

Northwest Review.

A MERRY CHRISTMAS.

"AD MAJOREM DEI GLORIAM."

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

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Fresh Light on History.

From the Tablet.

FATHER GERARD, S. J., ON THE GUNPOWDER PLOT.

In our issue of last week we quoted from The Western Mail a short paragraph summarizing a lecture on the Gunpowder Plot, given by Father Gerard, S. J., at Cardiff. The South Wales Argus, of November 7, supplied its readers with the following lengthy report of the lecture:

Father Gerard, who spoke entirely without notes, said: The account of the Gunpowder Plot published by the Government of King James I., has in its main outlines been implicitly accepted ever since at least in this country; but the complicity of the Catholics as a body has long been discredited by respectable historians. The complicity of Father Garnet, the Jesuit, has been the subject of interminable discussion, with the result that Mr. Gardiner, the latest and best of our historians, who has given special attention to this period, pronounces the account given by Garnet of himself to be in all probability "the exact truth." But while in these details there is admitted to be doubt, it has always been believed that to a great extent the history of the conspiracy is known with absolute certainty. As Jardine puts it, "The outlines of the transaction were too notorious to be suppressed or disguised; that a design had been formed to blow up the Parliament House, with the King, the Royal Family, the Lords and Commons, and that this design was formed by Catholic men for Catholic purposes, could never admit of controversy or concealment." This, however, is the very question to be discussed to-night.

CECIL AT LEAST COGNIZANT OF THE PLOT.

Reasons will be given, which seem difficult to answer, to show that even in its main outlines the Government story is certainly untrue; that it was invented to conceal the truth; and that all the evidences point unmistakably to the conclusion that Cecil (Earl of Salisbury) the King's Prime Minister, if he did not actually organize the plot, at least knew of it long before the pretended discovery, and worked it for his own ends. This was the belief at the time and for long afterwards, not only universally amongst Catholics, but amongst intelligent Protestants. Osborne speaks of its management as "a neat device of the Treasurer's, he being very plentiful in such plots." Goodman, Anglican Bishop of Gloucester, says that he "would first contrive a plot and then discover it, to show his service to the State, and the more odious and hateful the treason were, his service would be the greater and more acceptable. We are told on the authority of Lord Cobham, that James himself used afterwards to call the 5th of November "Cecil's holiday," and Archbishop Usher is quoted as frequently saying that if Papists knew what he knew, the blame of the Gunpowder treason would not lie on them. In the reign of Charles II we find an ultra-Protestant writer complaining that some in his days looked upon this plot as a romantic story, or politic invention, or State trick, and class it with fables of the character of Jack the Giant-killer. Out of a mass of evidence this must suffice. A French writer remarked that the plots of the reigns of Elizabeth and James have this common feature—that they proved highly advantageous to those against whom they were directed. In the time of Elizabeth these plots were unquestionably a favourite device of Walsingham, as those of Squires and Parry, while it is certain that he knew all along of Babington's conspiracy and worked it for the destruction of Mary Queen of Scots. Walsingham's successor as secretary was Cecil, and his contemporaries unanimously judged him capable of doing the like. At this time he was threatened with the loss of that power, which he valued above all things. The King did not like him; the nobility were jealous of him; the people hated him; and he had powerful rivals ready to supplant him. He especially dreaded the influence of the Catholic party, whom the King seemed inclined to favour. For a time at least the Gunpowder Plot relieved him from his difficulty and made him all-powerful. It must be added that while he was

Prime Minister of England he was in receipt of a secret pension from the king of Spain. The Catholics of England had been cruelly persecuted under Elizabeth. The Penal Laws, in the words of the late Lord Coleridge, were "as wild and savage as any since the foundation of the world." They hoped for toleration from James, who assured them they should have it, and who did at first greatly mitigate their sufferings. Then suddenly the policy was changed, and they were persecuted more severely than ever, so it was said that the times of Elizabeth, though most cruel, were the mildest and happiest, in comparison with those of James. This inevitably excited disappointment and indignation, and it was not wonderful that some violent and turbulent spirits among them should be ready for violent remedies. The conspirators were eminently such characters. So well known were they that nine years previously, when the Queen was ill, it had been proposed to lock them up as a precautionary measure, they being "hunger starved for innovations" and "turbulent spirits." They had all, or nearly all, been engaged in various treasonable actions, and in particular in the rebellion of Essex, when some of them had narrowly escaped the gallows. This being so, as Lord Castlemaine says, it was no hard thing for a Secretary of State "to know of them as men fit for his purposes." The story of their proceedings told by the Government is incredible. According to this, so secretly did they work that those at the head of affairs had no suspicion of danger till the eve of the session of Parliament, when warning was given by an anonymous letter to Lord Mounteagle. "Never," it was said, "was treason more secret and ruin more apparently inevitable."

DETAILS OF THE PLOT UNTRUSTWORTHY.

But the details will not bear examination. First, we are told these men known as desperate characters, hired a house close to the House of Lords. From this they dug a mine through the intervening garden, and then endeavored to break through the foundation of the Parliament House so as to construct a chamber inside for their gunpowder. The wall was nine feet thick, and at it they worked for at least six weeks, getting only half way through. If this really happened, it is impossible that the Government should not have known of it. What became of the earth and stones which they dug out? How did they bring in unobserved the timber needed to prop up their tunnel? Above all, what of the noise made in beating through the wall? The neighbourhood was thickly populated, there were people constantly in the building above them, and the sound of their picks must have resounded far around. It is almost impossible to believe that this work at the mine ever took place; the more so, as when the House of Lords was taken down, no trace of the breach in the wall appears to have been found. The story goes on that after a time the conspirators discovered that between them and the Peers' Chamber was a large room commonly described as a "cellar," which it was not. It was above ground, running the whole length of the building, 70 feet long and more than 24 feet wide, which had been used for storing coals. This they hired, and abandoned the mine. Meanwhile they had bought their powder, and stored it across the Thames at Lambeth. This again suggests many questions. We are told that there were four tons of it, purchased in the name of three or four of the chief conspirators, just the men known to have been most dangerous. How did they, without exciting suspicion, procure this quantity? Then it had to be ferried across the river, hauled up the Parliament stairs, wheeled down Parliament-place—a much frequented locality—and in under the Parliament House. And all without the Government having any idea of what was going on! We must remember that this same Government had its spies everywhere, was informed of all that was passing, especially amongst the recusants, could intercept letters from Paris to Brussels, or Rome to Naples, and had information of what passed in the Papal Court before it reached the Catholics. Yet they were said to have known nothing of the Gunpowder Plot till the day before Parliament met. The end of the story is equal-

