Throne, where it is said 'the best arrangement that could be obtained', implying thereby that something more is due. On the other hand, I must confess that there is also in that part of the Speech from the Throne more than is necessary to convince the mover and seconder of the address, and I may say the whole Dominion, that the government does not intend practically to become an extremist.

The good will or the ill will of the Manitoba government is their rule. That is a policy which does not indeed require any great exertion. It is a policy of surrender.

Before the election a policy of sunny ways was announced, but it turns out that the beams of the sun are all for the govern-

ment, and that we are left in cold and darkness; and the government here insinuates, and the Manitoba government openly declares, that we must be satisfied with that lot. We think, however, that as British subjects, we are entitled to all the blessings that are to be derived from British citizenship, and we confidently expect that one day or other the sun will shine over our plains as it does over all the other portions of the empire. In the meantime, we will maintain our position like free men, and we will show that we are not unworthy of sitting at the board where British institutions are conceived and framed, and given to the people, not as an instrument of despondency or treachery, but as a generator of freedom and justice, and as a guarantee of good faith.

The government and their organs are taking great credit to themselves for that so-called settlement. They triumphantly direct our attention to the fact that it has taken them only six months to effect that settlement, while the other government had not been able to do anything during the six previous years. Some reasons may be found for that, however. We have noticed that every time the late administration made a move towards an equitable solution, they had to face, not only the Manitoba government which was unfriendly to them, but the political party who, sitting at the time on the opposition benches in this parliament, were continually obstructing their policy, which action forms a marked contrast with the present opposition which has declared its willingness to help the hon. Gentlemen on the treasury benches now if they were willing to introduce adequate remedial measures. The previous government wanted to give us something, while the present administration does not care to give us anything, but is satisfied with what their friends in our distant province are disposed to grant, however trifling it may be. In fact, this so-called settlement does not give us anything; it is a complete surrender on the part of this government, and it did not require six months to accomplish such a feat.

It could have been done in a month. It was very easy work, where there was no fight, no danger, and no credit. As we say in French,—"A VAINCRE SANS PERIL, ON TRIOMPHE SANS GLOIRE." That this settlement does not fully remove our grievances, it is useless to argue because it is admitted by the government itself. It may be well, however to mention some details to show how far this so-called settlement ignores the former position of the minority. Under the old law we had the right—I say the right, and not a mere possibility—of being represented on the general board of education. We had in that general board of education a Catholic section empowered to manage the Catholic schools. We had a Catholic superintendent of education. We had Catholic inspectors. We had Catholic normal schools. We had Catholic examiners. We had Catholic teachers. We had Catholic school districts and Catholic trustees.

We had the selection of text books. We had the right to levy taxes on our properties for the support of our schools. We were exempt from taxation for the support of non-Catholic schools.

We had our share of the legislative school grant, and all these have been held by the Privy Council to be rights and privileges that should not be taken away from us, but which had been affected by the school legislation of 1890. Now, the so-called settlement gives away each and all of those privileges. The mere reading of the law now passed by the legislature of Manitoba, and which is nothing but the settlement reduced into law is a sufficient evidence of that assertion. Here it is:

### AN ACT TO AMEND "THE PUBLIC SCHOOL ACT."

Her Majesty, by and with the advice and consent of the legislative assembly of the province of Manitoba enacts as follows:—

1. Religious teaching, to be conducted as hereinafter provided shall take place in any public school in Manitoba;

(a) If authorized by a resolution passed by the majority of the school trustees of the district in which the school is carried on, or,

(b) If a petition be presented to said school trustees asking for religious teaching and signed by the parents or guardians of at least ten children attending the school in the case of a rural school district, or by the parents or guardians of at least twenty-five children attending the school in case of a city, town or village school.

2. Such religious teaching shall take place between the hours of 3:30 and four o'clock in the afternoon, and shall be conducted by any Christian clergyman whose charge includes any portion of the school district, or by any person duly authorized by such clergyman, or by a teacher when so authorized.

3. Where so specified in such resolution of trustees, or where so required by a petition of parents or guardians, religious teaching during the prescribed period may take place only on certain specified days of the week instead of on every teaching day.

4. In any school in towns and cities, where the average attendance of Roman Catholic children is forty or upwards, and in villages and rural districts where the average attendance of such children is twenty-five or upwards, the trustees shall, if required by a petition of parents or guardians of such number of Roman Catholic children, respectively, employ at least one duly certificated Roman Catholic teacher in such school. In any school in towns & cities where the average of non-Roman Catholic children is forty or upwards, and in villages and rural districts where the average attendance of such children is twenty-five or upwards the trustees shall, if required by the petition of parents or guardians of such children, employ at least one duly certificated non-Roman Catholic teacher.

