



Sisters of the Holy Names Celebrate the Jubilee of Their Order.

From the Montreal Star.

The Sisters of the Holy Names of Jesus and Mary are proud and happy today, for this morning, with great pomp and much rejoicing, they commenced a three days' celebration of the jubilee of the foundation of their order. Two archbishops, two bishops and seventy-two priests assisted at the opening exercises and members of the order from all over the United States and Canada came to attend. The late Bishop Bourget founded the first house of the order in Montreal in 1844.

The decorations of the house and grounds are beyond all praise, and it is to be noted that all the work in connection with the festive arrangements has been performed by the sisters themselves. The large hall is a mass of maiden hair fern and evergreens, while mottoes in gold and white, and sacred inscriptions of all kinds, make up one of the most attractive pictures that artist ever sketched. The Chapel, with its light and dainty decorations, its grand organ and its small but beautiful stations of the Cross, has always been considered one of the finest in Montreal, but this morning it certainly looked more lovely than ever, when at ten o'clock His Grace Archbishop Fabre, accompanied by Archbishop Langevin, of St. Boniface, Bishop Gravel, of Nicolet, and Bishop Decelles, of St. Hyacinthe, and preceded by seventy-two priests, entered the sacred edifice. His Grace of Montreal officiated pontifically at the High Mass, which was sung by a choir of fifty voices, the music being Haydn's "Messe Imperiale."

The preacher for the occasion was His Grace Mgr. Langevin, of Winnipeg, who reviewed the work of the institution and the great blessings that had followed its foundation, and compared the Sisters and their work with the members of the Order of the Oblates of Mary Immaculate. His Grace also pointed out the great happiness and peace which were the lot of anyone who was truly called by God to the life of the religious. At the present time when Parliament was passing through such a grave crisis, and the whole country was in the throes of a great agitation, it was a blessing to think that by their life and their prayers they might assist the Church of God. Canada wanted such institutions also, on account of their influence on the educational life of the country, they formed character and brought the light of pure and holy knowledge to the young. He saw many points of resemblance between the work of the Oblate Fathers and the Sisters of the Holy Names of Jesus and Mary, both orders were filled with the spirit of self-sacrifice, and both were full of enthusiasm. The first chaplain of the order had been an Oblate Father. He concluded in urging them never to grow weary in well doing, but to continue their good works and their constant prayers for the sake of themselves and the sake of the Church.

At the conclusion of the service a banquet was served in the large dining room of the convent, to which all the clergy sat down. At three o'clock solemn Benediction was pronounced, the choir rendering a very fine selection of appropriate music.

The exercises will be continued on Thursday, when it is expected that His Lordship Bishop Lorrain, of Pembroke, will officiate at the Altar, and the sermon will be preached by Rev. Canon Bruchesi. Saturday will be given up to a solemn service for the souls of the departed sisters and benefactors of the institution.

The convent will shortly be removed, as it is expected that the land on which the present building is situated will be purchased for the projected basin. The Sisters will build a magnificent new convent, costing about \$150,000, at Outremont, should their present site be purchased; they already own the land in the outlying municipality which would be used for the purpose.

A special feature of the present celebration is a collection of work done by pupils of the convents in a dozen cities of the Western States and Manitoba, embracing something of everything, from fine needlework to elaborate oil paintings.—*Montreal Star.*

LET US REASON TOGETHER.

From the Nor'Wester.

The two Greenway papers in the city would like to work up a fresh agitation over the School question. It is by no means unlikely that they may succeed. A proposal for a mass meeting has been made, and none of us need be surprised if one be called. All the elements still remain for a first-class revival of the religious jealousies and hatreds that have marked this School agitation from the beginning. The politicians will suggest it, the fanatics will approve of it, and our very Christian teachers and preachers who make religion a profession as a means to a livelihood will aid and abet it. It was only quite recently that we were all reading of those violent scenes in a Chinese town—the sacking of foreign missions. The account related that the Catholic mission was established one hundred and fifty years ago; the Protestant missions were of very recent growth. Men interested in the Christianizing of the Chinese would naturally, if sincere, admire the zeal of the Catholic missionaries who so many years ago took their lives in their hands and went into the heart of heathen China to proclaim the truth and to shed the light in dark places. They led in this work; they were more than a century [more than two centuries. Ed. N.R.] in advance of our Protestant missionaries. We have in the Northwest a nearer illustration of this zeal; here they led, too, in the effort to Christianize heathen Indians. Generous minds award them credit for their labors and sacrifices in the cause of the true religion, always supposing of course that the religion of Christ is the true religion. What matters it who rescues a Chinaman or an Indian from the darkness of heathendom so long as the good work is accomplished? But, alas, with many of us it does matter. There are those who would rather the heathen remained heathen than that he should be brought to the true knowledge by a disciple of the Catholic faith. With these men the practice of religion is a trade, and they hate Catholics because they are rivals. These are the Christian professors who will aid and abet any attempt that may be made to arouse the religious passions of our people anew over this wretched Schools question.