ly strange. Cecil saw the letter to Mounteagle two days before the session, and we have it from himself that he at once divined that there was gunpowder under the House of Lords for the purpose of blowing it up. Yet for ten days he did nothing. Not till the morning of the 5th itself was the search made which "discovered" it, and then he talked of the "miraculous" nature of this discovery so shortly before the intended catastrophe. There is certainly some colour for Bishop Goodman's view, that all was contrived for stage effect. But would any man in his senses have left a store of powder so long in such a place in the hands of a man like Guy Fawkes, if he had thought there was any harm in it? It would be interesting to know what would have happened if a match had been applied to that powder. The conspirators appear to have been disappointed with it, for they suspected it to have become "dank." More remarkable still, after the "discovery," searching enquiries were made about everything else—even as to where the conspirators had procured their crowbars and their beaver hats; but about the powder no word was ever breathed! Of it we hear no more, and the Lords assembled that very day above the "cellar" where much of it, at least, must still have been. Moreover, for 73 years afterwards this "cellar" continued to be let out in the same careless fashion, and filled with all sorts of lumber, so the "discovery" could not have caused the great terror it was supposed to have aroused. In 1678 Sir Christopher Wren reported this letting of the cellar to be unsafe, and then, not before, was instituted the traditional "search" on the eve of Parliament. More extraordinary still, and altogether bewildering, is the fact, vouchsafed for by the landlady of the house hired by the conspirators, that on the 4th of November Fawkes had carpenters and other work-folk in his house to repair it. What was the sense of putting a house in order on the Monday which was to be blown to pieces on the Tuesday? Besides would these workmen fail to notice the mine or other suspicious circumstances? Moreover, Speed says that during a session this house served the Peers as a withdrawing room, being only let between the sessions of Parliament. The session beginning on November 5th, it would be in the occupation of the Peers and their attendants. How was Fawkes to keep possession and carry on his operations unperceived? How was he to get into the cellar? and how was he to get out of it without exciting the notice of the guards and crowds of spectators who accompanied the Royal procession and surrounded the House of Parliament? It is said that he was to have been taken by a boat from the Parliament stairs to a ship waiting to carry him into Flanders. But a strong flood-tide was running, making London Bridge impassable down stream. All this, as has been said, is quite bewildering.

BOGUS CATHOLIC PLOTS.

We have, moreover, clear evidence that, long before this, the Government, through its secret agents, were "working" a Catholic plot, with the special object of implicating priests, and men of position. Eighteen months earlier—just when the Gunpowder Plot was started—one of their "setters" offered to implicate sixty priests and Jesuits, and was told that twenty would do, provided they were big fish, and was given names of such as would serve the purpose. Several other documents might be quoted to the same effect, and Cecil himself unguardedly admits that before the Mounteagle letter he had information of a "practice" intended against the Parliament, even by the actual conspirators. Bancroft, Archbishop of Canterbury, declared that it was always necessary to insinuate a "Judas" among the Catholics, and there was strong reason for believing that this affair was managed through Thomas Percy, one of the principal "conspirators." He had till three years before been a Protestant, and very wild and licentious in his life. He then became a Catholic, and apparently a very fervent one, being so described both by others and himself. Nevertheless, as is proved by papers in the State Paper Office, he had two wives living, one in London and one in Warwickshire. Sir Francis Moore, an eminent lawyer, told Bishop Goodman, that having occasion to be out late at

nights, he had more than once seen Percy coming out of Cecil's house at two in the morning, and "wondered what his business was there." Again Percy, having been absent in the North, returned to London on Saturday, November 3rd. Of this Cecil makes a great mystery, declaring that he had with infinite difficulty discovered the fact from Fawkes. There is, however, in the State Paper Office a pass, dated October 25th, to Percy, from the Lords Commissioners of the North, to post to London on the King's especial business, and charging all mayors and sheriffs to supply him with three good horses on the road. It would not be hard for the Secretary of State to learn the movements of one who travelled in this fashion. But, it will be objected, Percy fled with the others from London, and when they were overtaken at Holbeche, in Staffordshire, he, with three others, was shot dead. It must, however, be remembered that, as is attested by Lord Castlemaine, it was commonly believed to be no uncommon thing, when the game had been secured, to hang the spaniel that had caught it, "that his patron's art might not be suspected;" and in this case there were sundry highly suspicious circumstances. There was no need of shooting anybody, for the rebels had no fire arms, and might all easily have been captured. The men killed were just the most important witnesses, being the original conspirators—Catesby, Percy, and John Wright, with his brother. This fact excited much comment at the time, and, as Goodman tells us "many did not stick to affirm the great statesman, sending to apprehend these traitors, gave special charge and direction for Percy and Catesby, 'Let me never see them alive,' who, it may be, would have revealed some evil counsel given." It is at least remarkable that the man who shot Percy, John Streete, was granted a pension of 2s. a day (equal to £1 at present) for life. More suspicious still is it, that in its published narrative the Government thought it necessary to explain how it happened that Percy was killed and not taken; giving a reason which will not bear investigation, viz., that the King's messengers could not get down in time, the distance being over 100 miles, the roads being bad, and the days short, but there were three days to do it in, and the fugitives had done it in one, though they had not relays of horses at every post, like the King's servants. Moreover, though the latter could not get down in three days, they contrived to get up to London with the news in one. A word in conclusion on an all-important point. There can be no possible doubt that in the proceedings which followed, the Government employed without scruple every species of fraud and untruthfulness. Their published accounts are admitted on all hands to be of no historical value whatever, being full of deliberate and studied fabrication and falsification of evidence. In that which they presented in court they did not stick at what amounts to plain forgery, as Mr. Jardine admits, and they tampered with documents and garbled them, as suited their purpose, withholding all that told in favor of the accused and presenting all that told against them. They also freely employed torture, under which Guy Fawkes was compelled to sign his so-called confession. No reliance can possibly be placed in a story marked with such features. In fine, were the evidence against Father Garnet and the other Catholic priests, of which so much has been heard, one-tenth part as strong as that against the Government of James I., it would long ago have been accepted as conclusive. The more the facts are investigated, the more are all the threads found to lead in one direction, and that confirms the opinion which startled me when I first heard it expressed by the late Father Joseph Stevenson, whose authority as an historian few will gainsay—"The Gunpowder Plot was the biggest swindle ever floated."