5. Where religious teaching is required to be carried on in any school in pursuance of the foregoing provisions and there are non-Roman Catholic children attending the school, and the school-room accommodation does not permit of the pupils being placed in separate rooms for the purpose of religious teaching, provision shall be made by the regulations of the Department of Education (which regulations the board of school trustees shall observe), whereby the time allotted for religious teaching shall be divided in such a way that the religious teaching of Roman Catholic children shall be carried on during the prescribed period on one-half of the teaching days of each month.

6. The Department of Education shall have the power to make regulations not inconsistent with the principles of this Act, for carrying into effect the provisions of this Act.

7. No separation of pupils by religious denominations shall take place during the secular school work.

8. Where the school-room accommodation at the disposal of trustees permits, instead of allotting different days of the week to different denominations for the purpose of religious teaching, the pupils may be separated when the hour for religious teaching arrives, and placed in separate rooms.

9. No pupil shall be permitted to be present at any religious teaching unless

the parents or guardians of such pupil desire it. In case the parents or guardians do not desire the attendance of pupils during such religious teaching, then such pupils shall be dismissed before the religious exercises are begun or shall remain in another room.

10. When ten of the pupils in any school speak the French language, or any language other than English, as their native language, the teaching of such pupils shall be conducted in French or such other language and English upon the bi-lingual system.

11. All the provisions of "The Public Schools Act" and amendments and of "The Education Department Act" inconsistent with the provisions of this Act, are hereby repealed.

12. This Act shall come into force on the day of A. D. 1897.

As Mr. Cameron said, in moving the second reading of that bill, this law is the triumph of the Manitoba government and legislature. There is in this law not the slightest vestige of our rights. Is it more in conformity with the judgment of the Privy Council? It cannot be, because that judgment is substantially a recognition of the rights we had under the old law, and which I have already enumerated. But let us contrast more closely the two documents. The grievance of the minority says the judgment is in the fact that "denominational schools, of which they had the management," and for which "they could select the books to be used and determine the character of the religious teaching," have been deprived of their legal status, of their share of the legislative school grant, of their right to levy taxes for the support of such schools, and of the exemption they enjoyed as to the support of the other schools:—

They are, on the contrary, obliged to maintain "schools which they regard as no more suitable for their children than if they were distinctively Protestant in their character."

Thereby, their lordships say, the rights of the Catholics have been affected—hence "their legitimate grounds of complaint." Does the settlement remove in any way the grievance? No; on the contrary, it affirms the position of the local government, and has the pretension of burying for ever those rights, the spoliation of which, according to the judgment of the Privy Council, constitutes the grievance. In support of this contention allow me to read from the speech of Attorney General, Mr. Cameron, when introducing the measure into the local legislature:

He (Mr. Cameron) regarded the terms of the settlement arrived at as a distinct triumph on the part of the legislature and government.

And further on he proceeds to point out that the settlement and the bill based upon it are:—

Precisely in accordance with the declarations of the legislature and the government ever since the question arose.

Now, what were in substance these declarations? That they would never restore to the minority its rights and privileges. And this government has agreed to that. Let nobody be deceived by that clause which allows half an hour of religious teaching after the school hours. This is not a concession at all. We were not in need of the interference of this government, we were in need of any amendment to the law of 1890, to use the school premises for that purpose after school hours. It might have been after four o'clock instead of half-past three, but this

is immaterial. Whether it is after four or after half past three, does not change the principle. It is after school hours, and the trustees by virtue of their corporate powers had the right to authorize, by resolution or by simple permission, any sort of meetings in the school premises whether these meetings be, in their nature, industrial, political, or religious. The school trustees had even the right by virtue of their corporate powers to authorize in the school-house the celebration of mass one day and the next day to authorize any other denomination to have herein its religious service, and so on, in succession with every one of them. And to prevent it, the legislature would have had to pass a law. Having that power, the trustees had surely also the power of authorizing half an hour of catechism after the school hours. I repeat it, that clause is merely, in another form, the repetition of powers which the trustees have always had, that is, the lending of the school premises for any legitimate object, outside of the school hours, which power they already possessed by virtue of their being a corporate body and the custodians of those premises. As a matter of fact, it is perfectly known that in the rural parts of the country the school-house is generally the meeting place for the people. And, in case the school trustees would have been disposed to refuse such authorization, there is not a Catholic family in Manitoba which would not have gladly thrown wide open the doors of its home to the children to afford them an opportunity to receive that same religious instruction for half an hour. Then, in so far as this aspect of the case is concerned, the provision as to the half hour does not better our position. Does it alter the nature of the schools as a teaching institution? Mr. Cameron, in the words I have already quoted, positively answers in the negative. Let me state my own views. The settlement provides that from nine o'clock in the morning until half past three in the afternoon there will be no reference to any religious matter. In going into the class-room teachers and children alike will have to hang up their Christianity and God himself, in the hall with their hats and overcoats, and leave them there until the hand of the clock has marked the time when that stranger, who, however, gave His life to save ours, when that Saviour of our souls will have the option of making his humble ingress amongst those children and there with the kind permission of certain gentlemen and under certain regulations, of which we know nothing at present, have some conversation for half an hour or so. Will that half hour of religious instruction given to the children—as a sort of punishment to some of them—have the effect of christianizing that part of the day during which God has been expelled? Not in the least. From nine o'clock until half-past three the school will simply be an unchristian school, a school of infidelity, to be succeeded at sunset by another kind of teaching, if perchance, there is such teaching, because it is provided that religious teaching may not take place every day in certain cases but only on every alternate day and even less frequently. There is even a possibility of having

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**Northwest Review.**

TUESDAY, MAY 11 1897.