But there are some sober heads among us, and to these we would appeal for a minute or two. We ask them if they do not realize that this School question is nothing more nor less than a football for the politicians? It was as a political football it was first conceived; it has been a political football ever since. Mr. Martin created it to hide his failure and worse in connection with the Northern Pacific. Mr. Greenway has used it to keep himself in power. The other day Mr. Dalton McCarthy demanded to know from the Federal Government what it was prepared to do in the matter of Manitoba's reply to the remedial order. The reply had only been received a few hours before, but the gentleman was in haste to force the Government policy. Mr. Greenway took five weeks to consider the order, adjourning the Legislature for that purpose. When the House resumed he required and took six more weeks. But Mr. Foster was expected in a few hours to indicate in the most precise manner how he proposed to deal with the reply. There is no doubt that Mr. Greenway's long delay was to enable him to consult with the leaders of his party at Ottawa, with the object of drafting a reply that would afford the greatest embarrassment to their political opponents. They were not seeking a settlement of the question; they did not want a settlement; the one great anxiety with them was to use it to the advantage of their party, and the reply was the joint draft of the Manitoba Government and the Ottawa Opposition. There is no doubt whatever as to this. Our School question is a political football, and we are being used as the tools of the politicians whose game is to keep it in the ring. Have we not been fooled long enough, think you? Who among us would be harmed if this question were settled on lines fair and just to the minority? Who will be injured if Catholic taxpayers be allowed to teach their own religion to their own children? Will we not be quite safe in leaving ourselves in the hands of the Privy Council? That tribunal has declared that the min-

ority are entitled to relief; why in the name of reason and common sense should the people of Manitoba object to their having it? The rest of us will be none the worse off. The seasons will come as before; there will be seed time and harvest, with wheat to sell and bullocks to prepare for market. Would it not be much more sensible on our part to give our attention to these things, and leave the politicians to fight their own battles? If we have nothing else to do, and are dying for an agitation, let us agitate for something material, something substantial, something we can grasp in our hands and turn to our profit. Let us agitate for a northern route to Europe, that we may get more for our wheat and bullocks. The School question, however it may be settled, will not give us lower freight rates. It will not hire men, consume material, circulate money, and give a much needed impetus to business generally. It will not put a dollar into the pockets of a single farmer or business man in the Province; the building of the Hudson Bay railway would be worth dollars to every soul in it. Why should we be such fools as to allow ourselves to be played with any longer by political schemers whose only object is to feather their own nests?

It will be much better for the people of Manitoba if they give heed to these questions, and leave that of the Schools to the Constitution and the Courts. The Constitution, as interpreted by the Privy Council, says that the minority should have restored to them certain privileges of which they have been dispossessed. The Federal Parliament is bound to grant the necessary relief. If it fails, so much the worse for its character and credit; if it comes forward with a remedy, and if any of the constitutional rights of Manitoba are infringed upon by it, the courts will see that we have justice. What more could we want? There is no money in the School question for any of us, and such sentiment as it has provoked so far has done little credit to our heads and less to our hearts. Let us leave it to the politicians and the lawyers, and turn our minds to something that can be made to advance our material interests.

FOR LOYAL ORANGEMEN.

From the Nor'Wester.

The large body of intelligent Orangemen who assembled in Winnipeg on the Twelfth will not be surprised if there should be two opinions of the character of their demonstration, and one very much opposed to the other. All will admit that it was a pleasure to see so large a gathering of respectable, well-to-do citizens. Their appearance indicated that they were worthy specimens of Northwest settlers; substantial farmers, enterprising and successful merchants, men who are of the material to do their full share in building up a country on these western prairies. That much is due to the personal character of the assemblage, and the credit is cheerfully rendered. But we are sure that many of them on reflection will admit with some compunctions of conscience that they suffered themselves to be misled as a body in their demonstration of Friday last. The Montreal Gazette recently remarked, as an introduction to a thoughtful and temperate article: "The discussion raised by the Manitoba School question has for some time been passing at point after point beyond the limits of interests legally concerned, and is gradually becoming transformed into a much more comprehensive problem." That is true, although just now it is not our purpose to follow The Gazette in the elucidation of its problem. What we want is to direct attention to the fact that the discussion has drifted and degenerated, until the subject of it has been obscured by passions that ought to be held as quite foreign to it. We need not go beyond or outside Friday's demonstration to show this. There were two resolutions passed at the meeting in the afternoon. The first begins in these words: "Whereas it is made apparent that during the last four days efforts are being made, if not already completed, by ex-Grand Master Bowell and his followers in the Cabinet to barter away the rights and liberties of the people of this Province at the dictation of the Roman hierarchy for the sake of political power." This resolution was moved by

a person who is described as a minister of one of the Protestant denominations in this city, but not an Orangeman, and in his speech in presenting it he was governed throughout by the spirit manifested in this extract. The other speeches in support of it were all conceived in the same spirit, and it is reported that the resolution was carried unanimously and with enthusiasm.

