



## UNIVERSITY COUNCIL.

A somewhat breezy passage between the Medical Examiners and the Rev. A. A. Cherrier, Editor-in-Chief of The Northwest Review.

The following is from the *Free Press* with some emendations and additions, and constitutes part of the report of the work done at the University Council on Dec. 6th, 1900:—

### FRENCH M. D. CANDIDATES.

Dr. Chown, speaking to a question of privilege, read two articles from the *Northwest Review*, and complained that these reflected on the examiners in medicine. He brought this matter up as one of the members of the examining board in medicine, and at the request of the other members, who did not believe that the insinuations made could be justified or verified. The articles charged the medical examiners with an anti-Catholic bias, such that a candidate who was a Catholic with a French name or an Irish name was likely to be plucked. The case was mentioned of Fortunat Lachance, and it was said if he had been a Protestant and had his name been freely translated into English, "happy-go-lucky," he would have been passed. One of the examiners was reported to have said: "I'm glad I plucked that Frenchman." Above the editorials, Dr. Chown went on to say, was the name of Rev. A. A. Cherrier, editor-in-chief, who was chairman of the board of studies, and the examiners were appointed by the board of studies. Referring to the paper as edited by the chairman of the board of studies, Dr. Chown was corrected by Father Cherrier, who said: "No, not by the chairman of the board of studies, but by Rev. A. A. Cherrier."

Dr. Jones said this was the first time he had heard the article. He had not been at the meeting of the examiners referred to, so the subject was new to him. He regretted this extraordinary article, reflecting on the honor and integrity of a class of men who had done a great deal for medical education, having started the college and worked for seventeen years, some of them receiving no remuneration. He was very sorry a paper emanating from so grand a church and under its auspices, should have cast such reflections. The examination papers being numbered, an examiner could not tell who was a Frenchman if he wrote in English. Two men whose papers he had received had written in French; he got Father Guillet to translate them, and these two men had passed.

Father Cherrier, in reply, maintained that it was not as chairman of the board of studies or as a member of the university council that he should be held responsible for the articles in question. He was editor-in-chief of the *Northwest Review*, and as such he claimed liberty to admit to publication articles that might come to him. Since the question had been raised, he was prepared to say, as a member of the university, that there was circumstantial evidence to justify the article. Thus, here was a student who had been very successful in the study of classics, and a regular attendant at lectures in medicine, having seventy tickets out of seventy-two; who had been successful in partial examinations carried on during the session; yet had been plucked, not in one subject only, but in all. There was a report in circulation that a certain doctor had boasted he would pluck all French students. A student in attendance at the same time stated three months before the examination that that student would be plucked. At this very meeting of the council a report of the board of studies had been adopted, whereby standing in chemistry was granted to two candidates who had been reported by a medical examiner as having failed. The board of studies found itself in justice bound to overrule in this case the report of

the doctor, who had failed to consult with his co-examiners as to the papers in question, and who upon being pressed to produce the papers, had no other excuse to offer than to say that he had burned them. The same examiner, it was, who once rose, on a question of privilege also, in the board of studies, to defend himself, and seemingly had his point carried in his favor. Circumstances, however, have since come to light which more than confirm the former charge. The members of the faculty may perhaps tell this council why the said doctor had turned out to be a disgrace both to them and the university. There was reason for feeling uneasy. Another case was that of Dr. Dubuc. He pursued his classical studies with extraordinary success; went east, followed a medical course and came out very near the most successful of the candidates. He came here and had to pass examination, and it was three years before he got a license to practice. Years ago he (Father Cherrier) asked Dr. Jones whether it was not possible to have some one who thoroughly understood both languages on the staff of examiners. The doctor answered that he would try. But so far nothing had been done. The French students were at a great disadvantage in being unable to write in French and have their papers examined. The article was perhaps strong, but they have suffered so much, and there are cases when men stabbed in the back will be exasperated. Belonging to an imposing body worthy of the praise of the whole civilized world, they felt they had suffered of late years from many different quarters.

Dr. England held Father Cherrier as chairman of the board of studies, responsible to the university. No cloak of Dr. Jekyll and Mr. Hyde could cover him. He (Dr. England) had come into intimate connection with Fortunat Lachance, and the latter had been a poor attendant on the lectures in anatomy when his duty was to be in the dissecting room and not visiting around the streets with a doctor. Here Father Cherrier interrupted: "Why, then, did you certify his tickets of attendance?" to which Dr. England vouchsafed no reply.

Dr. Laird held that if the chairman of the board of studies had the slightest inkling of wrong work done by any examiner, and especially if he could give the name of any man who had said Frenchmen were going to be plucked, he should give the information to the council. If any member of the board of studies knew of an instance in which an examiner had been dishonest, he should state the facts, or he should not retain his position.

The chancellor said it was very unfortunate that this had occurred. He thought Father Cherrier had made a very great mistake in allowing such an article to appear in his paper. Whether he should have given information of the names of individuals depended upon the evidence. He might have suspicions only; if that was the case, still less should he have brought them through the vehicle he used before the public. He, had done a wrong and unfortunate thing in allowing such an article to appear. No doubt if Father Cherrier had inquired he would have found out that there were good reasons for the unfortunate positions of these students. Students might take a good position in one branch and be a failure in another.

Rev. Dr. Patrick thought His Grace had admirably interpreted the sentiment of all. He thought Father Cherrier had misconceived his duty. The fact that he was chairman of the board of studies gave the article weight and authority it would not otherwise have had. It was incumbent on him to raise in the council the important question that he had raised in the newspaper. He was responsible for the appointment of the examiner referred to, and he would have been within his rights in raising the question. The aspersion was on the university. The broad charge was against the medical examiners, not one merely, that no Frenchman, and especially no Roman Catholic, could get justice. They wished to exclude racial, denominational and social considerations.

He moved, in conclusion, seconded by Dr. Sparling, that the council express regret that the charge has been made.

The council then adjourned. The members present were the Archbishop of Rupert's Land, chancellor; Dr. Laird, registrar; Rev. Dr. Bryce, Prof. Hart, Canon Coombes, Prof. Kenrick, Prof. Cochrane, Prof. Riddell, Dr. Barrett, J. C. Saul, W. A. McIntyre, Dr. Jones, Dr. Todd, Dr. Bell, Dean O'Meara, Rev. Dr. Stewart, Rev. C. B. Pitblado, Dr. Clarke, A. Cherrier, Rev. Dr. Patrick, Rev. Dr. Chown, Rev. S. Cleaver, Rev. A. Dr. Sparling, Rev. Father Drummond, Daniel McIntyre, Archdeacon Fortin, F. W. Russell, Dr. W. S. England.

## THE CATHOLIC BAZAAR IN CALGARY.

A Large Sum Realized as the Result of the Week's Labors.

The spacious store in the Norman Block, which will be occupied next week by Messrs. Glanville & Robertson, has been a busy centre during the past week. As readers of the *Herald* are already aware, Messrs. Glanville & Robertson kindly placed their new and handsome premises at the disposal of the ladies of St. Mary's church, so that the bazaar in aid of the church might be located in a central position.

As a result, the bazaar has been largely patronized throughout the week, and every evening it was somewhat difficult for the unwary visitor who found himself inside, to work his passage out again, a poorer but wiser man.

Every temptation was placed before the unsuspecting visitor. A really choice assortment of fancy work hung upon the walls at the opening, and was disposed of without difficulty. Raffles without number were organized, and one might tempt fortune on any side in the hopes of winning a horse, or a cushion, a cow, or a cosy, or even a town lot. Indefatigable workers awaited the arrival of the visitor and swooped down upon him with the most brilliant offers, abandoning the pursuit only when the lone unprotected man was left with "the clothes he stood up in," as one visitor was heard to say.

