



"IT IS A LIE."

Bishop Blenk's Retort When Publicly Insulted by a Ministerial Bigot.

(Catholic Standard and Times, Philadelphia.)

Some weeks ago the secular press of the country published cable despatches regarding a sensational incident at San Juan, Puerto Rico, when Bishop Blenk publicly gave the lie to Rev. Mr. Vallmer, a Protestant minister, who had attacked the Catholic Church, making the charge that the world held the Church convicted of the backwardness and state of degradation in which Austria, France, Spain, Italy, all of South America, the Philippines and the West Indies were languishing and decaying.

A Puerto Rican correspondent of the "Daily Picayune," of New Orleans, Bishop Blenk's native diocese, sends the details of the incident to his journal, and they were even more dramatic and interesting than was indicated in the brief cable advices. He writes:

"The incident in the San Juan Theatre of June 26 continues to be the chief topic in the island. The entire island, Protestants as well as Catholics, are with the Right Rev. James H. Blenk, Bishop of Puerto Rico, in the manly stand he took in the matter. The Episcopal minister at San Juan, the Rev. Dr. Pratt, says that Bishop Blenk could not have acted otherwise in the public manner in which the church he represented was insulted. Other Protestant ministers in the island express themselves in the same manner and regret the violent onslaught made by Mr. Vallmer.

"The people resent his speech as a personal insult, aside from the insult offered to their religion, and the fact that the bitter attack of Mr. Vallmer was utterly uncalled for and that he used a public convention of teachers, called for the purpose of quietly discussing what was best for the educational progress of the island, to get in his bitter invectives against the Catholic Church, has served to bring down upon him the condemnation of the best people and ministers not of the Catholic faith.

TRUE VERSION OF THE INCIDENT.

"Briefly told, the true version of the incident is this: In the first place, the convention did not take place at Santiago, as extensively telegraphed over the United States. It took place in the theatre at San Juan, which was placed at the disposal of the Puerto Rican Commissioner of Education for that purpose. Dr. Groff, the acting chief of the Commission of Education in the island, thought that a convention of educators in which the best thought on the subject of education could be brought forth would prove vastly beneficial to the cause of public education in Puerto Rico and its better progress. He very wisely concluded to invite all the school teachers in Puerto Rico to be present as well as the various ministers of the gospel, some of whom are engaged in teaching. In making out his programme he modeled it on that of the national educational convention recently held in Charleston, S.C. As in that convention the question of religion in public schools formed a topic of discussion, he invited Dr. Saldana, a prominent local educator and scientist, to discuss that question.

"Among others invited to speak

on various topics were Bishop Blenk, Rev. Mr. Pratt, the Episcopal minister, and Rev. J. Vallmer, a Portuguese Protestant minister who had been engaged in teaching in Brazil, but who, after the American occupation of Puerto Rico, came to San Juan and opened a small school gospel room. He was never superintendent of education in Brazil, as extensively telegraphed to the United States. That has been strongly denied by the Brazil press. Indeed, the people of Brazil do not seem to know much of him. His remarks were distinguished, as the local press declares, chiefly for their assaults on the Catholic Church. As this is the religion almost to a unit of the Puerto Ricans, he failed to attract them to his cause.

A NOTABLE ASSEMBLAGE.

"The convention opened with great eclat on June 25. There was every prospect of a brilliant and interesting meeting. School teachers had gathered from all parts of the island, many of the clergy came to attend the deliberations and the utmost harmony and good feeling prevailed.

"Bishop Blenk was booked to speak on the morning of June 26. The theatre was packed to its utmost capacity. The Bishop took as his subject, 'Thoroughness,' and his sound and earnest views and advice, he himself having been a teacher for many years in the United States, produced a profound impression. As the San Juan papers said, 'The Bishop was thunderously applauded.' Dr. Pratt, the Episcopal minister, gave a most interesting and instructive talk without the least reference to religious bitterness, and, like the Bishop, was greeted with great applause. Other educators spoke on the subjects assigned them, and the morning session passed off with nothing to mar its interest or harmony.