Smacks of the Catechism.

Looking at the distressed condition of Ireland, at present, one is reminded of a rather witty retort recently given by a Tipperary cooper, when asked what Ireland was like. With true Hibernian wit he said, "Ireland is a place of punishment where the Irish people must suffer for a time before they can go to America."—Irish American.

Father Kavanagh at the Catholic Truth Society.

After the routine business had been transacted Rev. Father Kavanagh, S. J., was called upon for his promised dissertation on the meaning and scope of that ancient English constitutional privilege called "Benefit of Clergy."

Explaining that it originally meant a right to change of venue on the part of a cleric under accusation who claimed to be judged by the Bishop's court, Father Kavanagh traced it in its changing forms from Henry II to the early days of this century. Originally churchmen alone could claim it, afterwards it was allowed to all "clerks," that is, persons who could read and write and it was even extended to peers, who might not be able to sign their own names and also to women. The crimes of arson and treason were always outside the privilege in question.

In concluding Father Kavanagh referred to the misconception of the phrase on the part of a certain writer who spoke of a man sentenced to death "without benefit of clergy" as if the phrase meant that he was denied the last sacraments, which it certainly did not mean. There followed a short discussion and then Father Kavanagh read a lecture on the "gunpowder plot" by his old friend, Father Gerard, one of the ablest of the English Jesuits. The reading which was accompanied by a running commentary, was listened to with marked attention and was a startling and unanswerable showing up of the greatest swindle that was ever floated. This lecture we reprint above.

Mr. J. J. Golden moved a vote of thanks which was seconded by Father O'Dwyer, O. M. I.

Amongst other speakers, Father George, O. M. I., and Father LaRue, S. J., of St. Boniface College, made some remarks and useful suggestions.

Letter From Mr. Tardivel.

QUEBEC, Dec. 17th, 1895.

DEAR SIR AND CONFRERE,

I should have thanked you sooner for your very kind tho' too eulogistic notice of my novel, POUR LA PATRIE; but the issue of the NORTHWEST REVIEW, 11 Sept., containing said notice, reached me just as I was about leaving for a month's visit to the United States, and thus escaped my attention. For believe me, as a rule, I always read your valuable paper with care. It was a "mutual friend" who drew my attention to your article and sent me a copy of the number containing it. Though late in doing so, I thank you most heartily for your kind praise of my "effort." I see you understand me much better than many of my confreres nearer home, some of whom have not said a word about my book, whilst others are trying to scare the provincial government out of the idea of distributing among the school children the 500 copies bought from the editors without solicitation on their part or on mine. And probably they will succeed. So those 500 copies of my work will be left to the RATS, as La Patrie devoutly wishes!

"NON EST PROPHETA SINE HONORE, NISI IN PATRIA."

Thanking you once more, I remain
Yours fraternally,
J. E. TARDIVEL,
Editor of La Verite.

HIS GRACE AT EDMONTON.

Consecrates the New Hospital and Receives Addresses From the People.

Archbishop Langevin with Bishop Grouard and Father Lestanc, reached Edmonton on Thursday of last week, and received a warm welcome both there and later on at St. Albert. On Sunday His Grace consecrated the new hospital at Edmonton, and addressed a large audience made up of the leading citizens. Later on an address from the Catholics of the town was read and presented by Mr. N. D. Beck, Q. C., and in response His Grace made a vigorous speech dealing with the school question. He ridiculed the proposition for a commission to enquire into a matter that had been so prominently before the public for five years, and declared that Catholics must have their rights.

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The Northwest Review

WEDNESDAY, DECEMBER 25.

Merry • Christmas.

WE cordially wish all our readers a Merry Christmas, and by this we mean, not necessarily a gay Christmastide, replete with laughter and mirth—for there are some, perhaps many, whose surroundings do not admit of boisterous glee—but a solidly cheerful, deeply, joyous and truly happy Christmas. This is one of the oldest meanings of the word "merry." For want of knowing this pregnant meaning of the time-honored expression, some Catholics object to it as if it savored too much of a mere worldly gayety hardly in keeping with the spiritual joy of the great Christian festival. They would prefer to wish their friends a "happy Christmas." But "merry," in connection with so Catholic a word as "Christmas," CHRIST-MASS, really means "happy." England was called "Merrie England" in the old Catholic days when the grace of God with its inseparable deep-seated joy was poured out over the whole island, and when the realm itself was styled "Our Lady's Dowry," the dower of her who is the "Cause of our joy" at this blessed season. When the Authorized Version of the Bible was issued in 1611, the memory of those happy days was still living in the language; the word "merry" had not yet lost its spiritual significance; so the translators of James V. 13 could write: "Is any merry? let him sing psalms." On the other hand, in 1885, after 350 years of Protestant unrest, the jovial and carnal view of the old word had become so general that the Revisers drop it and write: "Is any cheerful? let him sing praise." But we are the heirs of all the ages. Our Catholic phraseology is ever new though old as the Church. Let us stick to it, provided we understand its wealth of spiritual meaning.