The most exciting as well as the most successful feature of the bazaar was a contest between three young ladies for the right to be known as the most popular young lady, the outward and visible sign being a handsome gold watch valued at \$135 and presented by Mr. P. Burns, the well known cattle king. The ladies engaged were Miss M. Grace Cameron, chief of the C. P. R. Commercial Telegraph department; Miss Mamie Robinson, of the Elbow Park ranche; and Miss Walker, a young lady recently arrived from Medicine Hat. The lady last named was very much handicapped by the fact that she had been a resident of the city for only a few months, but in spite of this difficulty she polled quite a respectable vote. The real contest, however, lay between Miss Cameron and Miss Robinson, and each young lady had many friends who took a very deep interest in her success, and who now had an opportunity of showing that even in the matter of admiration "money talks." Every vote cost ten cents, and every available ten cents was gathered in. Mr. G. N. Toller, of the Bank of Montreal, acted as returning officer, and Mr. P. J. Nolan as his election clerk. Each candidate was represented by an agent whose duty it was to hand over to the returning officer all the money he could get hold of to buy votes for his candidate. The poll opened at 9 o'clock, when the figure stood Cameron 700, Robinson 500, Walker 200. At frequent intervals up to 10.30 the figures fluctuated. Sometimes Miss Cameron led, sometimes Miss Robinson. Between 10.30 and 11 the excitement was intense. Each party was believed to have a large sum in reserve to be rushed in at the last moment, and the question on either side was: How

much? As the hands on the returning officer's timepiece pointed to the fateful hour of 11 o'clock, there was quite as much excitement as during the counting of the votes at a Dominion election. Two minutes later the final returns were posted as follows:

Miss Cameron.. . . .	5,570
Miss Robinson.. . . .	3,536
Miss Walker.. . . .	1,371

And the friends of the successful candidates sent up a rousing cheer.

Mrs. Costello, president of the bazaar committee, made the presentation to Miss Cameron, as well as of a handsome jewelled ring to Miss Robinson, and a service of silver plate to Miss Walker.

Miss Cameron was the recipient of numerous congratulations from her many friends on her success, which was certainly well deserved. In her frequent relations with the business community of the city Miss Cameron has invariably proved herself a courteous and obliging official and many more votes could have been polled in her behalf had they been needed.

Miss Robinson, although not being a resident of the city, did splendidly, and her total was not a little of a surprise, while Miss Walker's total after a few months' residence was highly creditable. The competition incidentally meant \$1,037.15 for St. Mary's church, for which the three young ladies are alone responsible.

The proceeds of the bazaar are expected to reach a total of \$1,900.—*Calgary Herald*.

## MEAN SPORTSMEN.

Gunners Who Impose Upon the Generous Occupants of Country Convents.

The hunting season is at its height in New Jersey and in New York State, and as a consequence the country convents in one way or another are suffering from invasion of their property by sportsmen, who pay no attention to the printed notices to trespassers.

A few days ago a couple of wealthy merchants on shooting bent crossed a wood lot owned by a Sisterhood in the northern part of Jersey. There they saw at the top of a tree a mass of wild honey. The sportsmen went to the convent door and told the Sister Superior that if she would lend them two axes for the purpose of hewing down the tree they would give her one-half the honey. She gave them the axes and a good dinner. Then the men went into the woods, cut down the tree, gathered seventy odd pounds of honey, threw the axes into the bushes and carried the honey to the nearest town, where they sold it for a good price. Not an ounce of the honey went to the Sisters.

At another convent in New York State, near the New Jersey line, a number of huntsmen went into the woodland of a Sisterhood, though trespass notices were posted all about, and shot a great many birds and rabbits. Then they went to the convent and asked for dinner, which was served to them, in accordance with a rule of the Sisters to give food to all who came along, as there is not a hotel for miles around. Well-bred persons who accept the hospitality of the Sisters always put something in the poor-box, as the Sisters make no charge for meals. These huntsmen put nothing in the poor-box, and after resting themselves drove away to the nearest town and sold most of the day's beggings for thirty odd dollars.—*Catholic Standard and Times*.

## PROTESTANT TRIBUTE TO THE CONFESSIONAL.

(From the *Christian at Work*.)

There is no question that the confessional as a means for relief to a sin-burdened soul has its advantage. It must be a great relief to one bearing the burden of some peculiar sin, to be able to go into a closet, and there, through a small screen door, whisper into the ear of the faithful priest the story of the sin, and ask what he shall do. To be sure, there is the feeling in Protestantism, "Go and tell Jesus." But even here perplexity and doubt sweep over the soul as the questions arise: What must I do? What reparation must I make? The tempter assails me irresistibly at times; what shall I, what can I do? The agonized cry often comes up from the troubled soul that seeks relief, but in vain. We thus throw out the subject for the consideration of those having interest in the matter. Of course, many may say, "Go and tell the minister." But often the minister is the very last one to whom one would confide the distressing secret. So far as the Roman confessional is concerned, it is inseparable from the dogma of priestly absolution with which it is connected. But it would undoubtedly be a great source of comfort at times if some sin-burdened one could find some judicious friend who could serve him in this critical time of spiritual depression and conflict.

## IS THIS TOO RADICAL?

A reader, noting the following passage in a recent issue, asks whether it is not stating the case too strongly:

"The son of the man who says, 'I don't read a Catholic paper,' will say, 'I don't go to church.'"

In the middle ages this statement would not be true; nor would it, perhaps, apply to the conditions existing in a Catholic country. But, here, in the conditions of society which surround us, it has its force:

The young people of the family will read something—perhaps the dailies, perhaps the weekly story paper, perhaps some "sporting paper." Their reading, then, is *without Catholic influence*, without anything to suggest interest in Catholic progress or to cultivate a Catholic spirit; on the contrary, the influence furnished by their reading, may be such as to withdraw them, or even antagonize them against the spirit of the Church. Then, add to this the influence of their non-Catholic associates.

In the first place, the Catholic family that is without Catholic reading, is apt to be a *very worldly-minded family*—quite milk and water in its religious views.

The influence of such "a Catholic home" is hardly calculated to stand for much as against the influences of outside society and association. And these are so multiplex (when we come to consider them), that every available influence and circumstance which makes for the Christianity of the home, are hardly enough.—*Catholic Citizen*.

# NORTHWEST REVIEW.

PRINTED AND PUBLISHED EVERY WEDNESDAY WITH THE APPROVAL OF THE ECCLESIASTICAL AUTHORITY, AT WINNIPEG, MANITOBA.

REV. A. A. CHERRIER, EDITOR-IN-CHIEF.

Subscription, in advance, \$1.00 a year. Six months, . . . . . \$0.60.

ADVERTISING RATES Made known on application.

Orders to discontinue advertisements must be sent to this office in writing.

Advertisements unaccompanied by specific instructions inserted until ordered out.

Address all communications to the NORTHWEST REVIEW, P.O. Box 499. Office: 219-221 McDermot Ave., Winnipeg, Man.

WEDNESDAY, DEC. 12, 1900.

## CALENDAR FOR NEXT WEEK.

### DECEMBER.

- 16.—Third Sunday in Advent.
- 17.—Tuesday—Ferial office.
- 18.—Monday—Expectation of Our Lady's delivery.
- 19.—Wednesday—Ember Day Fast.
- 20.—Thursday—Vigil.
- 21.—Friday—St. Thomas, Apostle. Ember Day Fast.
- 22.—Saturday—Ember Day Fast.