"RELIGION IN THE SCHOOLS."

"The evening programme announced that Dr. Saldana, a most distinguished scientist and educator, would speak on the subject of 'Religion in the Schools,' and that Rev. Mr. J. Vallmer would discuss 'Education in Brazil.'

"Dr. Saldana has a great reputation in Puerto Rico, and the same large and cultured audience assembled to hear him and the evening speakers. He had, he said, been requested to give his views on the subject of 'Religion in the Schools,' a subject which he was informed would also engage the attention of the national convention of the union in Charleston. Dr. Saldana said the subject was a vast one, so vast and so closely connected with the individual life of every child who asked for education that he felt his theme should rather be 'the necessity of religion in the schools.' The obligation giving the child a thorough, all-round education rested upon the educator. It was a sacred duty. This thorough all-round education must be threefold—the education of the body, the mind and the heart or soul.

"Dr. Saldana then referred to the results of education without religious training. Communists, anarchists, thieves in high places, absconding bank clerks and government officials, dishonest bookkeepers, robbers, fomenters of discord and sedition, public assassins,

immorality, disrespect for the most sacred duties to God, to our neighbor and to ourselves, all these were the results that could be directly traced to banishing religion from the public schools, for the public schools were the schools of the masses. The enlightened countries of the world and the highest educational thought was now being brought to bear on this subject and was seeking the remedy for anarchism, for communism, etc. They do not hesitate to say that it lies in the restoration of the thought of God in the schools.

DR. SALDANA'S PROPOSAL.

"I would not be true to my conscience," said Dr. Saldana, "nor to the trust that has been reposed in me, being requested to speak on such a theme, nor to the best interests of my country, if I would say on this platform that we should banish the thought of God from the hearts of our children. * * *

"I propose to this august assembly of teachers and educators that after school hours the public schoolrooms be used by the ministers of the various denominations for the instruction of all children who are willing to attend the instructions and learn something of their respective religions. My proposition is a very broad and democratic one and in perfect harmony with the Constitution of the United States, of which Puerto Rico forms a part through its cession by Spain in the Treaty of Paris. The necessity of developing religious sentiments in the child under the direction of wise and competent ministers of the Gospel or those whom these latter should appoint is the necessity and crown of all education. In my opinion this could be easily done without causing trouble of any kind. I suggest that after the regular school hours the school buildings be put at the disposal of the ministers of every creed and of the children who are willing to receive instructions in their religion, or that this instruction be given by the teachers or by persons authorized by ministers of the Gospel as competent to do so.

REV. MR. VALLMER STRIKES A SNAG.

"Dr. Saldana was applauded in the echo. There was nothing in his discourse to call forth any discussion; he had submitted a broad, plain proposition, and it was received with the same broad spirit in which it was offered. His speech in nowise provoked the attack as cable to the United States from Santiago. It had nothing whatever to do with it.

"Dr. Groff then introduced Rev. Juan Vallmer, a native of Brazil, a Portuguese Protestant minister, who would speak on education in his own country. It was evident from the embarrassed manner in which he began his discourse that Mr. Vallmer had come to the convention primed for the purpose of attacking the Catholic Church. He seemed very disconcerted at the presence of Bishop Blenk, having without doubt not calculated on the Bishop attending all sessions of the convention, especially after speaking in the morning. He opened under difficulties, but, growing bolder, drew a lurid picture of a schoolroom in Brazil; the causes he attributed to the conservative and monarchical element in Brazil, which

he said he is still ruled and guided by the narrow and bigoted views and traditions of the Latin race. But now that the liberal and progressive element was in power things were gradually changing for the better.

"This portion of Mr. Vallmer's speech consumed about half an hour; he was listened to quietly and respectfully. Emboldened, he continued with a general onslaught on the Latin race, its contaminated blood, its superstitions, its ignorance, etc., and turning directly to Bishop Blenk he wound up in the following words:

"With due respect to you, sir, and the clergy present, I cannot help speaking the truth in this matter, and that truth is that the world holds the Catholic Church convicted of the backwardness and the state of utter degradation in which Austria, France, Spain, Italy, all South America, the Philippines and the West Indies are languishing and decaying."

