



"AD MAJOREM DEI GLORIAM."

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HON. SENATOR BERNIER'S

SPEECH IN THE SENATE

AUG. 31ST 1896.

(Continued.)

That this school question should be settled strictly in accord with the constitution, as read by the Privy Council, is a matter of the greatest concern to the whole confederation. In deciding that the minority, under the terms of the constitution, had grievances to which a remedy was due and could be afforded by this parliament, the Privy Council adjudged at the same time that on certain points the legislature of Manitoba had gone beyond the limitations placed by the constitution upon its legislative powers; in other words, they declared that the constitution had been violated. The Catholics could not have any right as against the constitution, and could not have a judgment in their favor, on the point raised, unless the constitution had not been complied with by the legislature. In words or in thought or in law, non-compliance with the constitution is necessarily a violation of the same. It is an error then to say that the legislation of 1890 is absolutely constitutional and cannot in any way be supplemented or even interfered with in so far as is required by the circumstances so that the minority may be relieved according to justice. The judgment in the case of Barrett vs. the City of Winnipeg does not support that view. It does not preclude the action of parliament. I wonder how that contention can be persisted in, when any one has only to read the second judgment of the Privy Council to find out that the point has been specifically submitted to their lordships and decided in favor of the freedom of parliament to act if they choose to do so. That judgment in the case of Barrett vs. the City of Winnipeg is to my mind radically wrong. It is a great misfortune that the case should not have been better understood. Nevertheless, the judgment is there, we have to abide by it. But there is no reason to be bewildered by the same. In that case, like in any other case, the tribunal has pronounced only on the point raised and upon the materials placed before such tribunal. What was the point raised? Their lordships will themselves give the answer to this query. In their second judgment they say:

In Barrett's case the sole question raised was whether the Public Schools Act of 1890 pre-emptively affected any right or privilege which the Roman Catholics by law or practice had in the province at the union. They answered the question in the negative. And so it was decided that the legislation of 1890 did not contravene the first subsection of section 22 of the Manitoba Act, and that in so far as that point is concerned, the Schools Act is *intra vires*. But that did not go further and could not go further. It did not decide that the Acts of 1890 did not come in conflict with some other provisions of the constitution. It did not preclude the minority from attacking the constitutionality of the said Acts on some other points. And so they have done. The first question raised by them was in connection with the ante-union law or practice. Their contentions on that point having been adversely decided, they raised a second question in connection, this second time, with the post-union provincial legislation, grounding their appeal upon subsection 2, of the said section 22, which reads as follows:

(2) An appeal shall lie to the Governor General in Council from any act or decision of the legislature of the province, or of any provincial authority, affecting any right or privilege of the Protestant or Roman Catholic minority of the Queen's subjects in relation to education. This point has very properly been decided in favor of the minority in the most specific manner. The attention of the Lords of the Judicial Committee of the Privy Council was expressly called to the effect that the judgment in Barrett's case might have upon the last appeal of the Catholics, and to the question so formally put to them they have answered in that way: they have answered in this way:

(3) In answer to the third question:—That the decision of the Judicial Committee of the Privy Council in the cases of Barrett vs. the City of Winnipeg, and Logan vs. the City of Winnipeg does not dispose of or conclude, the application for redress based on the contention that the rights of the Roman Catholic minority, which accrued to them after the union under the statutes of the province, have been interfered with by the two statutes of 1890 complained of in the said petitions and memorials.

And in another place, their Lordships say:

For the reasons which have been given, their Lordships are of the opinion that the 2nd subsection of section 22 of the Manitoba Act is the govern-

ing enactment, and that the appeal to the Governor General in Council was admissible by virtue of that enactment on the ground set forth in the memorials and petitions, inasmuch as the Act of 1890 affected rights and privileges of the Roman Catholic minority in relation to education within the meaning of that subsection. The further question is submitted whether the Governor General in Council has power to make the declarations or remedial orders asked for in the memorials or petitions, or has any other jurisdiction in the premises. Their Lordships have decided that the Governor General in Council has jurisdiction, and that the appeal is well founded, but the particular course to be pursued must be determined by the authorities to whom it has been committed by the statute. It is not for this tribunal to intimate the precise steps to be taken. Their general character is sufficiently defined by the 3rd subsection of section 22 of the Manitoba Act.

The hon. gentlemen will please observe that their Lordships decide here: 1st, that the Catholics do not preclude in their appeal by the judgment of Barrett vs. City of Winnipeg. 2nd, that there appeal is admissible. 3rd, that said appeal is well founded. 4th, that His Excellency the Governor General in Council has the right to hear the appeal. 5th, that the particular course to be pursued is to be determined by the authorities to whom it has been committed by the statute. 6th, that the steps to be taken are defined by the 3rd subsection of section 22.

Now, which are the authorities to whom has been committed the power to determine the particular course to be pursued? What are the particular steps defined by subsection 3 of section 22? Let us read that subsection 3 and it will give the answer to these queries:

(3) In case any such provincial law, as from time to time seems to the Governor General in Council requisite for the due execution of the provisions of this section is not made, or in case any decision of the Governor General in Council on any appeal under this section, is not duly executed by the proper provincial authority in that behalf, then, in every such case and as far only as the circumstances of each case require the parliament of Canada may make remedial laws for the due execution of the provision of this section, and of any decision of the Governor-General in Council under this section.