## CURRENT COMMENT.

The first copies of "The Little Manitoban" were turned out by the binder yesterday. It is a beautiful book in every sense, cover, paper, printing, illustrations, etc., above all, in the sense of containing beautiful and artistic thoughts in all the moods of gentle melancholy, joviality, sheer childish nonsense, stern morality and deepest wisdom.

The full title is "The Little Manitoban, a child's story, issued under the distinguished patronage of Her Excellency the Countess of Minto for the benefit of the Manitoba Aid Society of Winnipeg, Manitoba: printed and published for the Society by the Manitoba Free Press Company. Christmas, 1900."

The frontispiece is a charming portrait of the Countess of Minto, whose introduction explains clearly the purpose of the book.

Catholics are well represented. In the first part, the juvenile section, composed of the prize stories, Miss Margaret Helen Connell relates the adventures of a dog that was never ventured, and Miss Bonnie Simpson tells how Santa Claus came home. It will be remembered that these two young ladies, who are both convent pupils, were jointly awarded the first prize out of over eighty competitors from all over the country.

In the second part four of the seventeen contributions are written by Catholics, and a fifth, "the Boy who had no name," is, according to Mr. Charles Mair's account, only an expansion of one of Father Lacombe's stories.

Some doubt having been expressed lest the Children's Aid Society might be a cloak for Protestant proselyting, we are authorized to state that no attempt is made to change the religion of the waifs who are picked up and adopted into respectable families. All that Catholics have to do to safeguard their interests is to have at least one of their number present at each meeting, who shall inquire into the religion of the parents of each child and see that Catholic children be adopted by Catholic families.

Already more than a thousand copies of "The Little Manitoban" have been sold. One hundred and thirteen copies have been disposed of in the town of Morden alone. The edition

of two thousand will soon be exhausted.

All subscriptions should be sent to Dr. E. A. Blakely, 456 Main Street, Winnipeg. It is a pity that the book is not for sale by the booksellers. We cannot help thinking it was a mistake to make the distribution gratuitous. It is all very fine, in a charitable work like this, to be able to say that not one single copy was given away, not even to the contributors, nor to the newspapers for review, and that not one of the contributors received any pay: but we believe the receipts would have been larger had a small percentage of the profits been granted to booksellers and advertisers.

The biography of Thomas Huxley, the great agnostic professor, by his son, smashes another non-Christian idol. Huxley never tired of proclaiming to the world that he was a fighter of shams, and yet, on the filial testimony of his admiring son, the *Tahlet* shows (Nov. 24) how full Huxley's own life was of mean insincerities and shams. Self-love and intolerance were the least repulsive of his faults.

Our forecast about the mayoralty has, as usual, been verified. Mr. Arbutnot deserves to be congratulated on having polled so large a vote, more than both his opponents combined. Two out of the six aldermen whom we singled out for probable election, Messrs. Chaffey and Cockburn, have been returned by large majorities. We trust all the elected members of the city council will be worthy of inaugurating the twentieth century by an honest and intelligent administration of civic affairs.

## UNIVERSITY COUNCIL.

### Rev. Father Cherrier and the Medical Faculty.

Our readers will see in another column of the *Review* what we consider a fairly impartial report of a charge made by Dr. Cherrier, against the publication of two editorials, in the *Northwest Review*, which reflected on the examiners in medicine. The result was, first, an indirect invitation, made by Dr. Laird, to the reverend gentleman to resign his position on the Board of Studies; second, a motion from Dr. Patrick, Principal of Manitoba College, seconded, after quite a time of anxious expectation, by Dr. Sparling, of Wesley College, expressing regret that the Rev. Father had allowed such articles to be published in the *Review*.

The Chancellor had spoken in such a way as to suggest the idea of the motion made and carried. It may be that Dr. Laird and other members of the Council or the Board of Studies are finding that Father Cherrier has become, among so many respectable and respected members of the University of Manitoba, too troublesome to be tolerated there any longer. With that we are little concerned for the time being. But we venture to say that Dr. Laird, being in a position to know better than any one else, is the last that should have taken the stand he took. For he was one of those who lately moved in the Board of Studies the overruling of a medical examiner, a step which certainly reflects censure on the Medical Faculty. He may contend, with Dr. Patrick and others, that the University Council was the proper place to ventilate any charge Father Cherrier might choose to prefer against any examiners. We hold a different opinion, and therefore we sought and still seek judgment at the tribunal of public impartiality.

As to Dr. Patrick, a man of great ability, we believe, the occasion was to him one of golden value to gain the esteem of the Medical Faculty, and therefore he jumped at it with great eagerness. Dr. Jones, in his good sense and spirit of conciliation, had moved the adjournment of the meeting, but no! thought Dr. Patrick, better give a little lesson to Father Cherrier, and so he moved his motion of regret, coming very near being left without a seconder; but at last some one, Dr. Sparling, came to his rescue. Dr. Patrick will have it that Father Cherrier is responsible for the appointment of examiners. Does the learned doctor know how the examiners, particularly those in medicine, are appointed? Just as the University Council accepts, for instance, the report of the Board of Studies on standing without hardly ever questioning its accuracy. In like manner does the Board of Studies accept, as a rule,

from the members of the medical faculty, the appointment of the medical examiners, trusting in the honesty of those gentlemen for a proper appointment. And so when evil comes out of such an appointment it is generally too late to be remedied. Father Cherrier's stand in the Council may not have met with great favor, but we hope the results may be good.

The discussion might much sooner have been brought to a close by the mere statement that the articles published in the *Northwest Review*, which had wounded the doctors' feelings, had neither been written nor read by its editor-in-chief, though they do represent his views; but that statement, albeit quite true, would hardly have been a manly course. Father Cherrier chose to stand the brunt of the fire and he must feel he has gained rather than lost in the esteem of those who know him well enough to appreciate his character. A reverend gentleman, a Protestant minister, referring to the matter the day following the meeting of the University Council, said to Father Cherrier: "Have patience, it will all come right in the end." Let us hope so, and may the day soon dawn on us, when the *Review* may be at liberty to congratulate the Medical Faculty on their impartial and fair treatment of all the French students who may choose to pursue their medical course in Manitoba.

## WHY WE APPEAL TO THE PUBLIC.

At the last meeting of the University Council Father Cherrier was reproached for not having laid his grievances before the Board of Studies instead of ventilating them in public in the columns of this journal. Our answer is that we wanted to have those grievances redressed, not glossed over, pook-pooked or denied. Several cases in our past experience had taught us that an appeal to the Board often defeats the ends of justice. One case in particular is worth mentioning. Last spring, in a small committee of the Board of Studies, when arrangements were being made for the medical examinations, Father Drummond suggested that they should try to appoint a proper superintendent. This was a suggestion which information he had received as to the preceding examination made most opportune and prudent. It was not an impossible suggestion, as there must surely be some examiners who are habitually sober. It could not be considered unwise by his hearers who were apostles of temperance, and who could not help seeing how ineffectual would be the supervision exercised by a man possibly under the influence of liquor. Yet, far from adopting the implied advice that the matter should be investigated, one of his hearers had the meanness to inform the superintendent himself, who made a point to attend the next meeting of the Board of Studies, and there rose to a question of privilege, asking Father Drummond on what he had based his remark. The latter replied that he had the testimony of two medical students. Thereupon the superintendent solemnly denied that there was any gentleman, Father Drummond had to accept the denial, though he was careful not to express any regret at the accusation. Thus the upshot was a distinct snub impliedly concurred in by the silence of the rest of the Board and inflicted on one who had merely striven to ensure proper supervision for the medical examiners. Yet the subsequent conduct of that superintendent was so outrageous as to make people lose sight of the striking confirmation of Father Drummond's charge.