"IT IS A LIE."

"As he closed this sentence, Bishop Blenk rose to his feet and, bringing down his open hand with force upon the table, he said, with the deliberation and tone of voice which showed perfect mastery of himself, but absolute firmness in not yielding one inch to the accusation, 'Es Mentira—it is a lie. I will not sit here quietly and see the Church of which I am the representative in Puerto Rico traduced in this manner.'

"Vallmer advanced and said, 'It is not a lie.' Bishop Blenk faced him squarely and answered, 'It is a monstrous calumny and an infernal lie.' Then a profound silence ensued, and Vallmer attempted to proceed with his speech, but hisses greeted him from all sides. He stopped a moment, the Bishop still standing with his arms folded looking straight at Vallmer, with the sternest determination marked in every lineament of his face, and again Vallmer attempted to proceed. Then the audience, as one man, sprang to its feet, hissing him and shouting: 'Out with him! Down with him! Begone from here!'

"In the meantime not only Catholics, but Protestants also, rushed forward to take Bishop Blenk by the hand and express their condemnation of the manner in which Vallmer had acted. Dr. Pratt, the Episcopal minister, walked straight across the stage and, extending his right hand to Bishop Blenk, said: 'Bishop, I am entirely with you in this matter. That man Vallmer's conduct and abuse of the Catholic Church is shocking and disgraceful.' The Bishop thanked him as he thanked the other gentlemen who crowded around him and prepared to leave the room. Then the audience stopped their hisses and shouts, and raising their hats the men cried out: 'Live Catholicism! Long live our Bishop!' and the entire assembly, Protestant and Catholic, with the exception of five or six persons, followed him from the hall."

WOUND BY THE SUN.

A clock is to be seen at Brussels which comes as near to being a perpetual-motion machine as is likely to be invented; for the sun does the winding. The method by which it works is described in The Optician.

A shaft exposed to the solar rays causes an up draft of air, which sets a fan in motion. The fan acts upon a mechanism which raises the weight of the clock until it reaches the top, and then puts a break on the fan till the weight has gone down a little, when the fan is again liberated, and proceeds to act as before.

As long as the sun shines frequently enough, and the machinery does not wear out, the clock will keep going.

FOURTH CONVENTION OF MARITIME ARCADIAN.

The Fourth Convention of the Acadians of the Maritime Provinces assembled at Arichat, N.S., last week. A large number of delegates from Quebec, New Brunswick, Nova Scotia, Prince Edward Island, and the New England States were present. The town was splendidly decorated in honor of Sir Wilfrid Laurier, whose arrival from Mulgrave, on the Canadian Cruiser Acadia, at 10 o'clock a.m., was signalized by a salute from two ancient cannon. An open-air meeting was held in the afternoon, when the Premier spoke in French and English.

HIGH MASS CELEBRATED.

At 10.30 o'clock High Mass was celebrated in Arichat Church, which was once the cathedral of the Diocese of Arichat. The celebrant was Rev. Father Cormier. The sermon was by Rev. Father Dagnau, the Superior of St. Ann's College and Provincial of the Eudis, Order in Canada. Sir Wilfrid Laurier, Lady Laurier and party, had been given seats of honor in front of the altar. About thirty priests including some high dignitaries of the Church, in their robes of office, were seated within the chancel. The sermon was an able effort, Father Dagnau being one of the most classical and eloquent speakers in the Dominion. The service ended at 12.30 o'clock, and dinner was served at the convent, which is an old, picturesque and well-laid out building. The dinner took place in the assembly hall where 500 people were seated at tables formed in the shape of a horseshoe. The cuisine was excellent. The proceeds were intended for the benefit of the convent, and for education in the place.

PROCEEDINGS ON THE LAWN.