Then, His Excellency the Governor-General in Council is authority to determine the course to be followed in any such case; notification to the provincial authorities to do what is right, and in default, remedial legislation by parliament, are the steps indicated. And this opinion is substantiated by their Lordships in the following words, and this quotation will at the same time answer to the assertion of my hon. friend from Marquette, that the power of the province to legislate in matter of education, is exclusive, a heresy which he has been pleased to propound to this house like many other heresies at every session for many years past.

Before leaving this part of the case, it may be well to notice the argument urged by the respondent, that the construction which their Lordships have put upon the 2nd and 3rd subsections of section 22, of the Manitoba Act, is inconsistent with the power conferred upon the legislature of the province to "exclusively make laws in relation to education." The argument is fallacious. The power conferred is not absolute but limited. It is exercisable only "subject and according to the following provisions." The subsections which follow, therefore, whatever be their true construction, define the conditions under which alone the provincial legislature may legislate in relation to education, and indicate the limitations imposed on, and the exceptions from their power of exclusive legislation. Their right to legislate is not indeed, properly speaking, exclusive, for in the case specified in subsection 3 the parliament of Canada is authorized to legislate on the subject. There is, therefore, no such inconsistency as was suggested.

This law is in accord with common sense. Indeed, any well balanced mind can readily conceive that no appeal could reasonably be declared admissible before the tribunal, unless that same tribunal has the full power to hear such an appeal and to adjudicate upon it. And following the same line of argument, one must see at once that if His Excellency the Governor-General in Council has jurisdiction, parliament must also have jurisdiction. It would be useless indeed to give such jurisdiction to His Excellency the Governor General in Council if parliament was not endowed with sufficient powers to give practical sanctions to the decisions arrived at. But in this particular case, we have more than such inferences to rely on. Parliament is expressly empowered to carry on the

decisions of His Excellency the Governor General in Council by way of remedial legislation. And remedial legislation means "legislation" and not relief by way of some money grants to help the minority to carry on their schools and to supplement the subsidies which the local government refuses them. Legislation adopted by parliament such cases can and must be school legislation.

This is also made perfectly clear by the following passage of the second judgment of the Judicial committee of the Privy Council:

Bearing in mind the circumstances which existed in 1870, it does not appear to their Lordships an extravagant notion that in creating a legislature for the province, with limited powers, it should have been thought expedient, in case either Catholics or Protestants became preponderant, and rights which had come into existence under different circumstances were interfered with, to give the Dominion parliament power to legislate upon matters of education so far as was necessary to protect the Protestant or Catholic minority as the case might be.

When their Lordships say that this power of legislation vested in this parliament is not an extravagant notion, they are perfectly in accord with the spirit of the federal constitution as laid down by the framers of this constitution of ours. Here are the words of Sir A. T. Gait, on the subject:—

It must be clear that a measure would not be favorably entertained by the minority in Lower Canada which would place the education of the children and the provision for their schools wholly in the hands of a majority of a different faith. It was clear, that in confiding the general subject of education to the local legislature, it was absolutely necessary that it should be accompanied by such restrictions as would prevent injustice in any respect from being done. Now this applied to Lower Canada, but it is also applied and with equal force to Upper Canada and the other provinces, for in Lower Canada there was a Protestant minority and in the other provinces a Roman Catholic minority. The same privileges belong to the one of right here as belonged to the other of right elsewhere. There could be no greater injustice to a population than to compel them to have their children educated in a manner contrary to their own religious belief.

Here are also the declarations made by other prominent public men, when the resolutions with regard to confederation were under discussion at Quebec, in 1864: Sir E. P. Tache, then Prime Minister, said:

If the lower branch of the legislature were insensate enough and wicked enough to commit some flagrant act of injustice against the English Protestant portion of the community, they would be checked by the general government. But the hon. gentleman argues that that would raise an issue between the local and general governments. We must not, however, forget that the general government is composed of representatives from all portions of the country—that they would not be likely to commit an unjust act.—(Conf. Debates, pp. 236-7.)

On the other side of the house, Sir A. A. Dorion, the leader of the Liberal party in Lower Canada, spoke in the same strain:

I think it but just that the Protestant minority should be protected in its rights in every thing that is dear to it as a distinct nationality, and should not lie at the discretion of the majority in this respect.—(Conf. Debates, p. 250.)

Sir Narcisse Belleau also said in answer to an objection, and in speaking of the minorities:

Their religion is guaranteed by treaties; they will be protected by the vigilance of the Federal government, which will never permit the minority of one portion of the confederation to be oppressed by the majority.—(Conf. Debates, p. 184.)

A few minutes before the same gentleman had said:

Even granting that the Protestants were wronged by the local legislature of Lower Canada, could they not avail themselves of the protection of the Federal legislature? And would not the Federal government exercise strict surveillance over the action of the local legislatures in these matters? Why should it be sought to give existence to imaginary fear?—(Conf. Debates, p. 183.)