Keeping these and similar rebuffs in view, we determined to expose the circumstantially evident injustice of the examiners who not only plucked, but placed last on each of their four lists of plucked, a more than ordinarily clever French-Canadian student who had presented just those four papers, who had received certified tickets of satisfactory attendance from all his examiners, and whose offence was that he acted as assistant to a French-Canadian doctor who does not profess a sycophantic admiration for all the members of the Faculty. That this was the head and front of that student's offending was unwittingly revealed in the last meeting of the Council by Dr. England, the only physician who attempted to discuss the facts alleged. His only proof of the student's unpreparedness was that he

was often seen driving about with that probability that Mr. Bernier would help his party more effectively than Mr. Mager could? For those who were not blinded by ignorance or biased by prejudice there can be but one answer to these questions.

Only a few days ago we happened to read in a Protestant paper, *The Sentinel*, published in Toronto, of the great work accomplished and the great success achieved by the Protestant vote in the recent general election in the British Isles. Has the *Free Press* entered any solemn protest at this undue influence of the religious question? Why, then, is it so eager to pounce upon anything and everything that can prejudice ignorant minds against the Catholic Church? The sooner it abandons such unprincipled methods, the better for all parties concerned. We Catholics, who were the first to discover and evangelize this country, are here to stay; we are citizens with interests to safeguard: it is our right and duty to protect and defend these interests. A journal that calls itself *free* and flaunts the motto, "liberty in religion, equal-

probability that Mr. Bernier would help his party more effectively than Mr. Mager could? For those who were not blinded by ignorance or biased by prejudice there can be but one answer to these questions.

Interested people complained to us 'as they did to Mr. Burdett-Coutts, 'Why didn't you go to the Board of Studies quietly and inform them?' Our answer is, 'Because it would have been useless. No prejudiced examiner will admit that he has been unfair. But you may get him to change through fear of public opinion.' And they have changed. Twice they had plucked a brilliant medical graduate, who had won the Previous medal of the University of Manitoba, and had secured his M. D. with high honors at Laval University, a man who had been most successfully through that training in classics and philosophy which most of the medical examiners so sadly lack and which is the best preparation for any profession. But, after our editorial notes of September 12th, they have come to the conclusion that their dogmatism was a trifle too ridiculous and so they let the Laval doctor pass. They have also behaved more rationally towards other Catholic candidates. For all which let us be duly thankful."

## THE FREE PRESS AND THE ST. BONIFACE BY-ELECTION.

An evil spirit, fomenting discord and fanaticism among the various elements of our community, has too often revealed its guiding influence in the editorials of the *Free Press*. Of late especially this ridiculous persistence in fostering the most unreasonable prejudices was apparent in that journal's comments on the recent by-election of St. Boniface.

After publishing in large type the French original of a declaration which was a calm defence of the Archbishop's position against slanderous attacks, after boasting that it could, and failing to, produce documents to prove the existence of a compact between His Grace and the Hon. Premier of Manitoba, the *Free Press* kept on for several days harping on the same string, to the manifest detriment of its own interests and the annoyance of the community at large.

We are loath to follow the *Free Press* in its guerilla warfare. Sniping à la Boer is not in our line. We prefer to place the issue fairly and squarely before our readers. Because the high intellectual gifts and moral qualities of Mgr. Langevin have raised him to the archiepiscopal office, is he therefore to forfeit the rights enjoyed by the most ordinary citizen? Had His Grace chosen to publish written directions to his clergy anent the recent by-election, we claim that he would simply have remained within the limits of his jurisdiction as the custodian of the religious interests he might have deemed to be at stake in that political contest. But this he did not choose to do. He would not even have gone the length of making any public declaration, had not statements been attributed to him which he had never made. Because, of two candidates who both were honored with his esteem, he considered one better equipped than the other for a seat in the legislature and said that he would better defend the interests of his constituents, does it follow that His Grace was thereby exercising undue influence? Does it follow that he had entered into a compact with the Hon. Mr. Roblin, because the latter happened to be of the same opinion and to recognize the very obvious

probability that Mr. Bernier would help his party more effectively than Mr. Mager could? For those who were not blinded by ignorance or biased by prejudice there can be but one answer to these questions.

Only a few days ago we happened to read in a Protestant paper, *The Sentinel*, published in Toronto, of the great work accomplished and the great success achieved by the Protestant vote in the recent general election in the British Isles. Has the *Free Press* entered any solemn protest at this undue influence of the religious question? Why, then, is it so eager to pounce upon anything and everything that can prejudice ignorant minds against the Catholic Church? The sooner it abandons such unprincipled methods, the better for all parties concerned. We Catholics, who were the first to discover and evangelize this country, are here to stay; we are citizens with interests to safeguard: it is our right and duty to protect and defend these interests. A journal that calls itself *free* and flaunts the motto, "liberty in religion, equal-

## COAL

Lehigh Valley Anthracite. Blacksmiths' Coal—Special Grade

Sole Agent for Hassard Mine

### SOURIS COAL.

Shipments to all R. R. points.

## D. E. ADAMS,

369 Main Street - WINNIPEG.

## DENTISTRY

Dr. Stark, Dentist,

PAINLESS OPERATING. 63 Martha Street Winnipeg.

### OUR GREAT

## Sale of Suits AND Overcoats

Choice of 150 suits in Serge, Cheviots, etc. . . \$10.00

500 Overcoats, prices range from . . \$5.00 to \$15.00

Boys' Reefers, from \$2.50 to \$8.00

Deegan's 556 Main Street.



In the line of clocks there is a wide range for your selection here. See all clocks that are pretty and reliable—they make tasteful ornaments and keep good time, too. Polished NATURAL WOOD cases, or METAL or MARBLE. A handsome polished wood case, good movement, half hour strike, cathedral gong, for \$6.50

### A. G. CARTER,

Watch Specialist, 235 Portage Ave. Phone 567

## W. JORDAN, TELEPHONE 750.

Fort St., cor. Portage Ave.

- By the hour, 7 to 20 . . . . . \$1 00
- " 20 to 7 . . . . . 2 00
- One hour and 5 minutes . . . . . 1 50
- To Depot . . . . . 2 00
- From Depot . . . . . 1 00
- Weddings . . . . . \$3 to 5 00
- Christenings . . . . . 2 00
- Funerals . . . . . 3 00
- Church and Return . . . . . 2 00
- Bull and Return . . . . . 3 00
- No order less than \$1.

Carriages charged for from time they leave stable until return. No trunks carried. No collector, pay the driver.

ity in civil rights," should be the very last to curtail those rights. Or, at least, if it will persist in making unwarrantable and inflammatory charges which it cannot prove, it must be ready to be traduced and condemned at the bar of public opinion.

**PERSONS AND FACTS.**

The death of Robert J. B. Shearer, aged 31 years, occurred in St. Boniface hospital on Monday. Deceased had been suffering from consumption during the past six months. He leaves a father and one brother residing in Winnipeg. The remains were removed to the undertaking parlors of Clark Bros. & Hughes. The funeral took place from the above premises on Wednesday, at 2 p.m., to St. Mary's cemetery.