Now, let us consider this for a moment. We need not mind the speakers or their speeches, for by men who are capable of intelligent reflection both will be regarded as beneath contempt. The resolution was supposed to deal with the Manitoba School question; at any rate, that was the impression on the minds of the mass of Orangemen for whose gratification it was moved. That question, as we all know, is a legal and constitutional one. It began in Manitoba before Mr. Justice Killam, who rendered a singularly able and, we may be sure, a conscientious judgment on its merits. From Mr. Justice Killam's court it went through the Appeal Court here, then to the Supreme Court, then to the Imperial Privy Council; again to the Supreme Court, and from there to the Privy Council a second time. It was a question of constitutional interpretation, and now that final judgment has been rendered it comes before the Governor-General-in-Council for further action, as directed by the Constitution itself. Yet what says this resolution which Orangemen on Friday last so hastily adopted? That the Governor-General-in-Council, her Majesty's Ministers in Canada, who are sworn to uphold the Constitution and administer public affairs with impartial justice to all, are engaged in "bartering away the rights and liberties of the people of this Province at the dictation of the Roman hierarchy." As a matter of fact they are engaged in an effort to settle this school question at the dictation of the Privy Council, the highest tribunal in the Empire, and on lines laid down in its judgment. Why should Orangemen permit themselves to be used by designing men, professional religionists and agitators, to declare that Ministers sworn to do their duty are bartering away the rights and liberties of the people of Manitoba? What rights and liberties? The right and liberty to take from the minority a privilege which the judgment of the Privy Council says they are entitled to enjoy under the guarantee of the Constitution itself? Is that one of them? And what are the others? We surely do not esteem it a right and liberty to despoil the minority of their rights and liberties. There are no other rights and liberties belonging to the people of Manitoba that are being threatened at the present time, so far as any of us know. And we are not aware that there is anything in the obligation of an Orangeman to require him to deny to any fellow citizen a right or privilege which the highest court of the realm says is his by virtue of the Constitution. We know that his obligation enjoins upon him the duty of upholding the Constitution; but the resolution of Friday last puts him in the position of defying it.

We see in this how far beyond its legal limits this School question has been carried. Its constitutional aspect, the only legitimate one it has or ever had, is lost sight of, and it is being used to arouse religious jealousies and animosities. The newspapers, and religionists, and agitators who are discussing it with that object in view never by any chance refer to its merits. They do not acknowledge that Sir Mackenzie Bowell and his colleagues are engaged in the difficult task of settling this question in obedience to the judgment of the Privy Council. It suits their purpose better to pretend that they are bartering away our rights and liberties. What better proof can we have of the mischievous intentions of these men than in the fact that they have imported from the United States a person named Leyden, an 'evangelist' at twenty-five cents per head, and whose character is at once seen in permitting himself to be falsely described as an ex-priest, to add piquancy to his vile slanders of a religion he pretends at one time to have professed? To say nothing of the indecency of this person's occupation, we would like to ask if he is expected to contribute to the settlement of a grave constitutional question that concerns, not the people of

Boston, but the people of Manitoba? Is it not so evident as to be beyond doubt that this person is being used to add to the difficulties that already exist? We ask Manitoba Orangemen to think it all over and reflect if they have not been imposed upon.

SPECIMENS OF MANITOBA HUMOR.

Mr. Pleasure, city editor of the Slave Press.—I say, Winterset, that's a pretty strong letter from that Catholic, Mr. Guard. Dare we publish it?

Mr. Winterset.—O yes; but I'll correct the proofs so as to make the sentences ungrammatical, leave out a necessary word here and there, and misspell every fourth or fifth word. Then "his nibs" will append one of his sneering notes about Mr. Guard's style of writing, and the gain will be all ours.

Schoolmaster to Mr. Malaprop.—Your boy Fred, sir, has been strewing peas on the staircase to make the girls fall.

Mr. Malaprop.—Well, Mr. Scoldem, all I can say is that it must have been His Botanical Majesty that put that trick into the boy's head.

1st citizen of Plap.—Did you hear that the Presbyterian church is getting one of Mason and Risch's vocabularies?

2nd citizen.—Yes; I see it; 'tain't a vocabulary they call it; it's a volcano.

M. and R.'s agent.—I beg your pardon, gentlemen, the real name of the instrument is vocalion.

Mrs. Verdant (to Mrs. de Browne, boardinghouse-keeper).—O, Mrs. de Browne, I think you'd like old Mrs. Bonton; she's so genteel, she won't take anything at any meal but Royal biscuits and a little tea, though she pays \$30 a month where she is.

Mrs. de Browne, ever thrifty.—Many thanks, my dear Mrs. Verdant, I'll go round this minute and offer to board Mrs. Bonton for \$29. I must have her.

Catholic to Orange friend.—Kindly explain to me what you mean by "civil and religious liberty?"

Orangeman, archly.—Making Papists pay double taxes, letting loose upon the community paid slanderers, stirring up fanaticism, browbeating the legislature, trying to muzzle honest editors. Will that do for an explanation, you naughty Romanist?

Catholic.—Ah! I see it all now; you call it civil and religious liberty, because there is no true civility, nor religion nor liberty in it.

Principal of Public School.—Allow me to congratulate you, Miss Mamie, on having won first place for the essay I gave the class last Friday. But, honor bright, didn't some one help you at home? It was so much better than usual, so far above the other essays.

Miss Mamie.—No, Sir, I wasn't helped at home.

Principal.—Well then, didn't somebody else supply a hint or two? Tell me frankly; I will not betray your confidence.

Miss Mamie.—Since you promise not to give me away, Sir, I'll make a clear breast of it. Tillie Desmond wrote it all; I merely copied it.

Principal.—Tillie Desmond! Who is she? What school does she attend?

Miss Mamie.—Tillie doesn't attend any of our schools; she goes to St. Mary's Academy.

Principal (disgusted).—Pshaw! Don't talk to me of those ignorant convent schools.

Catholic from Quebec, where ridiculous parodies of Christianity are almost unknown.—I was passing by the corner of Princess and Notre Dame Street the other day, and I heard a man in a tent bellowing in almost inarticulate rant but so loud that I continued to hear him till I got four blocks away. Is that sort of public nuisance usual with you?

Sarcastic Winnipegger.—O yes; that's one of the delights of Protestant liberty. That kind of thing will go on for a week at a time, all day and part of the night.