No clearer words could disclose the true spirit of our constitution. With all that before me, I wonder how these judgments of the Privy Council can be misconstrued so as to prompt some hon. gentlemen to say this parliament is powerless. The situation is plain. The first judgment, as I have already said, is wrong. But granted it is right, for the sake of argument; give that judgment its whole bearing; you will find that it decides only the question whether the rights that minority is alleged to possess before or at the union by law or practice were affected. That is one point. The

appeal raised a second point totally different. In that appeal the minority contended that by virtue of the provincial legislation after the union (not before as in Barrett's case), they had vested rights which had been affected by school legislation in 1890. This question has received an affirmative answer from their Lordships. There is no inconsistency between the two judgments, because they bear absolutely on two different points. By virtue of this second judgment, this parliament is as free to pass remedial legislation as if the first judgment had never seen the light. That power is not restricted except that it must not go beyond the requirements of the case. The enactment of the constitution in this connection is so general and complete that remedial legislation can interfere with all local legislation which would come in conflict with the necessary requirements of the remedy. This parliament is the higher power, the other is the inferior power, and in case of concurrence or of conflict, the higher power is the supreme power. It is an error, then, to say, that parliament is powerless on account of the first judgment; it is an error to say that the constitution is a dead letter. There might be some difficulties of application on account of the case being new and without precedent. But under the circumstances, true statesmanship is to go forwards and not backwards, not to yield to passions and resistance of whatever nature it might be, but to march up straight to those difficulties, to check resistance by all legitimate ways, to stand up for the constitution and give the same a practical interpretation. Resistance indeed there may be; there may be other difficulties, but what is now that prospective resistance and these prospective difficulties, if not mere shadows? It is not the part of statesmen to be terrified by shadows. It may be, after all, that no resistance would be offered; it may be that no difficulties would be met with. We cannot be mixed on all these suppositions unless there is a law passed. After that law is passed, then we will know where we stand. That will be the time to meet the new contingencies that may arise. The hon. gentlemen opposite will allow me to tell them in all sincerity that the embarrassments which came from their ranks have been a powerful encouragement to resistance. If parliament had from the first and at all times stood up with a united front in favor of what is right, in favor of the constitution and of what everybody knows to be justice, that patriotic and firm attitude would have favorably impressed the people of Manitoba and their government; the question would now be a thing of the past. It would not have perhaps served as well the party advantages they had in view, but it would have better served justice and the country. The hon. secretary of state has said that the people of Manitoba would not tolerate remedial legislation, would not submit to it. I am of a different opinion. The result of the late general election bears me out in that contention. The province has returned to parliament a majority in favor of the policy of the late government. The promoter of the obnoxious school legislation has himself been rejected by the large and influential City of Winnipeg. This shows to almost a certainty that if the hon. gentlemen opposite, instead of encouraging the resistance by their obstruction, had risen superior to their party feelings and given to the late government the support that the Conservatives are now ready to give them for the vindication of the constitution, peace and harmony would reign now where agitation, discontent and distrust are still in full sway. The maintenance of the constitution is a point which cannot be too much emphasised. This is in fact the turning point of the whole controversy. The question before parliament is not whether the minority will have their schools or whether separate schools are good or not, but whether the constitution shall be maintained throughout the land. The violation of the constitution is a matter of the gravest moment for the future of confederation. If a province is allowed to forfeit some of the conditions of its entry into consideration, there is no reason why they should stop there, and not go to the extent of forfeiting the whole compact. There is no reason why each and all of the provinces should not go through the same process. If once such a principle is allowed to obtain in the government of the country, we may be sure that sooner or later the seed thus sown in the land will bear fruits of distrust in our political institutions, and disruption would ultimately result. It must be affirmed that the constitution cannot be altered at the whim of the provinces, or of this parliament even. We are not a sovereign power as Great Britain is. In the mother country, where an unwritten constitution obtains, any legislation passed by parliament becomes a part, as it were, of the constitution. Parliament is supreme and what they do is the constitutional law of the land. And it

is in that way that Great Britain has gone through such a remarkable evolution in its political institutions. But here such cannot be the case, because such is not our power. We are not supreme; our powers are delegated powers, and limited by the written constitution given us by the imperial parliament. Moreover confederation is the result of a compact between several provinces. All these provinces must keep faith not only with their own population, but with each other and with the parliament of Canada and this parliament also must keep faith with the several provinces and with each section of the population in any of the provinces.

Sir John Rose, speaking in Quebec, and defining the spirit which should preside over the government of confederation and the relations of the different sections of the country with each other, expressed himself in these words:

We trusted each other when we entered this union; we felt that our rights would be saved with you, and our honor and good faith and integrity are involved in and pledged to the maintenance of them.

Let that good faith and those pledges be kept all over the land and the happy day longed for by the late hon. leader of this hon. house, and by every member of this hon. house. I hope, when we will hear no more of creed or race in our deliberations, will dawn upon this fair Canada of ours, if not at once, at least as soon as every section of the population is assured that its feelings, its conscientious views, its constitutional rights and liberties are safe and an object of high and mutual regard.

In the controversies raised by the Manitoba school legislation, the minority has been constantly misrepresented. Lately, they have been represented as wishing to exact their pound of flesh. This is unfair to them. In the classical work from which this remembrance is selected, an unmerciful creditor wanted his pound of flesh from a weak, poor wretch, his debtor. Here such is not the case. We are the weak parties, we do not want anything that belongs to others. We have been spoliated and we are only asking for a restitution. We do not want We did go to them when it was unfort of others, nor with the views of anybody else. If the laws in existence at present are wanted by others let those laws stand in so far as they apply to those who want them. But, in this matter, it is our own flesh, our bones and our blood that have been exacted from us, and all that, but only that, we want back.