St. Mary's church was the scene of some excitement last night, when the wire which connects with the electric light above the figure of the Blessed Virgin on top of the building became fractious and threatened to set fire to the church. An electrician had to be sent for to cut the wire.—*Calgary Herald.*

The beautiful church of Our Lady of the Rosary, Vancouver, was solemnly dedicated last Sunday by His Grace Archbishop Christie, of Oregon City, assisted by their Lordships the Bishops of New Westminster and Vancouver's Island.

**MODERNITY AND MODESTY.**

*Catholic Standard and Times.*

It is perhaps not singular that the chief speakers at the recent Sacred Heart centenary celebrations should have struck an identical note in their interpretation of the "signs of the times." The phenomena in connection with the subject of woman's advance and the trend of modern thought are too conspicuous to escape even the most superficial observer. The terrible danger which all good society has to guard itself is the force of use. Once let the spirit of deterioration be suffered and accepted as something inevitable, there is no setting a bound to the flood or moral decline. We may vainly hope to fight against that poison which is imperceptible in its working. The standards of manners are intimately related to the standards of morals, and these, again, are so related to intellectual ideas which are sought by either sex from different starting points that in the pursuit of these often unattainable ends the hunters lose sight of the true conditions of success. It is a curious anomaly in this ideal-chase that it should be forgotten, apparently, by many that the chief ideal, woman herself, should be regarded as if her status were of no particular value in the equation. The attempt to ignore the distinction between the two great branches of the human kind simply means the destruction of the most beautiful of all ideals; and to this end the vogue of the present day is undoubtedly tending. What between the system of co-education and the elimination of many of the old landmarks which separated the feminine from the masculine ideal in studies, dress, pastime and all else, a perceptible change has taken place in the general moral standard. Custom is a deadly opiate. Let society once get used to the daily sight of things that ought to shock and its ears grow accustomed to the mode of speech and the class of ideas of which slang is the most ready medium, there can be no hope of recovering lost ground. It is a case of "facilis descensus Avernus." The world could better afford to lose a continent, like another Atlantis, than lose its standard of womanly superiority. How long it will be able to retain it at the present rate of change in educational systems it is not easy to foretell. But that the symptoms threaten destruction no intelligent observer can deny.

Even inside the Church there are disquieting symptoms. The advocates of perpetual change are clamorous and insistent. We are being constantly reminded of being "behind the times" and the inexorable necessity of adapting ourselves to new conditions. When all this outcry is examined and reduced to mathematical terms, it is generally found to crystallize itself in one word—novelty. This feature of the agitation about higher education for women formed the gist of the address which was delivered in New York on the occasion of the centenary

by the Rev. Thomas Campbell, S.J. The whole of this address, which, it is hardly necessary to say, ranks with the highest efforts of thought and expression, has been issued in pamphlet form by the Jesuit Order. By way of introduction to his special theme, "Madame Barat and the Higher Education of Women," the eminent Jesuit had this to say about the false notions of those who clamor about progress:

"The world is very much exercised at present over what it is pleased to consider its magnanimous and novel conception of the higher education of women. Never was so much money expended in a multiplicity of schemes to further it, never was so much of what, by courtesy, may be called thought, bestowed to perfect it, and in view of all that was expected never were such unsatisfactory results obtained. It could not be otherwise, for all the splendid endeavors are one-sided, ill-advised and incomplete.

"It is beyond peradventure true that the scholastic triumphs which constitute the glory of the nuns of former days have failed of accomplishment in our own. But the blame is to be put where it belongs. It is the fault of the age in which we live. It is a threefold combination of a shirking of labor, a squandering of time in frivolous occupations and an unconquerable dread of even temporary seclusion from the world.

"Much is said about the necessity of convents adapting themselves more than they do to the requirements of the times in which we live. If adapting themselves to the requirements of the times means yielding more than they have already done to the clamorous demands of parents for interruptions of study and more plunges on the part of their students into the vortex of the frivolous amusements of the day, of theatres and receptions and routs of every description, and consequently more relaxation of the moral fibre and more inability to work, then the position of modern Catholic educators is a hard one, placed as they thus are between the impossibility of really educating their charges or the necessity of closing their establishments.

"They are confronted not with a problem of education, but of domestic economy. God grant they may at least preserve the traditions of Christian modesty, and that the swaggering, overconfident damsel who affects masculine fashions and, it is said, is cultivating masculine vices, may never issue from our convent schools."

These are pregnant observations. They are not mere flowers of rhetoric, spoken for the purpose of illustrating a theme with noble figures or giving empty comfort for the future by recalling the glories of the past. They open up before the mind's eye of the Catholic parent the most solemn of vistas and the most responsible of problems. We are moulding the morals of the future, nothing less, by our decisions in the present. If we lose our standards, the battle is lost.

**IAN MACLAREN AND THE CRUCIFIX.**

"Ian Maclaren" is the pen name of Rev. Dr. Watson, a Presbyterian minister of Liverpool. In the *Potter's Wheel* he writes:

"When one enters the dimness of a foreign cathedral, he sees nothing clearly for a while, save that there is light from the eastern window, and it is shining over a figure raised high above the choir. As one's eyes grow accustomed to the gloom, he identifies the crucifix repeated in every side of the chapel, and marks that to this Sufferer all kneel in their trouble and are comforted. From age to age the shadow hangs heavy on life, and men walk softly in the holy place; but ever the crucifix faces them, and they are drawn to His feet, and goodness by the invitation of the pierced hands."

**LEARNING FAST.**

Little Edith was taking her first lesson in geography. Her mother pointed out to her upon the map the States, rivers, towns, etc. Edith proved a remarkably apt scholar, and seemed to understand it all. "Yes," she said, "that's a river, and that's a town, and"—running her finger along the lines of latitude and longitude—"and them's the wire fences, mamma, yunning eve'y-where."

**Briar Pipes** THE MOST PERFECT  
Of to-day are the B. B. B. London made.  
We have a large range of other high-class Pipes to offer for the holidays and at prices that will surprise you.  
See our large assortment of high-class Havana Cigars.

**ERZINGER, MCINTYRE BLOCK.**

**FALL GOODS**  
Just arrived. Best selection in the city.

**McNEIL & MEYERS**  
WINNIPEG'S HIGH-CLASS TAILORS.  
Write us for Pocket Fashion Plate.

**HERR CARL WOLFF**  
Of Leipsic, Germany, Teacher of Piano, Harmony and Composition, is prepared to receive Pupils. Apply at  
212 Carlton Street, Winnipeg.

**REV. FATHER YOUNAN**  
Answers a Number of Questions Addressed to Him by Those Seeking Light.

Earnest thinkers of different creeds and religious beliefs thronged St. Joseph's church in all parts last evening when Rev. Father Younan resumed his discourses and discussions directed especially to the attention of non-Catholics. In the early part of the evening the eloquent priest devoted his attention to the consideration of queries submitted by those in search of further light and knowledge on religious subjects. As was to be expected, a wide range of subjects was touched upon in the queries, but each and all gave evidence of the existence of a deep religious spirit and all were satisfactorily answered. The first question dealt with was that of predestination, on which Rev. Father Younan preached a scholarly, searching discourse.

Why do Catholics Pray to the Saints and Virgin Mary, When There is but One Mediator? was the form another question took. Rev. Father Younan stated that although there was only one Mediator, or Redeemer, this truth does not interfere with or prohibit honor being given to the saints. Scriptural quotations were given to prove that the early fathers recognized this privilege and had frequent recourse to it. The fact that the saints stand in high favor with God was given as another reason why their assistance should be sought in prayer. In answer to the question, Why are Secret Societies Condemned by the Church? the statement was made that some of them, the Freemasons, for instance, are condemned, because constituting in themselves a secret religion. Another reason given was that many of the oaths were at variance with the teachings of the Catholic church.