Quebecker.—But are these men and women escaped lunatics?

Winnipegger.—O no; they are merely holding a camp meeting.

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NOTICE.

The editor will always gladly receive (1) ARTICLES on Catholic matters, matters of general or local importance, even political if not of a party character. (2) LETTERS on similar subjects, whether conveying or asking information or controversial. (3) NEWS NOTES, especially such as are of a Catholic character, from every district in North Western Ontario, Manitoba, the Territories and British Columbia. (4) NOTES of the proceedings of every Catholic Society throughout the city or country. Such notes will prove of much benefit to the society themselves by making their work known to the public.

The Northwest Review

WEDNESDAY, JULY 24.

EDITORIAL COMMENT.

It is not often that so noble a letter as Mr. Winckler's appears in so ignoble a sheet as the Tribune. But the writer is evidently so full of charity that he thinks well of all mankind, and even seems to suppose that such an ignorant rant as Leyden may be a scholar.

In last week's *Le Manitoba*, Father Fouquet, O. M. I., gives many interesting details about splits that have arisen in the Independent Order of Foresters. Incidentally he quotes the *Chicago Dispatch* as saying that Dr. Oronyatekha ("The Big Injun") has a nominal salary of \$8,000, but that, during less than twelve years of his connection with the order, he has managed to pile up half a million dollars. This explains the suave Doctor's enthusiastic devotion to the interests of the I. O. F. We wonder if the rank and file of this secret organization are aware how their subscriptions enrich their chiefs.

Mr. Geoffrey Drage, who has just defeated Sir William Vernon Harcourt in Derby, visited Winnipeg in May, 1890. He was already well known as the author of "Cyril," a thoughtful and dramatic novel, which reached its fifth edition in less than two years. Among the opinions of the Press which are prefixed to the 1891 edition of this work, Mr. Drage inserts the following from "the Northwest Review, Winnipeg."

"Mr. Drage is a specimen of the highest kind of English culture. His hobby is education, and he is evidently acquainted with all the details of mental and moral discipline. Being a Protestant and an Eton and Oxford man, he cannot be expected to understand all the beauty of a Catholic training, but he comes as near understanding it as any Protestant can. While eagerly welcoming any new method of detail, he feels constrained by his varied experience to declare that the main lines of traditional English public school teaching are after all the royal highway of true education; and Catholics know that what is best in English public schools is simply a survival of Catholic tradition."

Apart from the compliment Mr. Drage pays us by quoting this passage, he thereby stamps it at least with a quasi-approval; and for any one who has read "Cyril," with its wealth of startling aphorisms, glorious moral lessons, magnificent ambitions and bewildering omniscience, the opinion of this living

Admirable Chricton is worth chronicling. To those who know that the author has simply thrown into the form of a novel the riches of his inmost heart and brain and who now witness with delight the first great public success of this young Conservative champion, the future seems big with promise of noble achievement for England, and we can almost foresee the time when Geoffrey Drage will be "a name to conjure with."

The 'Month' of New Westminster, for July, is, as usual, interesting and suggestive. In its first editorial it has the following to say anent the Manitoba school question:

"Right will prevail, because right is truth. In the meantime the number of those outside the Catholic church who speak out for separate schools becomes more numerous. With men who look ahead and are not dazzled by the display of mere secular knowledge to be imparted in public schools, where religion is left in the back ground, there is no hesitation in declaring that sound morality, the basis of society, can not go without religious teaching, and if religious teaching is not taught in the schools, and every day, the children will remain in ignorance as to their most important duties. Such were the declarations made, in spite of strong opposition, by members of several Anglican Synods in Ontario"

The spirit which animates this excellent periodical, reminds us of its great namesake, the *London (Eng.) Month*, whose book reviews have a world-wide reputation, one such review being recognized in America as having brought about a thousand copy sale for a theological work.

The announcement was lately made that Lady O'Hagan had been accompanied in her apostacy from the Catholic Church by her chaplain, "the Jesuit Father Klein." This Klein was cast out of the Society of Jesus and ceased to be a Jesuit several years ago, in fact as soon as his superiors found out what manner of man he was. He had not yet taken his last vows, but had unfortunately been ordained a priest. After his dismissal from the society he continued to enjoy a Fellowship in the Royal University of Ireland which had been bestowed upon him because he was a Jesuit scientist. Within the past year he has come out as a Unitarian Minister. The next step in order is that he should marry Lady O'Hagan. Those Jesuits who were on a footing of equality with the diplomatic, clever, selfish and sensual Klein would not be at all surprised if he became a Mohammedan or a Buddhist. The man once had a conscience; but he warped in by misuse.

"THE GLORIOUS TWELFTH."

The Irish nature is a warm and genial one, in which it is difficult to permanently plant the seeds of hatred or even of unkindness. But while warm and genial, it is, in a large degree, enthusiastic, demonstrative and imaginative. For this reason we have always been inclined to treat with kindly indulgence the annual pow-wow of our fellow countrymen. If they had not this annual occasion, acting as a safety valve for their overloaded and fervid imagination, they would surely burst. After "the glorious twelfth" is over and these "gentlemen" have indulged in the kind and christian occupation of "kicking the Pope before them" figuratively, they return to their homes and, for the rest of the year, cultivate the more ennobling traits of the national character, by treating their fellow Roman Catholics with kindness and friendship.