There is more than that: it is the soul of our own children which has been interfered with, because education, properly understood, is not only a matter of cyphers, or anything of that kind, but it is the formation of man, intellectually and morally, body and soul. Holding these views, the minority is bound by the most sacred duty to maintain in all their entirety their constitutional rights. An appeal has been made to conciliation. The minority of Manitoba has never refused to conciliate in matters in which conciliation can work. In fact, the Catholics have never been approached by the local government of Manitoba. We, on the other hand, did go to that government. We did go to them before the obnoxious law was introduced. We did go to them when it was under discussion. We did go to them after it was sanctioned. We did go to them once in a most solemn way. In the fall of 1894, the delegates of the minority, numbering over 500, went up to the government buildings, and prayed for relief in the most dignified and respectful way. The answer was that we had no rights, no grievances, and that it was useless for us to pray any more. The hon. secretary of state asked the other day, whether the government of Manitoba had been approached in a friendly way by the government of Canada previous to the judgment of the privy council on the appeal. I answered that they had done it. And now, without going into all the circumstances in which the good-will of the Dominion government manifested itself, I will cite a particular instance in which the Manitoba government was approached in the most cordial and friendly way. During the session of 1894, a memorial from His Eminence Cardinal Taschereau and from all the other archbishops and bishops of Canada, regarding education in Manitoba and the Northwest Territories, was presented to parliament. Thereupon the government of Canada passed an order in council recommending that this memorial be transmitted to the authorities in Manitoba. The report of the committee upon which the order in council was passed and which received the approval of His Excellency, contained the following paragraph:

The committee beg to observe to your Excellency that the statements which are contained in this memorial are matter of deep concern and solicitude in the interests of the Do-

(Continued on page 7)

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Northwest Review.

WEDNESDAY, OCTOBER 28.

CURRENT COMMENT.

We trust the Hon. I. Tarte's progress through the Northwest will be attended with the happiest results. Indeed, we Catholics have every reason to expect fair-play from one of the most influential members of a cabinet whose chief has made great promises and rested his hopes on "the sunny ways of patriotism." Besides, Mr. Tarte, being endowed with extraordinary perspicacity, will no doubt see through many of the sophisms with which our enemies seek to becloud the issue, and, being himself a Catholic, he is not likely to be swayed by the prevalent anti-Catholic prejudice. Thus we have little doubt that the Premier's 'fidus Achates' will soon discover, if he is not already aware of the fact, that nothing but the fullest measure of justice will be acceptable to the down-trodden and doubly duped victims of the iniquitous school laws.

The Real Culprit.

In our issue of the 14th inst., under the heading "The Northwest Schools" we congratulated Messrs. Boucher and Maloney on "their brave fight against tremendous odds" in the Legislative Assembly of the Northwest Territories. These gallant defenders of the Catholic cause stood up manfully for the rights of their brethren outraged by the Machiavelian policy of the Northwest Education Department. However, we cannot but think that their advocacy would have been much more effectual had they mastered the contents of the late Archbishop's Tache's monograph on their own school question as well as Father Leduc's vigorous pamphlet, "Hostility Unmasked." The former points out the false principle underlying the present persecution of Catholics, the principle of uniformity at the expense of liberty; the latter chronicles recent facts proving how unjustly and pitilessly this absurd shibboleth of homogeneousness is applied, how unfairly Catholics are examined and how bitter is the whole animus of the educational machine. Father Leduc puts his finger fearlessly on the sore spot when he says that Freemasonry is at the bottom of it all. Premier Haultain is merely a tool in the hands of the sect. Could the fact once be brought home to him, we feel sure his integrity and honesty of purpose would revolt at the thralldom and break the bonds; but the smiling, simpering power behind the throne excels in the art of self-effacement and rules all the more securely from the depths of the self-made shadow.

In this province the process is reversed. Instead of Masonic influence striving to conceal itself, it stalks boldly in the light of day. The only Catholic champion of the Green-

way school policy is a Freemason who appears publicly arrayed in the horrible apron and wants public schools to be consecrated with Masonic rites. In this case we rather think "vaulting ambition o'erleaps itself." No one at all acquainted with Mr. John O'Donohue's mental equipment will believe that he is the author of the letters that appear over his name, and in particular of the letter entitled "School Expenditure," which was printed in the Free Press of last Friday. So he is instantly recognized as a stool-pigeon, and recognition in such cases means avoidance. The decoy is too transparently a decoy. As to the allegations of that letter we handle them elsewhere.

A Bold Move.