Can We Adore the Sacrament in the Greek Church? was the text of another question. In answer to this Rev. Father Younan stated that he believed Christ to be present in the Greek church, the priests of which, he further contended, had the power to administer the sacrament because validly ordained.

Why Are Not Women Allowed to Preach the Gospel, was another query. In answering this the priest quoted the words of St. Paul: Let women keep silent, for it is not permitted unto them to speak.

The subject of the evening's sermon was The Marks of the True Church. The discourse was a scholarly and searching one and held the large congregation spellbound.

The subject of this evening's sermon will be The Sacrament of Penance, the Secret of the Confessional. Further questions will be answered. The series of sermons and discussions is proving highly interesting and instructive and is much appreciated by the large congregations. Music was furnished last night by the junior choir.—*Ottawa Citizen*, Dec. 6.

Teacher—Now, children, who can tell me what an epidemic is? What? None of you? Let me prompt your memory. It is something that spreads. And now—ah! I see one of you knows. What is it, my little friend? "Jam, sir."

**MANITOBA**  
OFFERS EXCEPTIONAL ADVANTAGES TO THE HOME SEEKER, WHETHER  
**FARM LABORER, DAIRYMAN, STOCKMAN or WHEAT GROWER.**  
THERE HAS NEVER BEEN A MORE FAVORABLE TIME THAN THE PRESENT FOR SETTLERS TO LOCATE.

**SOME ELOQUENT FACTS:**

Twenty-five years ago the chief products of Manitoba were the furs of wild animals. To-day these products are Wheat, Cattle, Butter, Cheese.

In Twenty-five Years the population increased from 12,000 to 200,000; the land under cultivation from 10,000 acres to 2,000,000 acres; the number of schools from 16 to 982.

A comparison between the years 1885 and 1889 shows the following results:

GRAIN PRODUCED.	
1885.	1899.
Wheat . . . . . 7,429,440 bush.	27,922,230 bush.
Oats . . . . . 6,364,263 bush.	22,318,378 bush.
Barley . . . . . 1,113,481 bush.	5,379,156 bush.
Total . . . . . 14,907,184 bush.	55,619,764 bush.
Increase, 40,712,580 Bushels.	

**MANITOBA LANDS**—For sale by the Provincial Government. Over 1,600,000 acres of choice land in all parts of the Province are offered at from \$2.00 to \$5.00 per acre. Payments extend over eight years. SPECIAL ATTENTION is directed to 500,000 acres along the line of the Manitoba Northwestern Railway at \$3.00 and \$2.50 per acre.

**FREE HOMESTEADS** are still available in many parts of the Province.

For full information, maps, etc., FREE, address  
J. A. DAVIDSON, —or— JAS. HARTNEY,  
Minister of Agriculture and Immigration, Manitoba Emigration Agt.,  
WINNIPEG, MANITOBA. Union Station, TORONTO.

**J. KERR & CO.,**  
Graduate of the New York School of Embalmers.  
Successors to M. HUGHES & SON. Established 1819

**Undertakers & Embalmers**  
140 Princess St.  
Telephone 413.  
Residence Tel. 490.  
Telegraph Orders will receive prompt attention.

**A few Reasons**  
Why we give such  
**WONDERFUL VALUES IN MADE TO ORDER GARMENTS.**

We buy our goods for CASH only; sell for CASH only.  
Our expenses are not large and we are satisfied with a very small margin of profit.  
These are just a few reasons why we can make you a West of England Worsted or Serge Suit, in first-class style, for \$20.00, or an elegant pair of French Worsted Trousers for \$5.00.

**COLLINS,**  
CASH TAILOR,  
211 Portage Ave.

**Bookkeeping**  
and all other business subjects, including Short-hand and Telegraphy, thoroughly taught by Nine Competent and Experienced Teachers at  
**WINNIPEG BUSINESS COLLEGE,**  
PORTAGE AVE.  
G. W. DONALD, Sec.  
North End Branch, opposite C.P.R. Depot.

**10 p.c. Discount!**  
ON ALL

**MASON & RISCH**  
**Pianos**

**SOLD DURING DECEMBER.**

This is our ANNUAL OFFER to intending purchasers. Hundreds have taken advantage of it in previous years, and many wait for it now.

Call and talk it over with us at once in order that you may get first choice.

**WHAT A KINGLY CHRISTMAS GIFT!**

We will deliver on Christmas Eve, and hold the piano for you until then.

**The Mason & Risch Piano Company, Ltd.**  
THE FORUM, WINNIPEG.

**IS THIS TOO RADICAL?  
NOT NOW-A-DAYS.**

A reader, noting the following passage in a recent issue, asks whether it is not stating the case too strongly:

"The son of the man who says 'I don't read a Catholic paper,' will say, 'I don't go to church.'"

In the middle ages this statement would not be true; nor would it, perhaps, apply to the conditions existing in a Catholic country. But, here, in the conditions of society which surround us, it has its force:

The young people of the family will read something—perhaps the dailies, perhaps the weekly story paper, perhaps some "sporting paper." Their reading, then, is without Catholic influence, without anything to suggest interest in Catholic progress or to cultivate a Catholic spirit; on the contrary, the influence furnished by their reading, may be such as to withdraw them, or even antagonize them against the spirit of the Church. Then, add to this the influence of their non-Catholic associates.

In the first place, the Catholic family that is without Catholic reading, is apt to be a very worldly-minded family—quite milk and water in its religious views.

The influence of such "a Catholic home" is hardly calculated to stand for much as against the influence of outside society and association. And these are so multiplex (when we come to consider them), that every available influence and circumstance which makes for the Christianity of the home, are hardly enough.—*Northwestern Chronicle.*

**A REMINISCENCE OF  
HEROISM.**

*Written for The Review by an English Banker.*

On the 22nd January, 1879, an isolated force of about eight hundred gallant British soldiers, encamped beneath the shadow of the giant rocks adjacent to Isandlwana, in South Africa, were attacked by an army of twenty thousand of the finest race of savages which probably this earth produces. Suddenly from all sides the fierce yelling Zulus threw themselves upon the unprepared and unsuspecting detachment, and in a short time were in their midst, slaughtering with assegai, with club, and with rifle; and although the doomed force sold their lives dearly, and accounted for probably a far larger number than their own aggregate, yet scarcely any escaped; and soon their poor stripped and mutilated corpses lay thick over all the plain, and the fair scene was transformed into a charnel house, so shocking that if angels could weep they must have shed tears at the terrible spectacle.

A few miles distant, about a hundred of our intrepid soldiers, under the heroic Lieutenants Chard and Bromhead, whose names will live in history to the end of time, were posted at a small station, Rorke's Drift, in charge of supplies. Hearing of the tragic fate of their comrades, and expecting that the blood-gorged savages would soon be upon them, with fevered haste they formed an entrenchment with sacks of flour, boxes of biscuits, and anything else available for the purpose.

No sooner had they completed their defences than the raging impi of ferocious and murderous warriors attacked them in countless numbers. With yells and unearthly shrieks on they came in their mad frenzy, but only, like the ocean surges beating against the munitious of rocks, to be hurled back against their fellows. Again and again was the terrific onslaught repeated, until the very corpses of the enemy, shot down in hundreds, helped to form a barricade over which they must climb, themselves only to fall prone and add to the ever-increasing height of the hideous dusky piles.