On the twelfth of July, under the excitement of bad music and infinitely worse oratory, they are prepared to wade "knee deep in Papiat blood" for the laudable purpose of upholding "Protestant ascendancy," and driving the Pope and all his followers to an eternally torrid climate. On such occasions as these the worst of the Irish character becomes painfully visible and the mind is carried back to the time when the scenes, now figuratively presented, were living realities and were

done in the name of law and justice.

The period is now happily past when the crimes perpetrated in unhappy Ireland in the name of Protestant ascendancy can be repeated, although the same characterless demagogues, the same breeders of strife among brothers, the same spirit of intolerance, all in the name of peace and religion, are as rife and as wicked and as unprincipled as in the palmy days of yore, when a price was set on the head of the Irish priest and school master, when it was felony to be a Catholic and death to be a Catholic priest. Those were truly glorious days—from an Orangeman's point of view. And the methods adopted in those glorious ascendancy times to injure Catholics were not dissimilar to the ideal methods of the demagogues of to-day. The methods and objects were the same; only the former were a little more vigorous than it is possible to make them to-day. In this "glorious" olden time, when Orangemen were all-powerful in Ireland, the Catholic priest—the "dear soxarth aroon"—was hunted down and the Catholic school master became a felon should he attempt to teach any of the children of the country, while to-day, the noble task set before the brethren, by the "orators" at Fort Garry Park, was the same old one of interfering with the liberties of the Catholics in the education of their children. Were we not right in saying that the object is the same? The Orange party in Ireland in the old ascendancy days thought they could root out from the hearts of the Irish race the faith of their fathers, by making their priest and the school master felons; the same old spirit aims a deadly blow at the same priceless faith of our children, in trying to perpetuate, despite the judgment of the Privy Council, the present anti-Catholic school system of Manitoba.

The methods of the nineteenth century will not allow these gentry to murder priests and transport Catholic school masters; but no sooner do they become the majority and, therefore, in the ascendancy, than they return, in so far as they dare, to the old methods of coercion and intolerance for the purpose of robbing the Catholic children of their most precious heritage—their Catholic Faith. That our priests are not murdered, our Churches not confiscated, our school masters and mistresses not transported, and our property and persons not exposed to the malice or greed of an apostate relative, is the mere accident of the times in which we live and not due to the tolerance of the people who are persecuting us. If the demagogues who addressed our fellow-countrymen in Fort Garry Park could have their sweet will of us, the liberties we hold dearest and cherish most on this earth would be as cruelly and as ruthlessly torn from us as they ever were in Ireland. The same spirit of hatred and intolerance is to be found in the conduct of these modern persecutors. All they lack is the means to carry their wicked wishes into execution. If our readers doubt this, let them read the speeches of the "orators" who addressed the Orangemen in Fort Garry Park. There they will find sentiments and words as coarse and as intolerant as it would be possible to find in any eighteenth century twelfth of July oration. There they will find the same professions of equal rights to all and special favors of equal rights to all and special favors so unchristian and so full of hatred that they would make an untutored Turk blush. The "orators," reverend and lay, were fully up to the usual class to be found at such gatherings. The only thing to be thankful for is the fact that the audience were Irish and will, in the generosity of their nature, discount the utterances of the men who addressed them, and we shall find them once more cooling down and becoming not only rational, but good quiet citizens.

SETTLE THE SCHOOL QUESTION.

From the *Montreal Star*, July 16th. It will be a lasting reproach to the public men of Canada—whatever their party names may be—if they are not equal to a peaceful solution of the Manitoba school question. This country cannot afford to go back to the feuds of thirty years ago,

when government became impossible through the passion and the prejudice which racial and religious animosities had let loose. No candid man pretends that the vital issue before Canada to-day is the curriculum of the Manitobaschools. We have other far more serious problems to face. Because this question lends itself easily to declamation, to violent agitation, and to cheap won-notoriety, is the whole political system to be rent for lack of a little sound statesmanship? The claims of the Manitoba minority, and the virtual autonomy of that province's public school system are perfectly susceptible of amicable adjustment. The highest court in the British Empire has dealt with both aspects of the question. It has declared that the school system is constitutional, and that the minority have a grievance. And it has gone further. It has indicated the nature of the remedy to be applied without either overturning provincial powers, or inflicting injury upon the minority. How can men who profess respect for the authority of the Imperial tribunal accept readily one part of its judgment and reject the other with contempt? The politicians who have introduced the question, and undertaken to deal with it, are bound to remove it from the arena of party strife. No party can expect to profit from any upheaval which a religious agitation may precipitate. These bitter controversies do not die down when one set of politicians have used them for the discomfiture of another set. They remain alive to keep politics in a perpetual ferment, to destroy national unity, and, ultimately, to render stable administration a practical impossibility. This was the condition of things in Canada before, and, if we are to profit at all from the lessons of experience, our own history marks out distinctly the course which our public men must now take. It is exactly thirty years since the leaders of the Liberal and Conservative parties acted in harmony to remove the deadlock of 1865. The political heirs of these men, some of their personal associates, indeed, lead their respective parties today. Are they going to be false to the principles which created this Dominion, and which can alone keep it together? The province of Quebec is as deeply concerned in maintaining the autonomy of Manitoba as the people of that province themselves. The Protestant majorities in other provinces are as vitally pledged to deal justly with a Catholic minority as they are to see justice done to the minority in Quebec. The obligation is two-fold. There must be fair play all round. Are a few demagogues on both sides to set the whole community by the ears? The question could be so easily settled. It would not be necessary to coerce Manitoba, nor to invoke the danger of Federal intervention. The representatives of the province and the Dominion, sitting down together in good faith, in a spirit of conciliation and a common regard for the interests of Canada, could dispose of the whole difficulty in a week. If this be not done in the next six months it will go hard with any set of men who prevent it; there will be lasting punishment in store for some one if the people of Canada once suspect that, of the men trusted to administer her affairs, all are for the party and none are for the State.