At 2 o'clock the Shediac band led the large crowd of people to the lawn on the academy grounds, where a platform canopied with canvas had been erected. Amid great enthusiasm, Sir Wilfrid and Lady Laurier and other guests were conducted to the platform by Senator Poirier, President of the Acadian Convention, who read an address of welcome to the Premier. He referred to the first Acadian Convention, which was held in 1890, to the second in 1883, and to the third at Church Point in 1890; some permanent good had resulted from these three conventions, the last fruits being St. Ann College at Church Point, and the College at Caraquet, N.B. These were the most striking results of the convention, by the fact that their language, which they were using, was being restored through new legislation, by which French could be taught in their schools, and inspectors of their own language were given them, and to-day they are foremost at all Acadian sections, both in French and English. It was now Cape Breton's turn to share in these benefits. The work will be made easier in view of the good will that has always been shown by the Local Government of Nova Scotia, and particularly Premier Murray, who holds the interest of the French Acadians as much at heart as the Dominion Premier, Sir Wilfrid Laurier. With good-will much could be done. He would prefer good-will with bad laws to good laws with bad-will. The law is silent as to the teaching of French in the schools, but good-will has tolerated and encouraged it. Senator Poirier referred to the death of a prominent Acadian and Frenchman since the last convention, Rev. Father Lefebvre, founder of Memramcook College. Rameau de Saint-Pere, the historian of Acadie, Abbe Rousset, one of the greatest theologians of Laval University; Senator Arseneault, and Senator Poirier had died since the last convention. He invited all nationalities present on the ground to fraternize, and then introduced Sir Wilfrid Laurier, who made able and eloquent speeches in French and English.—Exchange.

Northwest Review.

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

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Northwest Review.

WEDNESDAY, SEPT. 5, 1900.

CALENDAR FOR NEXT WEEK.

SEPTEMBER.

9. Fourteenth Sunday after Pentecost. Feast of the Holy Name of Mary, and solemnity of the Nativity.
- 10, Monday. St. Nicolas of Tolentino, Conf.
- 11, Tuesday. St. Protus and companions, Martyrs.
- 12, Wednesday. Of the octave of the Nativity.
- 13, Thursday. Of the octave.
- 14, Friday. Exaltation of the Holy Cross.
- 15, Saturday. Octave of the Nativity.

CURRENT COMMENT.

We have given considerable prominence to the Blenk-Vallmer incident, because it shows that in certain cases affirmation, mere counter-affirmation, is the best answer to mendacious and unproved assertion. The burden of proof rests with the accuser, and so long as he does not advance any, it were folly to volunteer counter-proof. This is a very effective principle of controversy whenever, as in the instance so fully related in another column, one of the controversialists is a vulgar slanderer, devoid of all knowledge and intelligence. Later on, when the vigorous denial has checked the foolhardy onslaught it will be time to refute whatever evidence may be adduced in support of the bare-faced charge. It would be easy to prove, for example, that every one of the countries branded by Vallmer as utterly degraded is higher in the plane of civilization and virtue than any Protestant country in the world and that the superiority of the former is exactly proportionate to the fidelity with which each country, or each section of each country, practises the teachings of the Catholic Church. The absurd lengths to which Vallmer's inane bigotry drove him, may be gathered from his attributing "utter degradation" to France. This supposes stupendous ignorance. No doubt we cannot expect a fool like Vallmer to appreciate the generosity and nobility of the French character; to him the heroism of the French missionaries, whose name is legion, dying with and for their flocks in China would probably be but one more proof of "utter degradation." Nor can we expect him to realize the generally admitted fact that in the fine arts as well as in manufactures taste and finish are the distinctive glory of France. But, belonging as he does to that class of misbelievers who make material progress

the test of Christianity, he might be expected to know that France perfects the cruder inventions of other countries, has the fastest regular railway trains in the world, has in the Bank of France the most solid financial institution on the face of the earth, and holds within its borders the most uniformly prosperous nation now known to statisticians.

The Brandon Times twits the Midland Review with ignorance of the fact that the 24-hour system of reckoning time has been in use in Western Canada for fifteen years. But has it really passed into general use? The C.P.R. uses it in its time tables, the N.P.R. does not, and the common folk never think of inviting friends to dine at 18 o'clock.