**CURRENT COMMENT.**

“Canterbury Cathedral and the Ages” is the title of a most interesting paper in the “Niagara Rainbow” for April. The author is the wife of Judge J. Robinson of Rat Portage. She is, through the Butler family, the famous Becket-Butlers, a descendant of a sister of the martyred Archbishop of Canterbury. One of St. Thomas Becket's sisters married Theobald Walter, the Chief Butler of Ireland, and from her the Ormond-Butlers, still represented in their present head, the Marquis of Ormond, are descended. A younger scion of the house of Ormond, John Butler, was practising law in New York at the outbreak of the American Revolution. Remaining true to the British Empire, he raised and commanded the loyal American Regiment of “Butler's Rangers,” who fought shoulder to shoulder with Captain Brant and his Indians. From this Colonel Butler Mrs. Robinson is descended. Though her ancestors had, through worldly motives, conformed to the Protestant religion in Elizabeth's reign, she has been blessed with the true faith and shows her love of it in her cleverly written article on her sainted kinsman of the twelfth century. We are proud to count among the faithful of this diocese so brilliant and distinguished a writer. We are also pleased to see that she speaks of St. Thomas's sisters as “Mary and Agnes Becket,” the “Becket sisters,” not “à Becket.” Father Morris, in his great life of the martyr, points out that this latter form is unscholarly, the “à” being merely a Latin preposition that should not be reproduced in English. Tennyson, in his tragedy, everywhere writes “Becket” and not the traditional but inaccurate form “à Becket.”

The article from BAYARD the Winnipeg AND HAY. “Free Press” on “Another American Failure” is as clever a skit on American Anglophobia as we have read for many a day. Like the best of really artistic productions it rises gradually to a climax and then just stops on the summit thereof. In reproducing it we have but faint hopes of effecting any change in that curious jealousy of things English which so mars the pages of respectable papers like N. Y. Sun, or, still less, in that scientific hatred of England that breathes through every line of the “Irish World”. We merely wish to set before our readers a reminder of the irresistible fascination exercised over gentleness by the better classes of a nation which,

though father below than above the general average of European intelligence, has fairly won its title to imperial sway through the stability of its social traditions and its mastery of that art of arts, the governance of men.

Our Attorney-General should, really, be more careful in his public deliverances. Last week the “Free Press”, referred to him some statements in a letter from Fort Ellice on the Decorby school. The Hon. Mr. Cameron's first remark was a blunder, a misreading of that letter. “You will observe,” he said “that your correspondent contradicts himself. He states in the first place that the Decorby school got the legislative grant in August 1895, for one hundred and thirteen days' teaching in the first half of 1895. Then a little later on he states that there has been no school taught in the first half of 1895, and no legislative grant paid to the Decorby school for the same period.” Now—it will hardly be believed, but anyone can easily verify our assertion by looking up the Morning Free Press for Friday, May 7th, page 7, col. 2—the correspondent never stated what the Attorney General, with the letter in his hand, quotes as his second statement. The correspondent, whom we do not know, simply mentions this as an absurd report from Inspector Lang, a report of which he says in Latin (perhaps this is what bothered Mr. Cameron) that “to err is human.” Here are the correspondent's own words: “Part of the municipal grant, for the same school, was paid in December 1895 and February 1896, and the balance the municipality refused to pay, because the Council got word from Inspector Lang telling them there has been no school taught in the first half of 1895 and no legislative grant paid to Decorby school for the same period! ‘Errare humanum est,’ says a Latin proverb.” Thus, the very contradiction which the correspondent carefully points out in another, Mr. Cameron, through careless reading, fathers upon the writer. If ordinary errors are human, unpardonable ones are childish.

The “Free Press” was right when it said last Friday: “In Winnipeg there are some hundreds of children taught in separate schools supported by voluntary contributions from people who also have to contribute their taxes to the public schools. These people are not bearing this double burden for a mere whim. They are actuated by opinions which appeal to them strongly.” But the same esteemed contemporary, though actuated by opinions which appeal to it strongly, was wrong when it went on to suggest that the city school board should approach the minority so as to arrive at some practical acceptance of the school settlement. However, this very suggestion proves that said “settlement” is vigorously refused by those who suffer most from that double burden laid upon them. And they will continue to reject it because its acceptance would sacrifice the principle of education in a Catholic atmosphere.