CORRESPONDENCE.

The editor NORTHWEST REVIEW.
SIR,—
In your explanations for not having given publication to my correspondence in a previous issue, you state that you were led to believe that my letter was intended to be a bit of friendly private advice, and you were led to believe so on account of some inaccuracies of expression, which you were forced to bracket so that my meaning might be made plain, and which you then thought I would surely have had corrected by some competent person before publication.

In the first place I do not claim to be a classical writer in English, and when I send communications to any news paper, I do so with the assumption that there is some one, in connection with that paper, competent to correct proofs—your remarks would lead any one to believe that you have no such competent person on your staff.

In the second place, the very words you did bracket,—and which led you to believe that my letter was intended to be private—were small missions and others were written correctly in the manuscript furnished you. For instance if you look to it, you will discover that the word "professed" was not there at all, and you will find instead the word *profuse* plainly written therein. It therefore reads thus: "you may be profuse in your abuse, etc."—How the typographer at the *Nor'Wester* read "professed" can only be explained with the supposition that it was not plainly written.—Thirdly, I may add that I never saw the friend you speak of nor anybody else on behalf of the *NORTHWEST REVIEW*: I naturally thought that you had refused to publish my communication; whence my reason for sending it to the *Nor'Wester*.

You end your commentaries by saying: "Consequently, whether or not scathing denunciations are expedient is a matter in which we are absolutely free to follow the suggestions of our better judgment."

That right will, for a moment dispute you not; but, sir, you forget that public men are often taken to task for articles published by papers whose views they are called upon to defend; very often also, they will be held responsible for expressions used by organs professing the same views—what applies to me generally applies equally to many others—and for that reason it is much wiser sometimes to discuss matters in the press of public importance with calm and dignified moderation.—Take my case, for one example. I represent a constituency the majority of which is Protestant; many electors of the Protestant faith recorded their votes for me; indeed I take pleasure to mention that some Protestant clergymen came from a long distance to vote for me, notwithstanding the fact that my opponent professed to be the champion of Protestantism. Now, sir, you may be certain that my opponents would be too glad to be furnished with an opportunity to exhibit before my Protestant supporters any article published by your paper, which would appear to give offence to Protestants.

Therefore, if you are absolutely free to follow the suggestions of your better judgment, we should also be absolutely free to protest against anything which may appear to us to be harmful.

I do not suppose for a moment that you would be offended at receiving reproofs—for we read in "The Book of Proverbs," verse 1 chap. 12: "He that loveth correction, loveth knowledge; but he that hateth reproof is foolish." Again in verse 17 chap. 10: "He that forsaketh reproofs goeth astray"—Again in verse 31 and 32 chap. 15: "The ear that heareth the reproofs of life, shall abide in the midst of the wise.....He that yieldeth to reproof possesseth understanding"—verse 10 chap. 17 reads as follows: "A reproof availeth more with a wise man than a hundred stripes with a fool."

My object in sending you my first letter was not at all to raise a quarrel with your paper, but simply as you say, as a bit of friendly advice, and as an exhortation to be prudent. Finally, I beg to remind you of the teaching contained in verse 7 chap. 4 (Prov.)..... "and with all thy possession purchase prudence," V. 15 C. 16. "purchase prudence, for it is more precious than silver," V. 21 of same chap: "The wise in heart shall be called prudent, etc.

A. F. MARTIN.

Winnipeg July 21, 95.

[As our correspondent carefully points out that we did correct the most glaring mistakes of his first letter, his suggestion that we have no one competent to make such corrections is rather amusing. That member of the *Nor'Wester* staff who printed Mr. A. F. Martin's letter as he read it, without editing it as the correspondent expected it to be edited, is the only person on whom the letter's blame really falls. Not having Mr. A. F. Martin's manuscript, we were obliged to take the *Nor'Wester's* version. Next time the worthy member for Morris is confronted with some article of ours that is supposed to give offence to Protestants, he may adopt one of two courses: (1) either repudiate the article and say the editor is peculiar, narrow-minded, etc. or (2) enter into the merits of the question at issue, discussing, for instance, the quotations from Winnipeg Protestant clergymen which we published in our last number, and asking his candid Protestant friends if they approve such attacks on the Catholic church. Though we do not cater to the tastes of the Protestant public, we never advance a proposition which we are not prepared to prove. So far, Mr. A. F. Martin has not proved that we were in the wrong. He merely asserts that we have been imprudent. We think otherwise. The conclusion of his letter is very edifying, though a little beside the mark, considering that we positively revel in undeserved reproof. Ed. N. W. R.]

Education alone will not make a good citizen. Intelligence divorced from religion and morality only serves to make possessors more dangerous to society.

BELFAST BLUNTNESS.