Protean in its thousand shapes, Masonry has struck still another attitude in England recently. The discussion about Miss Diana Vaughan has now reached the secular magazines, the "Contemporary" containing an article on the vexed question of her identity. Amid a cloud of articles and correspondence in various Catholic papers the most curious is the Tablet's review of "Devil Worship in France, or The Question of Lucifer: a Record of Things Seen and Heard in the Secret Societies according to the Evidence of Initiates. By Arthur Edward Waite. London: George Redway." The Tablet reviewer calls this "the clever but not convincing book of an honorable opponent," speaks of the "rectitude" of Mr. Waite's mind and says that the latter realizes that the Church alone can adequately cope with the alleged facts, if they are true. After a careful perusal of this review one would be inclined to think that Mr. Waite, though avowedly a Mystic or Transcendentalist, is full of kindly feelings towards the Catholic Church and is really anxious to open the eyes of deluded Catholics by clearing Masonry from a hideous stigma. The tone of temperate conscientiousness in which the book was written is a bold move on Mr. Waite's part, and its very boldness has succeeded in deceiving the Tablet. The great Catholic paper, usually so comprehensive in its wide information, is evidently unaware that Mr. Arthur Edward Waite is one of the worst enemies of Christianity and, therefore especially, of Catholicism. He has long been well known to students of the history of the occult arts as the author of "Lives of Alchemistical Philosophers," "The Real History of the Rosicrucians," and "The Mysteries of Magic." As late as 1888 he edited "The Magical Writings of Thomas Vaughan," and entrusted the publication of this recondite volume to the same George Redway who has just published Mr. Waite's own "Devil Worship in France." A friend of ours in Winnipeg recently sent for and received the above-mentioned Magical Writings of Thomas Vaughan. The tasty style in which this volume is got up shows that it is meant for readers of unusual culture and means. It opens with a long introduction in which Mr. Arthur Edward Waite summarizes the history of Hermeticism, Theurgy, Rosicrucianism, Kabbalism and other names for the occult art that is now called Paladism. In this introduction Mr. Waite airs his own views.

A Hater Of Christianity.

Of these views here is a specimen: "The proscription and the bitter and continual persecution of all professors of secret and magical arts, which took place in the reign of the infamous emperor Constantine, and was continued by Valentinian, Theodosius and other shining lights of imperial Christianity, did not eradicate polytheism or destroy its adepts. The old religion and the old theurgic art took refuge in remote places; they were practised in stealth and silence, and thus were presumably originated many of those mysterious secret societies which perpetuated the traditions of the Magi

through the whole period of the Middle Ages, and in numerous magical rituals betray their connection with Neoplatonism." The man who, in one sentence, calls the first Christian emperor "infamous," and, in the next, speaks tenderly of "the old religion and the old theurgic art," is certainly a hater of Christianity and a lover of the black art. This double fact is hereby earnestly commended to the attention of the Tablet reviewer. Mr. Tardivel, the valiant and wide-awake editor of the Quebec "Verite," who is now travelling in Europe, said, in one of his first letters from England, that Mr. Waite's recent attempt to acquit Masonry of the charge of Luciferianism was considered by well informed persons to be the work of a disguised Freemason. And even the benevolent and deluded Tablet says of his "Devil Worship": "The weakness of the book, as it appears to us, is that Mr. Waite attempts to shake the witnesses, instead of destroying the facts they converge to establish.... He does not disprove Huysman, Taxil or Ricoux, but questions their credentials of accurate knowledge.... He has missed the alleged facts. Where are the official denials of the charges?" The absence of these denials—an absence noticeable likewise in the case of several living English masons named by Diana Vaughan—coupled with Mr. Waite's ostensible desire to be just towards the Catholic Church, is a strong though indirect proof that Diabolism is connected with the higher grades of Freemasonry.

A Family Manual.

We have received from Benziger Brothers a new and greatly improved edition of "Goffine's Devout Instructions on the Epistles and Gospels for the Sundays and Holydays, with the Lives of many Saints of God, Explanations of Christian Faith and Duty and of Church Ceremonies, a Method of Hearing Mass, Morning and Evening Prayers, and a Description of the Holy Land." This well-bound volume of 703 pages is beautifully printed on fine thick paper, filled with good engravings, and contains, besides the various headings enumerated in the above title, a table of movable feasts as far as 1983, explanations of the sacraments, the litany of the Saints, devotions for confession and holy communion, prayers for the Stations, daily exercises for various states of life (married persons, farm-hands, servants, etc.), prayers for various occasions (for the Church, in necessity and tribulation, for forgiveness of sins, for our friends, etc.), devotions for the sick, prayers for Holy Viaticum and Extreme Unction, devotions to the Sacred Heart and an hour's adoration before the Blessed Sacrament. His Eminence Cardinal Gibbons, who writes an eloquent Preface dated Baltimore, Feb. 6, 1896, concludes thus: "The solid worth and undoubted usefulness of Goffine's Manual appealed strongly to the learned hierarchy of Germany and elicited their warmest expressions of approval. Gladly do we profit by the opportunity which a new edition of the work offers to reaffirm all that has been said in its favor, and to wish for it that measure of success which its singular excellence deserves." No Catholic family can afford to deprive itself of so precious a manual. The daily use of it would tend to make the practice of family devotions more interesting and more fervent.

SCHOOL EXPENDITURE.