A wave of humor is sweeping over the “Free Press” sanctum. Apropos of the waste paper nuisance in the Winnipeg streets, one of the editorial writers says: “Newspaper offices . . . are about the only establishments which consume their own refuse. Our city contemporaries are guilty, it is true, of putting old papers upon the streets; but they distribute them decently and in order, as news.” This is not half bad, when one knows the telegraphic advantages which the Free Press, having been so many years in the field, enjoys exclusively; but we do not quite agree with the judgment of the telegraph editor as to the value of certain despatches which he seems to have suppressed. For instance, during the few days that followed

the 19th of last April, many Catholics eagerly scanned the columns of the Free Press for some cablegram concerning the Diana Vaughan hoax, but in vain. The first news came to them by mail in a French Canadian Montreal paper reproducing a “Vérité” telegram. Later on all the great dailies of the United States published cablegrams describing the Taxil disclosures. Is it possible that these cablegrams never reached the Free Press office?

**A Gigantic Hoax.**

Twelve years ago the whole Catholic world was talking of the conversion of Leo Taxil, whose real name is Gabriel Jogand. He had been notorious for his violent attacks on everything Christian, in fact his pen-name had already become the watchword of noisy blasphemy. When, therefore, he published his “Confessions of an ex-free-thinker”, he created a world-wide sensation. Those who had known him at school in Marseilles as the very wickedest boy in a maritime city were tempted to doubt the truth of his story of how it was the life of Joan of Arc, which he was studying with a view to make an impious travesty of it, that converted him. The idea of anything heroic transforming such a scoundrel did not seem plausible. If he were ever to be converted, it would be by some awful Divine visitation that would terrify him into wholesome dread. However, when these shrewd Catholics saw Leo Taxil revealing the most hidden secrets of Freemasonry so effectually that all the time-honored pass-words had to be changed in French-speaking countries, they thought themselves bound in charity to try to think him sincere. But many of them, during every one of these twelve years, said to him to his face that people did not trust him, and he used to reply with angelic meekness: “That is a part of my penance.”

It now appears that Leo Taxil was elaborating the most intricate and gigantic hoax of this or perhaps of any century.

On Easter Monday in a Paris hall he had announced that he would produce Diana Vaughan, about whose existence or non-existence most Catholics had been taking sides for the last seven or eight months. Several striking books had appeared under her name, and yet nobody but Leo Taxil publicly affirmed that he had seen this high priestess of the Luciferians now supposed to be converted also by the assistance of Joan of Arc. As we state the matter now after the disclosure, it all seems very ridiculous; but the intrinsic evidence of a style far superior to Leo Taxil's flat and tasteless phrase and the skill with which every articulate doubt was answered in succeeding numbers of the supposed Diana Vaughan's memoirs made the case a very strong one for the believers.

At length, on April 19th last, before an audience of about three hundred people, among whom were many priests, Leo Taxil declared that all, even his conversion was a hoax; and to the repeated shouts of “rascal, blackguard, scoundrel,” etc., hurled at him for two hours, he answered by further recitals of his fraudulent manoeuvres. He positively revelled in humbug and lies. How many lies there are in his exposure of himself it is impossible to say.

Taxil's dupes are far less to be pitied than himself. They were honest; he is a monster. It is fitting that this century, which has been appropriately styled “saeculum humbugianum,” should close with the unprecedented exhibition of a liar and blasphemer glorying in lies and blasphemy before an audience mainly composed of staunch believers, who had to practise self-denial not to lynch him.

LECTURES BY CATHOLIC LAYMEN.

**Mr. Lister Drummond on PAPAN INFALLIBILITY.**

The last of the series of Catholic Evidence Lectures which have been delivered during the past month at the Vestry Hall, Hampstead, by converts to the Church was given on Wednesday evening, when the organizer Mr. Lister Drummond, delivered an interesting address, giving his reasons for believing in an infallible Pope. The chair was occupied by Mr. Charles J. Munich, F. R. Hist. S.

In introducing the lecturer, Mr. Munich said the subject of Papan infallibility was one that was much misunderstood by those outside the Catholic Church, and it would therefore interest the non-Catholics present to hear what it was Catholics believed with regard to the infallibility of the Pope.

Mr. Drummond said he had rather a difficult subject to deal with, because it was one on which a person might go on talking for a week. However, he had promised to give his reasons for believing in an infallible Pope, and he would do his best to do so in the short time at his disposal. Some persons said, “I understand a good many of your doctrines—the doctrine of the Real Presence, for instance, and I can agree with confession; but there is one doctrine I cannot believe in—the infallibility of the Pope.” If they were asked what it meant they would reply, “Well,