EDITORIAL COMMENT.

The Boissevain Globe of the week before last had a touching poem, entitled "Shackling Manitoba," in which the weak majority was pictured in poignant verses as pierced in hands and feet and side by the Jesuits holding them down. This is uncommonly like the old fable of the savage, cruel wolf blaming the harmless lamb for deeds done before the latter was born. Fancy the minority, robbed by the local brigands, accused of rapine and murder by the knights of the road!

The distinguished editor of "La Verite" writes us a very flattering letter, which we print in another column exactly as he wrote it in English. We wonder how many of our English newspaper editors could write such a letter in French. Mr. Tardivel, who always prepares for the worst, thinks the local Quebec government will yield to the unreasonable criticisms of that loud-voiced organ of French freethought, "La Patrie." We venture to hope Premier Taillon will, on the contrary, stiffen his backbone, and, instead of consigning 500 copies of a masterpiece to the "rats," will, if he notices La Patrie at all, simply answer "rats" to its impotent barking. When Mr. Beaugrand's paper condemns anything Catholic, Catholics should be very careful to praise and encourage that very thing. La Patrie's strictures on "Pour la Patrie" indirectly prove what a powerful engine for truth this novel is.

We understand that a recent number of the Winnipeg Saturday Night contains several columns of censure and advice addressed to us. As the editor did not send us a copy—following the brave example of Mr. F. C. Wade, who carefully hides his shameful pamphlet from the men he attacks—we do not feel sufficiently interested to order one. However we are rather pleased to see that the writer of this diatribe can thus find a safety-valve for the pent-up anger he accumulated on reading our successful hint to the Nor-Wester. So much for his censure. As for his gratuitous advice, the length of it, according to report, is such as to prove what a home thrust was the advice we lately gave him and his.

Next to direct praise, the best recommendation of Mr. Tardivel's novel is the ire it is exciting in the ranks of Freemasonry and unfair journalism. The Witness, of Montreal, says it is a libel on Protestants, though there is not a word against them in the whole book, and though the finest Parliamentary speech in the story is attributed to a Protestant. And now comes United Canada with a column and a half of misrepresentation couched in that barbaric phraseology which seems to be that funny editor's peculiar glory. He implies that "Pour la Patrie" is intended to "open the eyes of all good Quebec Catholics to the horror of their position under the English flag." Were such an insinuation made by an intelligent person, we should call it scandalously dishonest. But in the present instance it is only a case of mental squint. Had the editorial swash-buckler been able to see straight, or, in other words, been able to read Mr. Tardivel's admirable French, he would have observed that the entire novel does not contain one single word or inuendo against the English flag. The scene is laid AFTER Canada had peacefully become an independent nation; but there is not the slightest hint in the book that this independence was approved, still less, praised by the author.

School Readers are the most effectual trainers of the minds of children. Day by day, insensibly, the child drinks in, from his school reading, those multitudinous influences which gradually build up the fabric of his mind. If he is fed on the usual non-Catholic reading book, he grows up an admirer of mere worldly success, of mere secular knowledge, of wealth and brains and perishable beauty. Hearing nothing or next to nothing of religion, he has no idea of the rights of the Creator over his creature. Thus his whole being is thrown out of gear. He grows up an intellectual monster in whom the transitory and the unimportant have supplanted the eternal and the one thing necessary. On the other hand, Catholic Readers train Catholic minds; they put life and all its aims in their proper perspective; they especially wage war against that plague of the non-Catholic world, "the fascination of trifles."

The above remarks are suggested by what is happening in the Northwest Territories. That shrewd and relentless enemy of the Catholic Church, that past Grand Master of Freemasonry, Mr. D. J. Goggin, has suppressed all Catholic Readers; and from his point of view—which is also Satan's—he has done a stroke of business. But he is going just a little too fast. His scientific persecution of Catholics comes to us as a timely and splendid warning against our accepting for Manitoba any such pseudo-separate schools as still exist in the Territories. Were we so foolish as to do so, we should experience what our brethren at St. Albert are going through now, a persecution as malignant as it is snavely hypocritical. Our valiant Archbishop, the other day at Edmonton, in reply to an address, stigmatized in suitably trenchant phrase the tyrannical suppression of Catholic Readers, and proclaimed with no uncertain voice our collective determination to get those Readers restored. It may take time, Brother Goggin; the mills of God grind slowly; but they grind to powder.

FREEMASONRY, THE ENEMY OF THE CHURCH.

Quite recently the secular press of this city announced that the masons of Winnipeg had made arrangements for the delivery of a course of public lectures during the winter months and that N. F. Davin, M. P., would be the first orator. Some few years ago, this same gentleman was advertised to deliver a masonic lecture in this city, whereupon the venerable Father Fox, at that time pastor of St. Mary's Church, explained to the members of his flock the attitude of the Church towards Masonry and forbade them to attend such lectures. Immediately thereafter there appeared in the Tribune a protest from a "prominent" Catholic citizen, who announced that several Catholics intended going to the lecture as a "protest" against the interference of their pastor. This "prominent" individual, who calls himself a Catholic, but who is most likely a mason, had the impudence to say that the Archbishop (Tache) would not have permitted Father Fox's interference, had he been at home. When the Archbishop's attention was called to this extraordinary statement, he wrote a letter from Montreal completely indorsing the action of the pastor of St. Mary's and expressing surprise and pain that ONE man should be found in the congregation of St. Mary's capable of such anti-Catholic sentiments as those contained in the Tribune. We recall this incident and all the circumstances surrounding it, for the purpose of accentuating what we have to say about this anti-Catholic sect and for the purpose of pointing out to our readers the fact that they could not possibly commit a greater act of disloyalty to the Catholic Church than attending any of these lectures.