The Rev. Jas. Hunt, of Belfast, has got himself into trouble by telling his congregation a home truth. He said in a recent sermon:

"Now, Sir, bring any Zulu to Belfast during the present week. Let him spend three days in the Catholic churches; let him see there the penitents crowding to the confessionals to make their preparations for Christmas Communion; let him note the earnestness of the rest who are kneeling in all parts of the church. Then let him spend the rest of the week in walking around the Protestant churches, marking well their bulk, for inside the barred and locked gates he would not be able to enter, and then ask him whether the devil, knowing that his time is short, could devise a greater cruelty than to endeavor to seduce the congregation of the former into the latter."

For this he has been tried for heresy. It appears that it is a worse heresy in some churches to tell the truth about what occurs in the Catholic churches every day than to deny the divinity of Christ or the inspiration of Holy Scripture. Dr. Heber Newton does this with impunity in the P. E. pulpits of New York almost every Sunday.—Catholic Record.

Winnipeg Market Prices.

WINNIPEG, July 24th. FISH.

British Columbia salmon, per pound, 14c. British Columbia halibut, per pound, 14c. Fresh mackerel, p r pound, 12c. Cod, per pound, 9c. Dry cod, per pound, 7c. Haddock, per pound, 8c. Boeefless fish, per pound, 6c. Smelts, per pound, 12c. Sea herring, per dozen, 35c. Lake Superior herring, per dozen, 25c. Lake Superior trout, per pound, 8c. Whitefish, per pound, 8c. Pickered, per pound, 3c. Sturgeon, per pound, 7c. Goldeneye, per dozen, 80c. Red herring, per box, 20c. Finnan haddies 7c. Salt herring, per brl, \$4.50. Bloaters, per box, \$1 to \$1.75. Oysters per gallon—standards, \$1.90; Se-lects, \$2.

CURED MEATS.

Per pound—Hams, 12c. Breakfast bacon, bellies, 12c. Breakfast bacon, backs, 11c. Picnic hams, 9c. Short spiced rolls, 7c. Long rolls, 7c. Shoulders, 8c. Smoked long clear, 10c. Smoked jowls, 5c. Fresh sausage, 7c. Bologna sausage, 7c. German sausage, 7c. Pickled hocks, 2c. Pickled tongues, 5c. Barrel pork, heavy mess, \$15.00; clear mess, \$14.00. Barrel pork, short cuts, \$18.00. Ham, chicken and tongue sausage, per package, 10c.

POULTRY.

Per pound—Chickens, 8c. Turkeys, 8c. Geese, 9c to 10c. Ducks, 8c. Chickens, live, per pair, 4c to 45c.

BUTTER, CHEESE AND EGGS.

Butter, new, per pound, 8 to 10c. Creamery butter, 13c to 14c. Cheese, 10c to 11c. Eggs, per dozen, 10c to 12c.

BUTCHER'S MEAT.

Per pound—Roast beef, 8c to 10c. Steak, 8c to 10c. Beef for boiling, 3c to 5c. Roast veal, 7c to 8c. Veal cutlets, 3c to 10c. Fresh pork, 8c to 10c. Shoulder of mutton, 10c to 12c. Leg of mutton, 12c to 13c. Mutton chops, 10c.

GRAIN.

Wheat, No. 1 hard, 55c. Oats, per bushel of 34 lbs., 33c to 33c. Barley, per bush, of 48 lbs., 40c. Ground feed, oats and barley, per ton, \$19 to \$21. Rolled oatmeal, per sack of 80 lbs., \$1.90 to 2.00. Standard and granulated oatmeal, per sack of 100 lbs., \$2.15.

FLOUR.

Patents, per sack of 98 lbs., \$2.05. Strong Bakers', per sack of 95 lbs., \$1.85. (5c per sack discount for cash in 30 days.)

VEGETABLES.

Old potatoes, per bush, 20c to 25c. New potatoes, 50 to 60c. Onions, 15c. Cabbage, 25c to 40c per doz. Spinach, 1 to 2c per lb. Lettuce, 5c to 8c. Cucumbers, 50c per doz. Cauliflowers, 80c to 60c per doz. Green peas in pod, 75c to \$1.00 per bush. Celery, 25c per doz. bunches.

HAY.

Loose, per ton, \$3.90 to \$4. New baled, per ton, \$4.50 to \$5.00.

LIVE STOCK.

Choice steers, per lb, 3c. Good butchers' cattle, per lb, 2c to 2c. Sheep, per lb, 3c to 3c. Lambs, \$1.50 to \$2.50 per head. Hogs, per lb, 4c.

WOOD AND COAL.

Poplar, per cord, \$2.25 to 2.50. Tamarac and Oak, per cord, \$3.75 to 4.00. Birch, per cord, \$5.00. Pine, per cord, \$3.00 to 3.25. Imported anthracite (egg, stove and nut) per ton, \$9. Western anthracite (stove and furnace) per ton, \$8.50. Western anthracite (small nut) per ton, \$8.50. Lehigh bituminous, per ton, \$7.50. Souris lignite, per ton, \$4.25 delivered, or \$3.75 on cars here.

BINDER TWINE.

Red Cap, less than 500 lbs., 8c. Blue ribbon, 9c. Lots of 500 to 1000 lbs., 1c less off either brand. 1000 to 2000 lbs., 1c less. Cat lots, 7c for red cap and 8c for blue ribbon.

BETWEEN LIFE AND DEATH.

The Narrow Escape of a Well Known Newburgh Man.

By the Loss of a Finger Mr. Chas. Moore of that Village Nears Death's Door, but is Rescued after Doctor's Have Failed. From the Napanee Beaver.