**If the Pope Says the Moon is Made of Green Cheese**

you are bound to believe it.” If people thought he (the lecturer) believed such a thing as that he should not wonder if they called him a fool. Mr. Drummond then explained the Decree of the Vatican Council defining Papan infallibility, and, continuing, said they all knew how very necessary it was even in the ordinary affairs of daily life—in the government of the country for example—to have an authority whose decision was final. What an awful thing it would be if two persons went to law and there was no final court of appeal. Even in ordinary affairs an authority had to be set up to whose decision we must bow. We have to set up a sort of standard of quasi-infallibility. If it was necessary to have an authority in human matters to decide questions in dispute, how far more necessary was it in the more important matters relating to the eternal welfare of our immortal souls? Was it not reasonable to suppose that God having given to his creatures a revelation should have instituted some sort of court to protect it? It was no use saying, “Oh, the Bible is the ultimate authority,” because those gentlemen who asked questions last week and he (the lecturer) could not agree on most important points. What would be the use of Acts of Parliament without judges of the land to interpret these written documents? Was it not reasonable, then, to suppose there should be

**Judges to Interpret the Spiritual Laws?**

Catholics said that this demand for an authority upon which they could rely in matters of faith and morals was only to be found in the Catholic Church. The first reason he (the lecturer) had for believing in the infallibility of the Pope was because he believed in an infallible Church. The lecturer then reminded them that in his first lecture he stated that he found from reading his Protestant Bible there was a Church founded by Christ, to teach all nations, and which men were to believe under pain of damnation, and said he thought if the obligation of believing this Church was so great and carried with it so ap-

palling a penalty there must have been some method left in order to protect that teaching from error. They had to ask themselves this question: This Church, with a visible and infallible head, must exist to-day in default of any further revelation from Almighty God. It must be here in this year of grace, 1897, just as it was on the Day of Pentecost. And the question was,

**Where is it?**

Outside the Church of Rome we do not find one Christian body that claims to be an infallible church with a visible and infallible head. She alone had the power of settling the matters of dispute that were exercising the minds of those outside the visible unity of the Catholic Church.

At the close of the lecture a number of questions were asked by the non-Catholics present.

During the evening Mr. Blanchard sang Cherubini's AVE MARIA and “There is a green hill far away.”—London “Universe.”

**Another American Failure.**

(Manitoba Morning Free Press.)

When Mr. Cleveland sent Mr. Bayard as Ambassador to St. James he selected not only one of the best men of his party, but one of the best men of the nation; a man schooled in foreign politics by service as Secretary of State, of good abilities, highly cultured in mind and manners, and of an exceedingly amiable disposition. He was in very respect a representative of the very best type of American citizenship. He immediately became a favorite in London, and it was not long before he was invited to take part in almost every big and little ceremony that occurred. A pleasing speaker, and in sympathy with the best English traditions, he fell into the habit of saying pleasant things of the people to whom he had been accredited, and for four years it can be said of him that he labored with love to bring about a more cordial feeling between the two countries. This earned for him the bitter enmity of that portion of the American press that still thinks it necessary to pander to the prejudices of the ignorant masses. He was railed at as a Britisher, which is the sum of all villainies. He was permitted to serve his full term, thanks to the firmness of Mr. Cleveland, who refused to be influenced by the clamor of the mob, or even the formally expressed censure of the United States Senate. The mob sighed with relief when the term of a gentleman who thought it becoming to himself and the country he represented to be courteous, came to an end, and a successor was appointed in the person of Col. John Hay, the distinguished author of “Jim Bludso.” There would be no servile bowing to the British in the new Ambassador; the disgrace to American manhood through the person of Mr. Bayard would be wiped out, and a real American would go to London to restore the dignity of the nation. One almost supposed that Mr. Hay would present himself to Her Majesty in a buckskin suit, with revolvers in his hip pockets and bowie knives in his boots, and that Lord Salisbury would be assured in the genuine American vernacular that he had better keep his old lion tied up or it would be the worse for him. The expression of relief in escaping from the gentlemanly Mr. Bayard would naturally lead one to think that Mr. Hay was not a gentleman, and that he would be all the fitter representative because he was not. Nothing less could be expected, at any rate, than that he would keep the Britishers at arms' length and that altogether he would treat them with the very best specimen of native rudeness.

Alas, for the hopes of the mob! A recent cable informs us

that the new Ambassador, scarcely yet settled in his new home, is already corrupted.

He said pleasant things of the English the first hour he had set foot in the country, and arriving in London he threw himself into the social whirl as if he positively enjoyed it.

This will never do. We are afraid the American nation has made the mistake of picking on another gentleman to represent it at St. James, one too well bred to spit on his host's boots.

Philanthropy and Charity.

I learn from Georgia that Mr. Joseph Banigan of Rhode Island, who has given many thousands of dollars to Catholic charity, submitted to a brief interview at Atlanta, where he has invested largely.

THE LIBERALIST.

For broader truths the "liberal thinker" pleads. He rails at narrow bigots and their creeds. Yet proves himself, it oftentimes doth befall. The most intolerant bigot of them all.

ELLA WHEELER WILCOX.

SENATOR BERNIER'S SPEECH

Continued from page 1.

none at all. We were told the other day by our distinguished colleague from Rougemont that a friend of his a Presbyterian minister had told him with emotion that the schools in the United States were hotbeds of vice.