Freemasonry is the greatest and the most powerful enemy of the Catholic Church in our day. Protestantism, with its multitudinous sects, believing and thinking for themselves regardless of the opinions of their preachers or the authority of their synods, etc., has no fixed hold on the minds of the thinking portion of the people. Not so with Freemasonry. It is a well organized, well disciplined secret society, with a fixed and definite purpose. Its secrecy, guarded as it is by the most terrible and shocking oaths and obligations, enables it to do with impunity what would bring upon it or any other similar organization, if known, the condemnation of all right thinking men. The secrecy of oath-bound organizations is enough to condemn them; but when the avowed aims of such an organization are enmity to religion and the secularization of national institutions—that is, the ousting of Jesus Christ and his religion from the hearts of the people, what was merely condemnable becomes abominable.

In this war against Jesus Christ, masonry treats with contemptuous indifference the multifarious Protestant

sects—nay, with cunning design, it manipulates and turns to its own advantage their divisions and jealousies, but especially their hatred of the Catholic Church.

Masonry sees in the Catholic Church the one insurmountable barrier between itself and the object of its designs. Hence its hatred of the Church and its determination to destroy her authority. Among Continental masons, there are no professing Christians. They are all Jews and anti-Christians. They openly declare their enmity to, and contempt for Jesus Christ and his teaching. The rank and file master mason in England and America, especially among those who speak the English language, will appear, and many of them are, honestly scandalized at being told that the ultimate aim of Freemasonry is the destruction of Christianity, but it is because they know just as much, or as little, of the designs of Masonry as it pleases their leaders to communicate to them. This, of course presupposes a state of servitude on their part; but do they not invite, nay fasten, upon themselves a thousandfold worse form of servitude, when they blindly bind themselves, by the most shocking oaths, to obey, fulfill and carry out obligations of the nature of which they know nothing, or simply to act at the dictation of men who have no rights, either human or divine, to command their obedience? Is it possible to conceive of any form of servitude more subversive of the natural and divine rights of man, or more debasing to his manhood, or to his individual liberty, than that which such an oath imposes? Why, some of these dupes know as much about the aims and objects of Freemasonry as we know about the inhabitants of Mars. If Masonry is the good and harmless organization they would have us believe, why those terrible oaths of secrecy? Why the determined efforts to secularize and debase our public institutions? Why these efforts to ignore Jesus Christ, by welcoming Jews, agnostics, atheists and infidels into its fold and omitting the all-saving Name of Jesus Christ from its rituals and ceremonies, lest, forsooth, that Name should be offensive to these sensitive gentlemen? What has been the attitude of this sect to the Catholic Church? After all, that is, for Catholics, the best test to apply to it. We all know it is a secret society that has been condemned by the Pope from age to age, because of its pernicious tenets and its enmity to religion. It was the secret machinations of Freemasonry that brought about the confiscation of the Papal states and made the Pope a prisoner in his own Episcopal city. It is Freemasonry that is still at the bottom of every outrage and insult that is daily and hourly offered to the August Head of the Catholic Church. Only quite recently the Usurpers of Italy celebrated the downfall of the temporal authority of Our Holy Father, in the Eternal City. We are told that the most striking feature of these festivities was the official participation in great numbers of Freemasons from all parts of Europe. They came on the invitation of that ex-convict and all-round scoundrel, Lemmi. The impression conveyed was that the victory of the Usurpers in 1870 was the victory of Freemasonry. Lemmi's letter of invitation said: "On that most happy day, Rome, restored to liberty, will palpitate with the loving thoughts of all the Masons of the world." Were we not right in saying that Freemasonry is the greatest and most powerful enemy the Church has to-day? And yet there are some Masons who would have us believe that Masonry is not opposed to the Church, or at least that the Masons of English origin and sympathy have nothing in common with those in the continent who are persecuting the Church! Lemmi claims them all as brothers, though they pretend to repudiate him. That pretend is a sham. The Catholic who would lend his approval to Masonry by attending one of these lectures would be a traitor to the Church and a co-persecutor of her Infalible Head.

ARCHBISHOP CLEARY'S LETTER.

An Important Pronouncement on the Question of a Commission.

To the Editor of the Whig.
SIR,—In the Whig yesterday appears the subjoined extract from the Orange Sentinel, preambled with the remark that "The Sentinel is edited by Mr. Clarke, and its opinions, therefore, on current questions are particularly significant":—"The Dominion Government is banking on the solid vote of the Roman Catholic Church in carrying out its policy of coercion in Manitoba. That the Government's expectations will not be realized in this particular is made manifest by the warm approval given by Archbishop Cleary's organ to Mr. Laurier's proposal to appoint a commission for the purpose of making inquiry into the facts before action is taken by the Federal authorities. This deliverance from Kingston makes it clear that the Government by its unwise course has alienated Protestant friends, and will find the Roman Catholic vote, on which it has been relying to make up the loss, at the critical moment slipping over to the leader of the Opposition. If the ministry goes on in its present course, therefore, it will lose old tried friends, and the new support on which it is now leaning will prove a broken reed. The men in power at Ottawa have so far refused to do right for right's sake. Will they now cease to do wrong when the declaration of Archbishop Cleary is a plain warning that continued wrong-doing will not bring them the political profit they are counting on? The ministry had better even yet decide to stop pandering with Rome and resolve to stand by the true friends who have been its firm support in the past."