And now the night approaches; but with it no rest. For, clambering and stumbling over the fallen bodies which are so thickly strewn around, the enraged savages now force their way up to, and even over, the parapet; but only to be pierced through the heart by the fatal steel. And now, so impetuous and so fierce is the on-rush that a doorway or embrasure is blocked by the mad struggling host endeavoring to force an entrance; soon, however, to be effectively closed by a heap of more reeking corpses. Some of the

assailants, sheltering themselves with their dead comrades, held as shields, succeeded in penetrating into the enclosure, but no sooner are they there, than, with a ghastly death-shriek, they too bite the dust, and share the fate of their whilom dead protector.

And so the lurid night passes, the heroic little garrison holding at bay the mighty hordes of fierce warrior combatants, whose wild savagery had a few hours before immolated so many of their companions in arms. But at length its long hours have fled, and the morning sun reveals the grim spectacle which lay unfolded in all its horror around those blood-smear'd entrenchments. And so awful is the scene of carnage, that an abject terror seizes the survivors, who in their thousands flee in dismay from the presence of that valiant little band of dauntless British soldiers. Well, then, did they then and there raise their glad psalm of thanksgiving with one accord to the Giver of all victory.

And we, too, must be ever prepared to do battle with hordes of enemies, unseen, but far crueller than those savages, who could but harm the body; for they would cut off our immortal souls from Eternal life. But, in the strength, and in virtue of the sufferings, of One who died for us, we can, if we will, be absolutely sure of a defence, impregnable and wholly unassailable.

**MISS HENDERSON,  
Stenographer.**

"Well," said the Manager to the Literary Assistant, "we must engage a new stenographer. Miss Munn has gone to the departments."

"What!" exclaimed the Literary Assistant.

The Literary Assistant's "What!" expressed volumes. She was totally unprepared for the sudden flight of Miss Munn to the departments, nor was she at all eager for an extra share of work. "We must engage a new stenographer at once," she said, decidedly.

Across the street from the building in which the manager of the News Bureau had his offices there was a sign under the second story windows reading, "School of Stenography and Typewriting." Both the Manager and the Literary Assistant knew of this school; indeed, for not a few of the stenographers in the building had been procured therefrom.

"I'll go across to the school myself," volunteered the Literary Assistant, "and see if they can let us have a girl at once."

"I wish you would," said the Manager.

It was after his promise to the Literary Assistant to send a first-class stenographer to the manager of the News Bureau, that the principal of the School of Stenography and Typewriting came into the class-room and stood looking thoughtfully about him at his pupils. A very excellent position was offered to one of these girls, and he did not wish to make a mistake in selecting the girl. There were four of them ready to fill positions. Miss Turner was rapid and correct as regarded her shorthand, but she made a great many errors in spelling, declaring that shorthand had corrupted her longhand. Miss Griffith was rapid and correct and a good speller, but was inclined to be talkative; he feared the manager would send her back at the end of a week. Miss Mills was a good and thorough worker, but she was slow, unparadoxably slow. Then there was Miss Henderson. The principal cast his speculative eye upon the girl sitting at one of the twelve typewriting machines and felt perfectly certain that Miss Henderson was turning out excellent copy. She was the youngest of the four girls, and had come from the country. She was earnest and eager. He fully believed that the time would arrive when she would be a credit to the school. He walked across the floor, and, taking hold of an end of her paper, drew it off the machine. It was, as he had supposed, an excellent bit of work. He was smiling when he turned to the girl.

"Miss Henderson," he said, "do you really think that you are ready to fill a position?"

The girl's face flushed all over, a light came into her eyes.

"Because," said the principal, without waiting for further reply, "I have had a call for a stenographer from the manager of the News Bureau across the street. Miss Munn has gone to the departments. Shall I send you over?"

"I should like to try," said Emily Henderson, rising impulsively. "If you will try you will succeed, of

**Fine Groceries.**

Our goods are not only of a superior quality but are sold at very low prices. The maximum of quality at the minimum of cost is our method of pleasing. Our blend of COFFEES receive universal commendation. "FRAGRANT BRAND" TEA still leads—our sales are increasing daily. Certainly, we can please you in BUTTER and EGGS. We are specialists in that line. Try us.

**Johnston's Grocery**  
Tel. 898. 255 PORTAGE AVE.

**CANADIAN PACIFIC  
RAILWAY.**

**Eastern Excursion**

**TICKETS**

Are now on sale and will be on sale daily till the end of December.

The company are giving a choice of routes to the various points in the east, and are making arrangements for tourist cars being put on every train. These cars will go through to Toronto and Montreal daily, while there will also be a service to Halifax for the accommodation of passengers going to the Maritime Provinces and the Old Country. A very small charge is made for a berth in these sleeping cars, while they are also provided with a range, by which passengers can cook their own food.

A porter is in charge of it to destination.

For particulars, apply at City Office (opp. Post Office) or Depot.

W. STITT, C. E. McPHERSON,  
A.G.P.A., G.P.A.,  
Winnipeg. Winnipeg.

course," said the principal, dogmatically. "Don't let him send you back to me at the end of the week. Take your note book, and have your pencil well sharpened; be prepared to begin work as soon as you reach the office. There, I don't mean to frighten you before you start. Make up your mind that you won't be frightened at all, and you'll get along."

The girls in the room understood that the principal had preured a situation for Miss Henderson, as they watched her put on her cloak and hat and take possession of her note book. Miss Turner and Miss Mills wished her luck in their hearts, while the talkative Miss Griffiths cried aloud her congratulations, and threw her lucky rival a kiss on her fingers.

"If only she doesn't allow herself to be frightened out of her wits," said the principal to the lady reader; "that is apt to be the trouble with her."

"She is very timid," said the lady reader, "but she takes her notes easily and reads them without a balk."

"That's true," said the principal, and banished all disquieting thoughts.

Emily Henderson was totally unconscious of the cold breezes blowing her cloak in wild hilarity as she walked rapidly across the street, carefully carrying her note book and her well-sharpened pencil. Miss Munn had been educated at the School of Stenography and Typewriting, and many a later pupil had sighed for her chance of becoming something higher than a mere office stenographer, for Miss Larence, the Literary Assistant, had also begun her career as an office stenographer, and she now received a salary of twelve hundred a year, besides writing stories for some of the leading magazines. Miss Munn had recklessly thrown over her chance for a place in the departments, and the chance had descended to another of Prof. Rathburn's pupils.

Emily Henderson told herself in that swift journey from the School of Stenography and Typewriting to the offices of the manager that nothing could be more satisfactory to her than to begin her career as a stenographer under a newspaper man. Even long ago, when she was a little girl living out in the country, she had indulged in dreams of a literary future, and she had written verses. Her mother had taken wonderful pride in these verses, and several of them had appeared in the county paper. But her mother was dead, and she was living with an aunt in the city. She had grown practical, and she thought she had given up her dreams when she decided to become a stenographer. Fate was smiling upon her; she was to be stenographer with Miss Munn's chance.

(To be continued.)

**STEINWAY**  
The Standard Piano of the World.  
**Nordeheimer**  
The Premier Artistic Piano of Canada.  
Catalogues mailed upon application. Exchanged Pianos of other makers from \$100.  
SOLE REPRESENTATIVE:  
**ALBERT EVANS** Piano Warerooms 300 Main St.

"But to make up my tale,  
He breweth good ale  
And therefore maketh sale."  
Skellon.  
The poet shows herein how it is that "Good Ale" "maketh sale." A "liquid food" that is the product of the SELECTED barley, malt, and hops, and is well brewed, is what the public taste calls for. This is the reason that

**REFINED ALE**  
"Which sparkles like champagne" is so much appreciated by good judges. Ask for it at your hotel or restaurant. You will not be disappointed.  
**E. L. DREWRY,**  
Manufacturer and Importer,  
WINNIPEG.