Periodically Killed It Never Dies.

It seems strange, if the school question is "dead," that Dr. Rutherford and his friends are at so much pains to resurrect it at every opportunity that occurs.

Our Lady.

Oh, vision sweet! Oh, form and face The very utterance of grace! Oh, gracious mien! blending in one Meekness and high dominion!

THE MONTH OF MAY.

The month on which we have entered is all Our Lady's. Catholics know what that means. The Morning Star of Salvation, herald of the day, her silvery beam is visible even though the sun be high in the heavens.

When the year is young and life is returning to the dead earth; when the grass is growing green and the trees are decking themselves with beauty; when the early flowers lift up their heads and out of the browns and drabs of winter paint sheltered borders with the rich colors of spring, then comes the month of Our Lady, who in the minds of Catholics embodies the loveliness of youth, beauty and purity.

The times are sordid; the air is foul with impurity; the world is aged with sin. The sneer of cynicism, the hollow laugh of ennui, the despair of thoughtful men are ominous of evil.

For purity has the strength of salvation in it, and those who are lost are lost for the lack of it; and those who are saved are saved by

it. She is the "little child" like whom we must become ere we enter the portals of heaven, and she is also our dear Mother of whom at all times but now more than ever are we proud.

WE WILL Sell men's & boys' OVERCOATS

AT COST FOR THE BALANCE OF THIS MONTH.

Deegan's

556 Main street.

DREWRY'S

"All Canada Malt" Lager.

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MAIN LINE.

Table with columns: North Bound, Read up, Freight No., St. Paul, Express, 108, Miles from Winnipeg, STATIONS, South Bound, Read down, Freight No., St. Paul, Express, 104, Miles from Winnipeg. Includes stations like Winnipeg, Portage Jct., St. Norbert, St. Cartier, St. Agathe, Union Point, Silver Plains, Morris, St. Jean, Letellier, Emerson, Pembina, Grand Forks, Duluth, Minneapolis, St. Paul, Chicago.

MORRIS-BRANDON BRANCH.

Table with columns: East Bound, Read down, Freight No., Mon. and Friday, Ex. No. 204, Tues. and Saturday, Miles from Morris, STATIONS, West Bound, Read up, Freight No., Mon. and Friday, Ex. No. 205, Tues. and Saturday, Miles from Morris. Includes stations like Winnipeg, Morris, Love Farm, Myrtle, Roland, Rosebank, Miami, Deerwood, Altamont, Somerset, Swan Lake, Indian Springs, Mariapolis, Greenway, Baldur, Belmont, Hilton, Ashdown, Wawanesa, Elliot, Rounthwaite, Martintville, Brandon.

PORTAGE LA PRAIRIE BRANCH.

Table with columns: West Bound, Read down, Mixed No. 808 Every Day Except Sunday, Miles from Portage Junc., STATIONS, East Bound, Read up, Mixed No. 301 Every Day Except Sunday. Includes stations like Winnipeg, Portage Junction, St. Charles, Headingley, White Plains, Gravel Pit Spur, La Salle Tank, Eustace, Oakville, Curtis, Portage la Prairie Flag Station.

Stations marked "-" have no agent. Freight must be prepaid. Numbers 108 and 104 have through Pullman Vestibuled Drawing Room Sleeping Cars between Winnipeg and St. Paul and Minneapolis. Also Palace Dining Cars. Close connection at Chicago with eastern lines. Close connection at Winnipeg Junction with trains to and from the Pacific coast. For rates and full information concerning connections with other lines, etc., apply to any agent of the company, or CHAS. S. FEE, H. SWINFORD, G.P.&T.A., St. Paul, Gen. Agt., Winnipeg. CITY TICKET OFFICE, 486 Main Street, Winnipeg.

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**CALENDAR FOR NEXT WEEK.**

**MAY.**

- 16 Fourth Sunday after Easter. Octave of the Patronage of St. Joseph.
- 17 Monday.— St. Paschal Baylon, Confessor.
- 18 Tuesday.— St. Venantius, Martyr.
- 19 Wednesday.— St. Peter Celestine, Pope.
- 20 Thursday.— St. Bernardine of Sienna, Confessor.
- 21 Friday.— St. Ubaldo, Bishop.
- 22 Saturday.— St. Anselm, Archbishop of Canterbury and Doctor (transferred from April 21).

**CITY AND ELSEWHERE.**

His Lordship Bishop Pascal returned to Prince Albert yesterday. Rev. Father Lacombe took the same train to St. Albert.

The May devotions each morning and evening at the two city churches and at St. Boniface are being largely attended.

Mr. F. W. Russell, of the C.P.R. Land Department, returned last evening from a trip to South-Western Manitoba.

Last Friday was Arbor Day in the Province of Manitoba, but as usual not much tree-planting was done.

It is reported that Mr. Jake Gaudaur, the champion oarsman of the world, intends to take up his residence at Rat Portage.