No newspaper in Kingston, or in Canada, is my organ in any sense of the word. Whenever I am required by sense of duty to communicate my mind to the public, I do it in my own name, openly and without disguise. The paper which the Orange Sentinel has been pleased to style "Archbishop Cleary's organ" is doubtless the Canadian Freeman, published in this city, and the editor of the Orange Sentinel ought to be well aware that it is not my organ, and that I do not control or in any wise influence its political utterances. It was Mr. W. R. Meredith who first invented the story of my responsibility for the opinions of the Freeman, and announced it to a large meeting of his followers in London the week before Christmas in the year 1889, when opening his second campaign against separate schools. I called upon him publicly to verify his story, and his explanation was only that he hazarded a conjecture. He did not venture to repeat it after my repudiation. But the host of newspapers that worked with him throughout that fatal campaign continued to repeat his figment, in the hope of thereby weakening my position in defence of the civil and religious liberties of my faithful Catholic people and their indisputable right under divine and civil law and the Constitution of the Dominion to rear their children Christians. We have heard nothing of that exploded fabrication in more recent years. But now since the skirmishing preparatory to the war of parties in the Federal election commenced, that forgotten story has been revived and is bandied about as an important adjunct of political strategy. Within the past ten days it was set forth in the columns of a French paper in one of the cities of Quebec province, and commented upon in terms similar to those of the Orange Sentinel. As in duty bound, I published a contradiction of it in that same city. Now that the Orange Sentinel, whose love and admiration for the hierarchy, and in particular for the Archbishop of Kingston, is known to everybody, has thought fit to re-produce the oft-condemned fabrication and to attach to it a mighty political importance, sufficient to make the government of the day tremble in its shoes should it dare to respect the constitution and the judgment of the highest court in the empire by giving redress to the oppressed Catholic minority of Manitoba, I once again and most emphatically declare that story to be absolutely false. The admirable facility of the editor of the Orange Sentinel to bound over the fences of truth and decency is apparent in the concluding passage of the extract from that journal, viz.: "The men in power at Ottawa have so far refused to do right for right's sake. Will they now cease to do wrong when the declaration of Archbishop Cleary is a plain warning that continued wrong-doing will not bring them the political profit they are counting on?" A while ago it was boldly stated that a certain paper is Archbishop Cleary's or-

gan. Now some thing bolder is required to meet the political requirement, and lo! the sentences printed by the editor of the Freeman are "Archbishop Cleary's declaration," conveying a plain warning to the Government of the Dominion that they must refuse to the persecuted Catholics of Manitoba the redress of grievances which the Constitution has charged them to redress and Her Majesty's Privy Council has decided to be grievances demanding immediate redress. Had I the misfortune to publish a "declaration" such as this in substance and in spirit, I would regard myself as having forfeited my character for justice and honesty and true manliness; I would be unworthy of honor among my fellow-citizens; I would be justly chargeable with disloyalty to the Queen and the Constitution; my conduct would be treachery to my faithful Catholic people, who repose unbounded confidence in me as the guardian of their religious liberties and unflinching defender of the sacred principle of liberty of conscience to all parents, whether Catholic or Protestant, to rear and educate their children in the religion of their own belief, in the family home, in the school house, in the church and everywhere; in fine, and worst of all, I would be a traitor to our Lord Jesus Christ by impious betrayal of His rights in the children of redemption, which I have sworn to maintain and defend. Yours, dear sir, very faithfully,

JAMES VINCENT CLEARY,
Archbishop of Kingston.
The Palace, Kingston, Nov. 27.

A Protestant Praises the Jesuits.

Robert Korner, in his "History of Pelagogy," writes of the Jesuits as follows: "The Jesuits were the first to establish a method of school work, which was the most perfectly organized of the times, and which won throughout the civilized world a well-deserved renown. It has long been customary to describe the Jesuits as tyrants, evil-minded, deceitful and treacherous, although it must be confessed, the crimes which have been historically attributed to them have been by no means proved, and their expulsion, as everyone knows, was the arbitrary act of a bureaucratic minister. . . . We ought, in justice to ourselves, to silence the folly of those who persist in seeing 'a malicious intent to poison the conscience of youth,' in the Jesuit system of education. The Jesuits stand on the heights. Therefore have they accomplished great things, as we Protestants, if we are not blinded by envy, must acknowledge. They were the first teachers to pursue psychological methods. In striving to develop the individual instead of educating each youth after a single model, they have won for the professional educator a significant and influential position in private and in public life. The Jesuits succeeded in instilling a moral purity such as was to be found in no other schools of the sixteenth or seventeenth centuries."

HALE AND HEARTY AT 70.

WHAT "FATHER" TOULL THINK OF A POPULAR REMEDY.

Suffered for Twenty Years From Heart Troubles - His Doctor Said He Might Drop Dead at Any Moment - Tells How He Overcame the Trouble.

From the Ingersoll Chronicle.

That a sound mind in a sound body is one of the best and greatest gifts of a kind Providence no one will deny. Man-kind in all ages has sought to obtain the elixir of life, have hunted for some means of prolonging health, vigor and vitality - have in fact hoped that they might find

"some blithe wine Or bright elixir peerless they could drink And so become immortal."

But while man can hardly hope to attain that coveted prize this side of the eternal world, yet it is evident to all who give the subject any consideration, that modern science, skill and modern education in the treatment of ills that flesh is heir to, have worked wonders in restoring the human body to its original "form divine," and in relieving many sufferers from untold misery, bringing them back to health and happiness, and giving them a feeling that life is indeed worth living. A case in point, in our own town, having reached the ears of a reporter of the Chronicle, the scribe determined to satisfy his curiosity by calling on the party who had had such a happy experience and investigate



"BUSILY AT WORK."