In the pleasant little village of Newburgh, on the Bay of Quinte Railway, seven miles from Napanee, lives Mr. C. H. Moore and family. They are favorably known throughout the entire section, having been residents of Newburgh for years. Recently Mr. Moore has undergone a terrible sickness, and his restoration to health was the talk of the village, and many even in Napanee and vicinity heard of it, and the result was that The Beaver reporter was detailed to make an investigation into the matter. Mr. Moore is a carriage maker and while working in Finkle's factory last winter met with an accident that caused him the loss of the forefinger of his right hand. It was following this accident that his sickness began. He lost flesh, was pale, suffered from dizziness to the extent that sometimes he could scarcely avoid falling. He consulted physicians and tried numerous medicines, but without any benefit. He was constantly growing worse and the physician seemed puzzled, and none of his friends thought he would recover. One day a neighbor urged Mrs. Moore to persuade her husband to give Dr. Williams' Pink Pills a trial, and after much persuasion he consented. After a few days he began to feel better, and it no longer needed persuasion to induce him to continue the treatment. A marvellous change soon came over him. Each day he seemed to gather new strength and new life, and after eight boxes had been taken, he found himself again a well man. Mr. Moore is now about sixty-five years of age, he has been healthy and has worked hard all his life until the sickness allude to, and now, thanks to Dr. Williams' Pink Pills, he is once more able to work in his old accustomed way, and does not hesitate to give the credit to the medicine that restored him to health, at a cost no greater than a couple of visits to the doctor.

Time and again it has been proven that Dr. Williams' Pink Pills cure when physicians and other medicines fail. No other medicine has such a wonderful record and no other medicine gives such undoubted proofs of the genuineness of every cure published, and this accounts for the fact that go where you will you hear nothing but words of praise for Dr. Williams' Pink Pills. This great reputation also accounts for the fact that unscrupulous dealers here and there try to impose a bulk pill upon their customers with the claim that it "is just as good," while a host of imitators are putting up pills in packages somewhat similar in style in the hope that they will reap the reward earned by the merit of the genuine Pink Pills. No matter what any dealer says no pill is genuine unless it bears the full trade mark, "Dr. Williams' Pink Pills for Pale People," on the wrapper around every box. Always refuse substitutes which are worthless and may be dangerous.

St. Boniface College.

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 College. St. Boniface, Manitoba

We have just opened up a FINE LINE OF Catholic Prayer Books Hart & MacPherson, BOOKSELLERS AND STATIONERS 384 Main Street. Winnipeg, Man.

Calder! STARTLING REDUCTIONS IN PRICES. One that will cause comment, establishing the fact that in making Prices we are indeed leaders. 22 lbs. Yellow Sugar for \$1.00 22 Bars R. C. Soap \$1.00 22 Bars Pure Electric Soap \$1.00 40 lbs. Rolled Oats for \$1.00 20 lbs. Good Valencia Raisins \$1.00 25 lbs. Good Currants \$1.00 "Gold Dust" Baking Powder, once introduced always a friend, 1 lb can 25 cents Fine Juicy Lemons, per dozen 25 cents For a doz., fine Sweet Oranges. 25 cents Fine Chocolate Creams, per lb. 20 cents Finest Bon Bone, Butter Cup Chocolate Creams, Table Nut Creams, per lb. 35 cents For a lb., of fine black Tea 25 cents Fine Ceylon and Indian Teas, per lb. Finest Teas, Ceylons, Indias or Japans 50 cents

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St. Joseph and Catholic Truth Society OF WESTERN CANADA. CONFERENCE OF WINNIPEG. Meets in their Hall 183 Water street, opposite Manitoba Hotel, every Monday at eight (8) P. M. Honorary President and Patron, His Grace the Archbishop of St. Boniface. List of officers as follows:—President, A. H. Kennedy; 1st Vice President, D. F. Coyle; 2nd Vice President, M. E. Hughes; Recording Secretary, T. J. Coyle; Corresponding Secretary, J. J. Golden; Financial Secretary, N. Bergeron; Treasurer, G. Gladish; Marshall, T. Keating; Guard, E. Miller;—Directors, J. J. Golden, F. W. Russell, A. H. Kennedy, P. Shea, N. Bergeron, G. Gladish, M. E. Hughes;—Press. Com.—F. W. Russell, J. J. Golden, Rev. Fr. O'Dwyer, A. H. Kennedy, T. J. Coyle.

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NORTHERN PACIFIC R.R. Time Card taking effect on Sunday, Dec. 16, 1894. MAIN LINE. Table with columns for North Bound, South Bound, Stations, and Read up/down times.

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MAIL CONTRACT. SEALED TENDERS, addressed to the Postmaster General, will be received at Ottawa until noon, on Friday the 18th August next for the conveyance of Her Majesty's Mails, on a proposed Contract for four years from the 1st October, twice per week each way, between Hochstadt and Steinbach, via Chorritz, computed distance 14 miles. Printed notices containing further information as to conditions of proposed contract may be seen and blank forms of Tender may be obtained at the Post Office of Hochstadt, Chorritz and Steinbach and at this office. W. W. McLEOD, Post Office Inspector. Post Office Inspectors Office, Winnipeg, 28th June 1895.

TELEPHONE 490. MUNT & CO., WHOLESALE—WINE AND LIQUORS 251 Portage Avenue, (Corner Garry St.) FAMILY TRADE, —O— A SPECIALTY.

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