There are 322 candidates writing for the University Examination in the Brydon Rink, cor Princess St. and Pacific Ave.

Sister Letellier, late superioress of the St. Boniface hospital, left for Calgary last Tuesday, accompanied by her sister, Mrs. F. E. Gaudier. Sister Quinn is acting superioress.

Rev. Fathers Leduc and Lacombe O.M.I., returned from the last Saturday and stopped over Sunday at the Archbishop's palace. Father Leduc's health is a good deal better.

The breakwater at the south side of the Broadway Bridge was damaged by fire on Tuesday afternoon. A spark from the steamboat "Assiniboine" is supposed to have been the cause.

Mr. O'Connell Powell has, we are pleased to be able to state, so far recovered from his recent severe illness that he is able to be around again and to resume his duties on the staff of the daily Nor' Wester.

Mr. Arthur Leveque has been appointed Inspector of Indian Reserves for Rat Portage and Fort William districts. He will ultimately take up his residence at Rat Portage. His many friends, while congratulating him on his well-merited promotion, will greatly regret his departure from the Red River.

A large number of Galicians arrived in the city on Wednesday last and are now on their way to various parts of the Province and the North West Territories to points where land is open for selection. It is said that most of the new comers have funds with which to commence their operations and there is no doubt that provided they are able to make a good start they will prove to be excellent settlers. Most of them we understand are members of the Greek church.

His Lordship the Bishop of St. Albert arrived at the palace last Thursday and will remain till Friday next. The venerable prelate, the senior bishop, by date of consecration, in Canada, is awaiting the Papal brief appointing as his long-expected coadjutor the Rev. Father Legal, O.M.I. The brief crossed Bishop Grandin on his way down from St. Albert and will be forwarded here. The bishop-elect, Mgr. Legal, has been fifteen years in the missions of Alberta and he is now 46 years old. A coadjutor to Mgr. Durieu, the bishop of New Westminster, has also been appointed; the name is for the present withheld.

The great Mission at St. Mary's gives every sign of solid and lasting success. Rev. Father Doherty, S.J., opened the series of Spiritual Exercises by a practical sermon at the High Mass. In the evening Rev. Father Devlin, S.J., inaugurated the week's mission for women. The men's mission will follow next week. Every morning there is a short sermon at both the 5.30 and the 8.30 mass. The two Fathers alternate for the evening sermon. They make an excellent preaching pair. Some of their hearers prefer Father Doherty's calm, conversational, thoughtful and suggestive instruction; others have a decided preference for Father Devlin's fervid and whole-souled Irish oratory. But all are deeply impressed.

A meeting of the Catholics of the City was held at St. Mary's school-room on Monday evening to take steps to prepare for the reception of the Apostolic Delegate, Mgr. Merry Del Val, on the occasion of his approaching visit to Winnipeg. As far as it could be done a programme was arranged as follows:—the Delegate will be met at the station by as many as can get there on his arrival from the East and will be escorted to St. Boniface Cathedral where a solemn service will be celebrated followed by presentation of addresses from the town of St. Boniface and the Catholics of Winnipeg. On the following Sunday a reception will be tendered him in St. Mary's Church by the Catholic school children, and on the occasion it is proposed that he shall be escorted from St. Boniface by the members of all the Catholic Societies and the laity in general who will assemble for that purpose at the Broadway Bridge at an hour to be named later. Committees were appointed for the preparation of the address, the engaging of bands, and to make all other arrangements, and as soon as possible definite announcement will be made as to the date of the visit, &c.

**Obituary.**

We regret to have to chronicle the death last Sunday of Mr. P. O'Connor of the English Chop House and formerly of the Nicollet, Merchants and Grand Union hotels. Mr. O'Connor had been seriously ill for some time and was being cared for at St. Boniface Hospital when the end came, and he departed this life fortified with the rites of Holy Church. The deceased was forty five years of age. A brother and sister who were summoned to his bedside arrived in the city a few days ago. He leaves a young widow to mourn his premature demise. The funeral took place this morning at St. Mary's Church and the remains were interred at St. Boniface. R.I.P.

Mr. George Turner, a well known old timer, an Englishman who came to this country almost 50 years ago, died yesterday at St. Boniface hospital. R.I.P.

Mme. O. Monchamp received news on Sunday of the death of her brother, T. J. N. Chenet, which occurred at Syracuse. Deceased was 50 years of age.

**WHAT THE MOTHER SAYS.**

Yes, I know there are stains on my carpet  
The traces of small muddy boots;  
And I see your fair tapestry glowing,  
And spotless with blossoms and fruits.  
And I know that my walls are disfigured  
With prints of small fingers and hands;  
And that your own household most truly  
In immaculate purity stands.  
And I know that my parlor is littered  
With many old treasures and toys;  
While your own is in daintiest order,  
Unharmd by the presence of boys!  
And I know that my room is invaded  
Quite boldly all hours of the day.  
While you sit in yours unmolested  
And dream the soft quiet away!  
Yes, I know there are four little bed-sides  
Where I must stand watchful each night  
While you go out in your carriage,  
And flash in your dresses so bright,  
Now, I think I'm a neat little woman;  
I like my house orderly, too;  
And I'm fond of all dainty belongings;  
Yet would not change places with you.  
No; keep your fair home with its order,  
Its freedom from bother and noise;  
And keep your fanciful leisure,  
But give me my four splendid boys!