for himself. He called at the boot and shoe shop of Mr. John Toull, King street west; and on entering the building the reporter found "Father Toull," as he is familiarly known in town, busily at work on a pair of shoes for one of his many customers, at the same time humming over to himself the tune of a cherished hymn, for by the way, in his younger days Mr. Toull was considered a good local preacher amongst the Methodists of this section and frequently filled the pulpit of some of our local churches in the pastor's absence, and he still loves to sing, preach or expostulate on some scripture theme or favorite hymn. The reporter was cordially received, and on making known his business, the old man's countenance brightened and his eyes sparkled with delight. It was interesting to note the fervency with which he volunteered, as he said for the sake of humanity, to tell what he could of his case, and we will let it be told in his own words. He said: "For twenty years I was subject to heart trouble, and could get no relief although I had tried almost everything that kind friends recommended to me. My family physician would sometimes give me some medicine that would help me for a short time, but without benefit. He told me I might drop dead at any moment, and I tell you I expected to do so on many occasions. I had heard of Dr. Williams' Pink Pills when they first came out but I had used so many remedies that I just about lost faith in everything of that kind, and had become resigned to my fate. However, I came in contact with so many that had used Pink Pills, and who assured me that they had been benefited by their use, that at last I decided to give them a trial also, and several years ago I commenced taking them. I continued their use until I had taken eight boxes, and I am happy to say now that I never had a symptom of the disease since, and I am convinced by the blessing of God Pink Pills cured me. I might also say that last fall I was attacked with rheumatism, which became so bad that I could scarcely walk from my work to the house, and for a long time I could not get out to church. I tried a number of things recommended to me, but received no good from their use, so I said to myself one day Pink Pills did me so much good before for my heart trouble, I'll try them again, so I gave them another fair trial, with the result that the rheumatism has all gone out of my bones, and I have not been troubled a bit with it since. Everyone, said the old man, as he waxed warm over the thought of his happy experience, who knows old Father Toull knows that what he tells is the truth." After thanking Mr. Toull for his kindness and courtesy, the reporter left the shop with the same opinion as to the truth of the statements, and impressed with the belief that from his rugged, hearty appearance and cheerful

disposition, the old gentleman is still good for many years of a healthful, contented life. Dr. Williams' Pink Pills are the greatest blood builder and nerve restorer known to medical science, and cure when all other medicines fail. If not sold by your dealer they will be sent on receipt of 50 cents a box or six boxes for \$5.20, by addressing the Dr. Williams' Medicine Co., Brockville, Ont., or Schenectady, N. Y. Get the genuine; imitations and substitutes are worthless - perhaps dangerous.

Who Can Dispute It?

Barry's Corners, N. S., Feb. 15, 1894.
W. H. COMSTOCK, Brockville, Ont.
DEAR SIR, - Your Dr. Morse's Indian Root Pills are the best selling pills in the market. This is a fact. I speak with knowledge on the subject, as I have been dealing in various kinds of pills, and sell more of Morse's than any other.
If any one does not believe this I ask him to write any of my customers about it, or better still, I ask him to try a box and see if he will then use any other. I hope I may always have them. Yours gratefully,
H. M. G. BARRY.

Save Paying Doctors' Bills
BY USING
Dr. Morse's Indian Root Pills
*THEY are the Remedy that the bounteous hand of nature has provided for all diseases arising from IMPURE BLOOD.
MORSE'S PILLS
W. H. COMSTOCK,
ROCKVILLE, ONT. MORRISTOWN, N.Y.

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TO SEND TO GRANDMA AT XMAS?
If not, now is the time to have one taken at

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Special Rates for 'Xmas.
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WINTER EXCURSIONS

NORTHERN PACIFIC R. R.

Ontario, Quebec, Nova Scotia, New Brunswick

Commencing December 1st, the Northern Pacific R. R. will sell their annual winter excursion tickets, via St. Paul and Chicago, to points in Eastern Canada west of Montreal at \$40.00 FOR THE ROUND TRIP. And to points East of Montreal by the addition of one fare for the round trip to the above rate. TICKETS will be on sale daily until the end of the year. Good for three months, with stopoff privileges both ways.

WE OFFER CHOICE OF ROUTES
QUICK TIME, COMFORTABLE TRAINS,
And something to see on the way down.

TO THE OLD COUNTRY - Round trip tickets on sale at reduced rates via Halifax, Boston, New York and Philadelphia.
For full information call at our City Ticket Office, 486 Main St., or at depot, or write to

H. SWINFORD, General Agent, Winnipeg, Man.

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Price \$1.00
6 Bottles \$5.00 Exp. Pd.

ONE HONEST MAN
AND BUT ONE RELIABLE
HAIR FOOD.
NO DYE.
We feed the Hair that which it lacks and nature restores the color.

THEORY.
ROYAL SCALP FOOD destroys the diseased germs of the scalp and a healthy action is set up. It contains the principal properties of the hair that are necessary to its life without which it will not grow. It fertilizes the scalp the same as you do a field of corn and growth is certain. It invigorates the sluggish scalp, cleanses it and thoroughly eradicates all dandruff, which is the forerunner of baldness. It is the ONLY remedy ever discovered that will restore the Life, Beauty and Natural Color to the hair without harm. MAIL ORDERS PROMPTLY FILLED. SEND FOR FREE PAMPHLETS. STATE AND LOCAL AGENTS WANTED.

ROYAL SCALP FOOD CO.
Box 305, WINDSOR, ONT.

A STIMULANT. A TONIC. A FOOD.
FOR OLD PEOPLE. FOR YOUNG PEOPLE.

Should you find the cold, raw autumn winds chilling you to the bone and making you feel as though you would be almost impossible to stand the still colder weather yet to come. Try say a half-pint bottle a day of our Extra Porter; the cost will be but a trifle over five cents per day and may do you a great deal of good.
Porter enriches the blood, warms up the system and generally produces a cheerfulness of mind and a desire to look upon the bright side of life.
Many people say "I don't like porter or lager, if I did I would use it regularly and no doubt be benefited by its use." Now, people, as a general thing, don't use only the medicines prescribed for them, that are palatable or that just suit their fancy, they take anything and everything the doctor sends. So we say to such people take your porter as an article of fully recognized medicinal value, whether you like it or not. Porter - and this applies equally to our ale or lager - is so mild a stimulant that none of the depressing effects sometimes felt after using stronger stimulants is experienced.
Bottled in quarts, pints and half-pints, the latter one glass, no waste always fresh.

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TOUITION IN SHORTHAND by Mail - Write to
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WINNIPEG.