Our recent article on "An Expensive Luxury" has elicited, from somebody who complacently lends his apparently accurate information and fairly correct phraseology to Mr. John O'Donohue, a letter to the Free Press on "School Expenditure." We are pleased to see that our main contention about the Collegiate Institute being a school supported by the poor for the advantage of the rich is thus brought home to a larger number of readers. The figures given in the letter fully sustain our

view. We are told that, out of every hundred pupils in the Collegiate, thirty-five are the children of well-to-do parents, forty-five the children of wage-earners, and the remainder, i.e., twenty, are non-resident pupils paying fees. Eliminating this remainder which pays for itself and therefore is not open to the objection we raised, we find that thirty-five out of every eighty pupils, that is to say, nearly forty-four per cent., are the children of those who are deemed rich by the other fifty-six per cent. Is not this a rather startling confirmation of the correctness of our view? Almost half the free pupils are well off. Will any one pretend that this proportion is at all in keeping with the relative numbers of rich and poor in this or any other city in the world? Do not these figures prove that the benefit which accrues to the rich from the collective school tax is at least ten times greater than in strict justice it ought to be? And that is precisely the point we wished to make.

It is no adequate answer to say: "The school is conducted by the school board because the law requires it and the people demand it." Of this we were already aware. But we hold that the people are amenable to common sense and recognize the cogency of facts when those facts are properly presented, as they now are thanks to Mr. John O'Donohue's zeal. The people are quite capable of understanding that an expensive luxury which the rich enjoy far more frequently than the poor is not the proper object of a universal tax; and once they realize that they are receiving from this tax not one tenth of what their numbers entitle them to receive, they will set to work to elect trustees who shall bring about a change in the law.

The letter fathered by Mr. John O'Donohue studiously avoids all allusion to the first half of our article, that in which we chronicled the quarrel between the City Finance Committee and the School Board over the extravagance of the latter. Evidently that extravagance cannot be denied or glossed over. Though the taxes wrung from Catholics since 1890 have added fully ten per cent. to the school fund, the Board is not able to run its schools on this very liberal allowance. Ill-gotten gains have an unfortunate knack of not making both ends meet.

"CANADIAN WOMEN WRITERS."

To the Editor of the NORTHWEST REVIEW.
SIR,—I beg to thank you for the kindly and extended notice you gave in your journal of my article on Canadian Women Writers which appeared in the September Catholic World Magazine. I am not surprised that you looked for Manitoba to be represented in it. Well there is something of a history connected with this omission.

When I was obtaining data for my article I wrote a well known Winnipeg journalist for information as to the women writers of your city and received no reply. Very likely the kingdom of this wretched editor's mind was just then suffering what Shakespeare would call an insurrection owing to the warmth of the political atmosphere over the vexed school question. I hope to have in the near future these essays all collected in book form and I shall then make it a duty to have the great prairie province represented in its pages. Winnipeg possesses one contributor of old to Toronto magazines—Mrs. McGillis, whose gifts as a writer of both prose and poetry are well known throughout Canada. The poetry of Manitoba should have a distinct flavor of its own and not the least interesting should be the feminine element in it.

THOMAS O'HAGAN.

Arthur, Ontario, Oct. 22nd.

THE LATE DR. BERGIN.

In the death of Dr. Bergin, M.P., for Cornwall, the country loses a broad-minded and patriotic statesman and the House of Commons a painstaking and highly esteemed member. The blow falls particularly hard upon the Irish Catholic representatives in the

House of Commons and upon his race generally throughout Canada. In the very highest sense, Dr. Bergin was a worthy representative of his race and religion. While just and impartial to all classes in the community, he was ever ready to lend a helping hand to his own people. He recognized the difficulties they had to contend with, and if any attempt were made to ignore or ostracise them, he rose like a tower of strength between them and their opponents. His manly straightforward and fearless nature, his public integrity and his private virtues made him honored and respected by every member of the House of Commons and esteemed and revered by his compatriots and co-religionists. The NORTHWEST REVIEW extends to his bereaved relatives and friends its condolence in the great loss they have sustained and trusts that the grief which they feel may be assuaged by the thought that his memory will long live in the hearts of his countrymen. R. I. P.

RUMORS OF A SETTLEMENT.

The Provincial Ministers who have been in the East conferring with the Ottawa authorities regarding a settlement of the school difficulty have returned home bringing in their pockets, we are told, a draft of a plan which has been agreed upon as satisfactory to the two governments. The greatest of secrecy has been maintained as to the details of this so-called "settlement," and so far as we are aware no one outside the small circle of politicians actually engaged in the Conference knows what was done or what is proposed. It is, perhaps, natural that such a state of affairs should produce a good-sized crop of rumours, and, as a matter of fact, rarely a day passes that the public are not treated to a fresh version of the arrangement whereby the difficulty is to be overcome. We do not believe there is any reason to suppose that the authors of these newspaper reports are one whit better informed as to the actual state of the case than are the general public, and we are confirmed in this opinion by the fact that up to date there has not to our knowledge been published in the daily press a single alleged account of the conclusions arrived at which has borne on its face the appearance of probability. As an instance of what we mean we would point out that not one of the schemes so far outlined gives the Catholics of the Province anything like what they demand and are fairly entitled to, and in this respect they fall far short of what the Remedial Bill of the late Government would have accomplished. We think therefore that no such terms were even discussed at the late conference and we think so for this reason. The whole country knows what Mr. Laurier pledged himself to do during the late election, how he declared the Remedial Bill did not go far enough, and that if he were in power he would see that the rights of Manitoba Catholics under the Constitution would be restored in their fullness and entirety. Now everyone believes that no matter how mistaken Mr. Laurier may be in his political theories he is a high-minded, honest gentleman, and we know of no action in his past career which would justify us in believing that he would in the face of his solemn declarations and promises of a few months ago stultify himself by trying to bring about such a "settlement" as the newspapers allege. This in itself is to our mind a sufficient guarantee that the statements which nowadays so frequently adorn the columns of the daily press are in reality nothing but the productions of newspaper correspondents and enterprising reporters who actually know nothing whatever of the real facts of the case.