**Canadian Northern Railway**  
Time Table, October 14, 1900

STATIONS AND DAYS.	Leave Winnipeg	Leave	Arrive
Winnipeg to Gladstone, Tuxiuk, Dauphin, etc., Tues, Thur, and Sat		7 30	17 45
Dauphin, Makinak, Gladstone, etc., to Winnipeg, Mon, Wed, and Fri	11 40		22 30
Winnipeg to Winnipegosis, Tuesday		7 30	21 15
Winnipegosis to Winnipeg, Wednesday	7 15		22 30
Dauphin to Winnipegosis and return, Fridays	17 00	14 00	
Dauphin to Swan River and Track End, Wed. and Sat.		8 20	19 40
Track End and Swan River to Dauphin, Mon. & Thur.	7 00		18 20
Dauphin to Gilbert Plains, Tuesday		12 30	14 15
Friday		7 00	8 45
Gilbert Plains to Dauphin, Tuesday	15 15		17 00
Friday	9 30		14 15
Winnipeg to Warroad and Int. Stns., Mon and Thur		8 20	15 50
Warroad to Winnipeg and Int. Stns., Tues and Fri		9 K	16 40
Winnipeg to Bedford and Int. Stns., Mon., Wed, Thur and Sat		8 20	12 06
Bedford to Winnipeg and Int. Stns., Tues., Wed., Fri. and Sat		12 40	16 40

**NORTHERN PACIFIC**  
TO  
ST. PAUL, MINNEAPOLIS and DULUTH and points  
EAST and SOUTH  
TO  
BUTTE, HELENA, SPOKANE, SEATTLE  
TACOMA, PORTLAND, CALIFORNIA,  
JAPAN, CHINA, ALASKA,  
KLONDIKE.

**Great Britain,  
Europe, Africa.**

Local Passenger rates in Manitoba, 3 cents per mile; 1,000 Mile Ticket Books at 2½ cents per mile, on sale by all agents.

April 29th the new Transcontinental train "North Coast Limited" was inaugurated, making two daily trains east and west.

J. T. M'KENNEY, H. SWINFORD,  
City Passenger Agt., Gen Agt.,  
Winnipeg. Winnipeg.  
CHAS. S. FEE,  
G.P. & T.A., St. Paul.

**TIME TABLE.**

BETWEEN	WINNIPEG.	
	DEPART	ARRIVE
Morris, Emerson, Grand Forks, Fargo, St. Paul, Chicago and all points south, east and west daily	1 45 pm	1 30 pm
Morris, Brandon, and intermediate points, Mon., Wed, Fri	10 45 am	
Morris, Brandon and intermediate points, Tues, Thurs, Sat		4 30 pm
Portage la Prairie, Mon., Wed, Fri	4 30 pm	11 50 pm
Portage la Prairie, Tues, Thurs, Sat		10 35 am

**Bell Photo Studio**  
207 Pacific Ave., Winnipeg, Man.  
10% OFF TILL CHRISTMAS.  
On Paris Francais et Anglais.

**ST. MARY'S CHURCH**  
COR. ST. MARY AND HARGRAVE STS.  
Rector—  
Rev. D. GUILLET, O.M.I.  
ASSISTANTS—  
Rev. J. McCarthy, O.M.I. Rev. E. O'Dwyer, O.M.I.  
SACRISTAN—  
Rev. B. Doyle, O.M.I.  
Sunday Services—  
Low Mass—at 7 and 8.30 High Mass—at 10.30  
Sunday School—at 2.30.  
Baptism—from 2 to 4.  
Vespers, Sermon and Benediction—at 7.15.  
Week Day Services—  
Holy Mass—in summer time at 6.30 and 7.30  
in winter time at 6.30 and 8.

**CHURCH SERVICES.**  
CHURCH OF THE  
**IMMACULATE CONCEPTION**  
Austin St., near C.P.R. Station.  
Sundays—  
Low Mass, with short instruction, 8.30 a.m.  
High Mass, with sermon, 10.30 a.m.  
Catechism in the church, 3 p.m.  
Vespers, with an occasional sermon, 7.15 p.m.  
N.B.—Sermon in French on 1st Sunday in the month, 9 a.m. Meeting of the Children of Mary, 2nd and 4th Sunday in the month, 4 p.m.  
Week Days—  
Mass at 7.30 a.m.  
On 1st Friday in the month, Mass at 8 a.m.  
Benediction at 7.30 p.m.  
N.B.—Confessions are heard on Saturdays from 8 to 10 pm, and every day in morning before Mass

**C. M. B. A.**  
Grand Deputy for Manitoba.  
Rev. A. A. Cherrier, Winnipeg, Man.  
Agent of the C. M. B. A.  
for the Province of Manitoba, with power of attorney, Dr. J. K. Barrett, Winnipeg, Man.

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

**Branch 52, Winnipeg**  
Meets in No. 1 Trades Hall, Foulds Block, corner Main and Market Sts., every 1st and 3rd Wednesday in each month, at 8 o'clock, p.m.  
President, D. Smith; 1st Vice-Pres., E. Cass; 2nd Vice-Pres., L. O. Genest; Rec. Sec., R. F. Hinds; Asst. Sec., J. L. Hughes; Fin. Sec., D. F. Allan; Treas., W. Jordan; Marshal, W. J. O'Neil; Guard, L. F. X. Hart; Trustees—G. German, L. O. Genest, P. Shea, G. Gladnish, M. Conway.

**Branch 163, Winnipeg**  
Meets at the Immaculate Conception school room on 1st and 3rd Tuesday in each month.  
Spiritual Advisor, Rev. A. A. Cherrier; Pres., F. W. Russell; 1st Vice-Pres., J. A. McInnis; 2nd Vice-Pres., J. Schmidt; Rec. Sec., J. Markinski, 180 Austin St.; Fin. Sec., J. E. Manning; Treas., J. Sec., Marshal, F. Welnitz; Guard, F. Krinkle; Trustees—P. O'Brien, C. Caron, F. W. Russell, J. Schmidt, F. Thiers.

**ST. MARY'S COURT, No. 276,  
Catholic Order of Foresters**  
Meets 2nd and 4th Friday in every month in Unity Hall, McIntyre Block.  
Chief Ranger, T. Jobin; Vice-C. R., K. D. McDonald; Rec.-Sec., F. W. Russell; Fin. Sec., P. Marrin; Treas., T. D. Deegan; Sr. Conductor, P. O'Donnell; Jr. Conductor, E. Dowdall; Inside Sentinel, J. Mellon; Representative to Provincial High Court, T. Jobin; Alternate, R. Murphy.

**CLARK BROS. & HUGHES**  
Undertakers and Embalmers  
  
502 MAIN STREET.  
Opposite City Hall. Telephone 1239.

**WINNIPEG ELECTRIC RAILWAY**  
NIGHT ROUTE SIGNALS.  
B.L. LINE, Red Light.  
LOOP LINE, via Broadway, Golden Light.  
LOOP LINE, via Fort Rouge, White Top Light on White-roofed cars.  
PORTAGE AVENUE, Double Bullseye, White.

**NOTICE.**  
The attention of all our subscribers and exchanges is earnestly directed to the fact that the NORTHWEST REVIEW is now published, not in St. Boniface, but in Winnipeg. Consequently, all communications and exchanges should be addressed "P. O. Box, 499, Winnipeg."