NORTHERN PACIFIC R.R.

Time Card taking effect on Sunday, Dec. 16, 1894.
MAIN LINE.

North Bound Read up	South Bound Read down	STATIONS	Ex. No. 108 Daily	Ex. No. 108 Daily
1:20p	3:15p	Winnipeg	12:15p	5:30a
1:05p	3:03p	Portage Jct.	12:27p	5:47a
12:42p	2:50p	St. Norbert	12:40p	6:07a
12:27p	2:38p	Carleton Place	12:52p	6:25a
11:54a	2:22p	St. Agathe	1:10p	6:51a
11:31a	2:13p	Union Point	1:17p	7:02a
11:07a	2:02p	Silver Plains	1:28p	7:19a
10:31a	1:40p	Morris	1:45p	7:45a
10:03a	1:22p	St. Jean	1:58p	8:25a
9:23a	1:05p	Letellier	2:17p	9:18a
8:00a	12:30p	Emerson	2:35p	10:15a
7:00a	12:00p	Pembina	2:50p	11:15a
11:05p	3:35a	Grand Forks	3:10p	8:25p
1:30p	4:55a	Winnipeg Jct.	10:10p	1:25p
	3:45p	Letellier		
	4:00p	Minneapolis		
	8:00p	St. Paul		
	10:30p	Chicago		

MORRIS-BRANDON BRANCH.

East Bound Read up	W. Bound Read down	STATIONS	Ex. No. 127 Mon., Wed., Friday	Ex. No. 128 Sat., Sunday
1:20p	3:15p	Winnipeg	12:15a	5:30p
7:50p	1:30p	Morris	1:50p	8:00a
6:58p	1:07p	Lowe Farm	2:15p	8:44a
5:49p	12:42p	Myrtle	2:41p	9:31a
5:29p	12:27p	Carleton	2:58p	9:50a
4:59p	12:11p	Rosebank	3:10p	10:23a
3:58p	11:59a	Miam.	3:25p	10:54a
3:14p	1:38a	Deerwood	3:48p	11:44a
2:51p	1:27a	Altamont	4:01p	12:10p
2:15p	11:08a	Somers.	4:20p	12:51p
1:47p	10:55a	Gran Lake	4:30p	1:22p
1:19p	10:40a	Indian Springs	4:51p	1:54p
12:57p	10:30a	Marleapolls	5:02p	2:18p
12:27p	10:15a	Greenway	5:18p	2:42p
11:57a	10:00a	Baldur	5:34p	3:25p
11:24a	9:30a	Belmont	5:57p	4:15p
10:57a	9:21a	Hilton	6:17p	4:59p
10:31a	9:05a	Ashdown	6:34p	5:29p
9:49a	8:58a	Wawanesa	6:42p	5:47p
9:39a	8:49a	Elliotts	6:58p	6:04p
9:05a	8:35a	Rounthwaite	7:05p	6:37p
8:38a	8:18a	Marville	7:25p	7:18p
7:58a	8:00a	Brandon	7:45p	8:00p

No 127 stops at Baldur for meals.

PORTAGE LA PRAIRIE BRANCH.

West Bound Read up	East Bound Read up	STATIONS	Mixed No. 143 Every Day Except Sunday	Mixed No. 144 Every Day Except Sunday
5:45 p.m.	12:10 p.m.	Winnipeg	12:10 p.m.	12:10 p.m.
5:58 p.m.	8.5	Portage Junction	11:55 a. m.	11:55 a. m.
6:14 p.m.	10.5	St. Charles	11:29 a. m.	11:29 a. m.
6:42 p.m.	18.0	Headingley	11:21 a. m.	11:21 a. m.
7:06 p.m.	25.8	White Plains	10:57 a. m.	10:57 a. m.
7:18 p.m.	28.2	Gravel Pit Spur	10:32 a. m.	10:32 a. m.
7:25 p.m.	32.2	La Salle Tank	10:24 a. m.	10:24 a. m.
7:47 p.m.	39.1	Eustache	10:11 a. m.	10:11 a. m.
8:00 p.m.	43.2	Oakville	9:48 a. m.	9:48 a. m.
8:30 p.m.	52.5	Portage la Prairie Flag Station	9:15 a. m.	9:15 a. m.

Stations marked * - have no agent. Freight must be prepaid.
Numbers 107 and 108 have through Pullman Vestibled Drawn Room Sleeping Cars between Winnipeg and St. Paul and Minneapolis. Also Palace Dining Cars. Close connection at Chicago with eastern lines. Connection at Winnipeg Junction with trains to and from the Pacific coast.
For rates and full information concerning connection with other lines, etc., apply to any agent of the company, or
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In any quantities -

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The NORTHWEST REVIEW is the official organ for Manitoba and the Northwest of the Catholic Mutual Benefit Association.

ST. MARY'S COURT No. 276.

Catholic Order of Foresters.

Meets 2nd and 4th Friday in every month; in unity Hall, McIntyre Block.
Chaplain, Rev. Father Gullett, O. M. I.; Chief Ran., D. F. Allman; Rec. Sec., T. Jobin; Fin. Sec., H. A. Russell; Treas., G. German; J. D. McDonald, D. H. C. R.

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OF NORTHWESTERN CANADA.
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Honorary President and Patron, His Grace the Archbishop of St. Boniface.
Pres., A. H. Kennedy; Rec. Sec., T. J. Coyle; Fin. Sec., N. Bergeron; Treas., G. Gladwin

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Lake Superior-Beaver Line..... dec 11
Lake Winnipeg-Beaver Line..... dec 25
FROM NEW YORK
Britannic-White Star Line..... dec 11
Majestic-White Star Line..... dec 25
St. Louis-American Line..... dec 11
St. Paul-American Line..... dec 18
State of Nebraska-Allan State Line..... Jan 2
Noordland-Red Star Line..... dec 11
Kennington-Red Star Line..... dec 11
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