In this connection we notice that some of the papers assert that the main reason of Mr. Tarte's visit to the West just now is to aid in securing the acceptance of the terms agreed upon by the two governments. So far as we know there may be truth in this but we altogether discredit the interesting tale which is told of an alleged conspiracy he is to promote in certain French Canadian circles in this country wherein the authority of the

A SHAPELY FOOT
AND

A perfect fitting shoe are the combinations which lead to the beautiful story of Cinderella. We can furnish the basis of many a romance in shoe wearing, for our shoes will fit any foot no matter how shapely or unshapely. One of the many bargains, Ladies' Kid Button Boots, extension sole for \$1.25.

A. C. MORGAN.
412 Main St.

CALENDAR FOR NEXT WEEK.

NOVEMBER.

- Twenty-third Sunday after Pentecost. All Saints' Day. First Class Feast with Octave.
- Monday—All Souls' Day.
- Tuesday—Of the Octave.
- Wednesday—St. Charles Borromeo, Cardinal Archbishop.
- Thursday—Of the Octave.
- Friday—Of the Octave.
- Saturday—Of the Octave.

Ecclesiastical Province of St. Boniface.

I. HOLY DAYS OF OBLIGATION.

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

II. DAYS OF FAST.

- The forty days of Lent.
- The Wednesdays and Fridays in Advent.
- The Ember days, at the four Seasons, being the Wednesdays, Fridays and Saturdays of:
 - The first week in Lent.
 - Whitsun Week.
 - The third week in September.
 - The third week in Advent.
- The Vigils of:
 - Whitsun.
 - The Solemnity of SS. Peter and Paul.
 - The Solemnity of the Assumption.
 - All Saints.
 - Christmas.

III. DAYS OF ABSTINENCE.

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

CITY AND ELSEWHERE.

SIR C. Hibbert Tupper passed through the City on Friday on his way to Victoria.

THE working hours at the C.P.R. shops will be from now on 7 till 12 and 1 to 5, Saturdays inclusive.

A MOVEMENT is on foot to secure the removal of the Custom House office to a more central location.

LAKESIDE election writ has been issued. Nomination day is November 12th and polling a week later.

By next Sunday all the improvements at St. Mary's Church will be completed, but the formal opening will not take place until that day week, the 8th November.

REV. FATHER Cherrier, with his parents, returned from their Eastern trip on Friday. They had a most pleasant holiday, and returned home in good health and well pleased with their trip.

THE Nor'-Wester came out on Tuesday of last week as a morning as well as an evening paper. This journal has improved considerably in appearance and make-up of late and in its present form contains several additional pages of the latest news and interesting information.

THE street car service in the city is continually being not only improved but extended. Work on the Mulligan avenue line is now being rushed and when finished cars will make continuous trips between the Maryland and Louise Bridge, via Portage avenue, Main street, and Higgins street.

It is rumored that Mr. Joseph Martin will take the stump in the Lakeside bye election for the Provincial House on behalf of the Patron candidates, and thus inaugurate the crusade he intends to carry on against the Greenway Government for their actions in opposing his interests in Federal Politics.

C. M. B. A. APPOINTMENT.
Dr. Barrett, Grand Deputy of the C. M. B. A., Grand Council of Canada for Manitoba and British Columbia, has received official notice from the Grand Secretary, that the Grand President and the Board of Trustees have appointed him the agent of the C. M. B. A. of Canada for the Province of Manitoba with power of Attorney.

NOMINATIONS for the city municipal elections take place on the first Tuesday in December and elections the following Tuesday. So far no candidates seem to have definitely announced themselves either for Mayorality or Aldermanic honors, but the air is full of rumours and it is altogether likely the electors will have to consider the claims of a good number of aspirants.

THE Hon. Mr. Tarte arrived in the city on Friday last. He was met at the depot by a large number of citizens who gave him a hearty welcome. On Saturday he was waited on by an influential delegation regarding the construction of locks at St. Andrews Rapids, and on Monday he drove out to inspect the site of the proposed works. On Monday evening he was banquetted at the Manitoba Hotel.

HIS GRACE AT RAT PORTAGE.

Presented With an Address by the C. M. B. A.

The following address was presented to His Grace the Archbishop by the Rat Portage Branch of the C. M. B. A. on the occasion of his visit two weeks ago to bless the new convent of the Faithful Companions of Jesus, recently erected in that town:—

To His Grace Monseigneur Adelaire Langevin, O. M. I., Archbishop of St. Boniface.