A very curious fact is the impossibility of moving your eye while examining the reflection of that organ in a mirror. It is really the most movable part of the face; yet, if you hold your head fixed and try to move

your eye while watching it, you cannot do it—even the one-thousandth of an inch.

Of course, if you look at the reflection of the nose, or any other part of the face, your eye must move to see it.

But the strange thing is that the moment you endeavor to perceive the motion the eye is fixed. This is one of the reasons why a person's expression as seen by himself in a glass is quite different from what it is when seen by others.

**HARD STUDY IN SCHOOL**

**Brings on a Severe Attack of St. Vitus' Dance.**

**A Young Girl's Life for a Time Made Miserable—Could Not Use Her Hands and Found it Difficult to Walk—Health Restored.**  
From the Napanee Express.

Nervousness is the frequent cause of much misery and suffering. One of the effects of this breaking up of the nerves, particularly among young people, being chorea or St. Vitus dance. A correspondent tells of a young lady at Selby who was badly afflicted with this trouble. He says:—"I never saw anyone suffering so badly before from nervous disorder. She was violently jerking and twitching all the time, and could not use her right hand at all. Anything she would try to pick up with it would instantly fall. When she would attempt to walk, her limbs would twist and turn, the ankle often doubling down and throwing her. Lately I heard that she had been cured but doubted the truth of the statement and went out to see her. The statement proved quite true,



and believing that a recital of the facts of the case would be of advantage to some one who might be similarly suffering, I asked permission to make them known, which was readily granted.

The young lady is Miss H. M. Gonyou, a general favorite among her acquaintances, and it is thought that her trouble, as is not infrequently the case, was brought on by hard study in school." Miss Gonyou gave the following statement:—"All through the fall of 1894 I had been feeling unwell. I did not speak to any one about it, for I was going to school and was afraid if I said anything about it to my parents they would keep me at home. I kept getting worse, and at last grew so nervous that I could not hold my pencil. My right side was affected most, though the trouble seemed to go through my whole system. In January I was so bad that I had to discontinue going to school, and I was constantly growing worse. I could not use my hands, because I would let everything drop, and frequently when I attempted to walk, I would fall. My brother had been ailing for a long time and was then using Dr. Williams' Pink Pills and getting better, so I thought as they were helping him so much they would be a good medicine for me. Before the first box was done I was feeling much better, and after using the Pink Pills for about a month, my health was fully restored. It is now more than a year since I discontinued the use of the pills, and I have not had the slightest trace of the malady since. I am satisfied Dr. Williams' Pink Pills saved me from a life of mis-

ery and I would strongly recommend them for nervous troubles."

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

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Murilla, Sta., Ont., Jan. 13, 1890.  
W. H. COMSTOCK, Brockville, Ont.  
DEAR SIR,—Have been selling your Dr. Morse's Indian Root Pills for the past eight years; they are the only Pills for the People. After having used them once, they always come back for more.  
Yours truly,  
JNO. McLEAN.



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**Branch 52, Winnipeg.**

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Spiritual Advisor, Rev. Father Guillet; Pres., Geo. Germain; 1st Vice-Pres., W. J. Bawil; 2nd Vice-Pres., M. Conway; Asst. N. Bergeron; Rec.-Sec., H. A. Russell; Treas., M. E. Hughes; Fin.-Sec., D. F. Allman; Marshall, M. Savage; Guard, A. D. McDonald; Trustees, P. Shea, F. W. Russell and G. Gladnish.

**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., J. A. McInnis; 1st Vice-Pres., Rev. A. A. Cherrier; 2nd Vice-Pres., J. Perry; Rec.-Sec., J. Markinski; Asst.-Rec.-Sec., P. O'Brien; Fin.-Sec., J. E. Manning; Treas., P. Klinkhammer; Marshall, F. Krinke; Guard, L. Hutot; Trustees, P. Klinkhammer, J. Schmidt.

**Catholic Truth Society of Winnipeg.**

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Pres., A. H. Kennedy; 1st Vice, D. F. Coyle; 2nd Vice, M. E. Hughes; Rec. Sec., F. W. Russell; Asst. Sec., G. Tessier; Fin. Sec., N. Bergeron; Treas., G. Gladnish; Marshall, P. Klinkhammer; Guard, L. W. Grant; Librarian, H. 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.  
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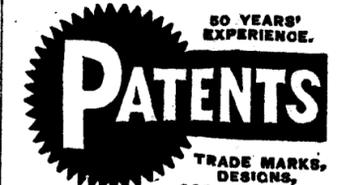
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