MAY IT PLEASE YOUR GRACE:—

On behalf of the members of Branch 211 of the Catholic Mutual Benefit Association as well as of the parishioners generally, we beg to welcome you to our parish of Notre Dame du Portage; and to offer you our sincere congratulations on your happy home coming to the archdiocese over which you have been called by God to preside. Your recent visit to the Eternal City having been the occasion of your first prolonged absence from your beloved see, together with that absence having been occasioned by your first visit to the Sovereign Pontiff in the exalted capacity to which he has been pleased to raise you, are, we trust, events sufficiently significant to excuse our reference to them even at this late date. We assure Your Grace, we have watched with deepest interest your utterances at Paris and later your unaltered attitude in respect of the much vexed question of separate schools; and we are pleased to find in you so able and steadfast an exponent of the principles of right and justice for which, as Catholics, we claim complete and effectual recognition.

We have been much pained by the illness of our late devoted Pastor Rev. Father Blais, to whom we owe a lasting debt of gratitude for his noble work amongst us. We are but too conscious that his efforts to spread and perpetuate Christ's Kingdom in our midst were not always seconded by us as they should have been. We may say, however, we promise to his successor true fealty and obedience as well as such other measures of co-operation and support as may best conduce to the removal of any hindrances to the well-being of our parish.

We know you will be pleased to see the progress which has been made in the erection of the new convent on Tunnel Island. We think we are guilty of no exaggeration when we say it reflects the highest credit on the good Sisters who have undertaken and completed that beautiful structure—a credit alike to themselves and the town to which it is so conspicuous an ornament.

We trust Your Grace may long be spared to watch over our spiritual welfare in common with that of your whole archdiocese. We notice with admiration that you have returned to your beloved Canada with the determination of giving your life for the welfare of your people. A noble thought and a noble sacrifice. May God bless so unselfish an offering and bring it a rich and glorious fruition. Craving the favor of Your blessing we remain,

Your most obedient children in Christ,
Signed on behalf of the Congregation,
J. E. RICE,
R. J. McLOUGHLIN.
Notre Dame du Portage, Oct. 11th, 1896.

FOR THE DOCTORS.

Old Mrs. M—, who was seriously ill, found herself to be in a trying position, which she defined to a friend thus: "You see, my daughter Harriet married one of these homey-path doctors and my daughter Kate an ally-path. If I call in the homy-path my ally-path son-in-law an' his wife will get mad, an' if I call in my ally-path son-in-law, then my homy-path son-in-law an' his wife will git mad, and if I go ahead an' git well without either o' em, then they'll both git mad, so I don't see but I've got to die outright."—Detroit Free Press.

ABOLISH THE BLINDERS.

The best handlers of horses are condemning the use of blinders. The purpose of blinders is to shut off from view any object from behind the horse that might cause the horse to become alarmed and try to run away. As to this blinders have proven more disastrous than beneficial. If the horse passes some object that is not fully understood by him, and cause fright, the shutting off from view of this scarecrow by blinders only increases the fear.

Any horse of ordinary good sense can soon be taught not to scare at flags, umbrellas, cars, covered wagons, etc., by letting him see them and understand them.

Give the horse the full power of all his senses; let him hear, see and smell if need be, to satisfy his fears.—Kansas City Live Stock Indicator.

STE. ROSE DU LAC.

The beautiful autumn weather of the last few weeks has been fully appreciated and utilized. The greater part of the young men have had work on the new railroad. The line is now laid to what will be our nearest station, so that our visitors to the bazaar from Winnipeg and other outside points will have no difficulty about getting here. Undoubtedly many will avail themselves of this opportunity of visiting the Dauphin district. They may be assured of a cordial reception from the inhabitants of Ste. Rose. His Grace Archbishop Langevin and several of the clergy have promised to be among our guests for the 17th and 18th of November.

At the beginning of this month the Dauphin agricultural show was held. I had the pleasure of assisting at it, and was much pleased with the ex-

hibits, particularly the horses and vegetables, both of which were excellent and do credit to the district. An Indian (La Soupe, I believe), obtained first prize for a heavy team of splendid black horses. The day following the show the town lots in the new town of Dauphin were sold at rather high prices. The two towns of Dauphin and Gartmore will now amalgamate under the title of Dauphin, hence the old rivalry will be forever dead, and the new town will spring up around the railway station. Building operations commenced at once, all the principal storekeepers being anxious to move in their new quarters.

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

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

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

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

TERMS:

TUITION, BOARD AND.....
WASHING.....Per month, \$15.50
TUITION ALONE..... \$ 3.00
For half-boarders, special arrangements are made according as pupils take one or two meals at the College.
For further particulars, apply to
THE REVEREND THE Rector OF
St. Boniface,
Manitoba.

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And so has Deegan's stock of **SUMMER CLOTHING** and **Furnishings.**
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Irish serge suits in navy blue **\$10.50.**
Boys' suits at all prices.
200 pairs boys' pants **50 cents pr.**
100 doz. ties in every style **25 cents EACH.**

DEEGAN'S,
556, Main St.

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 and 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.

St. Boniface Academy

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Payments to be made every two months in advance.
For particulars or uniform, etc., enquire at Academy.

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Re-opened on the 28th of August. Pupils attending the institution have every facility of perfecting themselves in the French and English language. Gratuitous lessons are given in plain sewing and fancy work, while great attention is paid to the training and department of the pupils. This school is pleasantly situated in the healthiest and most picturesque part of the city of Kamloops. Music on piano and stringed instruments is thoroughly taught at this Academy.
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Good Table Butter, per lb.

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Finest Butter (tub) per lb.

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