Both the Brandon Times and the Midland Review do not seem to know that the system of reckoning each day from one to twenty-four o'clock, from midnight to midnight has been in constant use all over Italy for several generations, though our contemporaries are no doubt aware that astronomers have, for several centuries past, reckoned the hours from 1 to 24 from noon to noon; which shows that the proposal made by the Railway Time Conventions of the United States in April, 1883, to adopt the twenty-four hour system, was not a particularly striking novelty.

The news that the Victorian Nurses still exist in some out of the way places must be some consolation to the well-wishers of that order after the lamentable failure of their much-advertised mission in Dawson.

One is not surprised at the inaccuracy of that *enfant terrible* of Catholic journalism, Father Phelan, who, after being in Rome, writes the late Italian King's name "Humberto," but the same mistake occurs in papers that are, as a rule, carefully edited. There is no aspirate in the Italian name "Umberto." If people must have the aspirate let them write the name in English, "Humbert."

GOVERNMENT MAPS.

Mr. Frank Pedley, Superintendent of Immigration, Ottawa, has kindly sent us The Descriptive Atlas of Western Canada and Concise School Atlas of the Dominion of Canada, both issued by direction of Hon. Clifford Sifton, Minister of the Interior. Though the letterpress descriptive part of the former publication is concerned with Western Canada alone, there are good maps of each of the seven provinces, of the Northwest territories, of the World and of the Dominion with Newfoundland. The single-page maps measure 12 inches by 8 or 9 according to requirements; the two double-page maps (World and Canada) are, of course, double that size. The date of this pamphlet-atlas of 13 pages being 1900, the latest railway lines are given to their farthest limit. In the older provinces the multiplicity of names of places leaves no room for indications of topographical relief, such as appear in more thinly populated countries like Manitoba, the Territories and especially British Columbia, where the "sea of mountains" is very conspicuous. A casual observer would infer that there are no mountains or hills of any size in Ontario and Quebec. Perhaps this defect could be avoided by suppressing the names of places of secondary importance. However, the Department may have aimed rather at giving many name indications than at reproducing the natural features.

A marvel of condensation is the "Canadian Atlas for use in schools," or, as it is styled in the inside title, "Concise School Atlas of the Dominion of Canada." Folded once—which can be easily done, as linen cover and all, it is not one-eighth of an inch thick—it can be snugly stowed away in a waistcoat pocket, and yet its 32 pages, with 16 pages of description, 15 maps and 16 typical illustrations, give one a very complete idea of all the salient features and important statistics of our great Dominion. The difference between these maps and those of the larger atlas is that the former are only 6 by 5 inches and have not the marginal numbers and figures which, in the "Descriptive Atlas," are so useful for finding places. The article on British Columbia gives populations as follows: the whole province approximately, 200,000; Victoria, 25,000; Vancouver, 30,000; New Westminster, 8,000; Nanaimo and Nelson, each 6,000; Rossland, 8,000. These are the latest estimates, and, judging by the figures for Manitoba, they are probably above the reality; which is a mistake on the right or hopeful side. This matter of population is not handled according to one uniform principle: thus, in most cases the estimated population for 1899 is given, as for British Columbia mentioned above, for Winnipeg, credited with 50,000 inhabitants, an estimate which the city assessors have lately reduced by about 8,000, and for Toronto, whose population is put down at 186,517; but for Montreal and the chief cities of Quebec the figures of the Census of 1891 alone appear, and this makes the population of the metropolis of Canada about 100,000 less than it now is. Nor does this inconsistency spring from any religious or national prejudice, since the item "Religion" for Nova Scotia, reads: "Latest reports give total number of Roman Catholics in Province as 122,452; Presbyterians, 108,952; Baptists, 83,122; Church of England, 64,410; Methodists, 54,195;" thus giving prominence to the fact that Catholics are more numerous than any other religious body in Nova Scotia. In the paragraph on education in the province of Quebec it seems rather odd to state that "separate schools are maintained for Roman Catholics," and then to say, a few lines farther on, that, about 87 per cent of the entire population are adherents of that faith." This sounds like separating the head and body from the limbs. Of course the fact is that both Catholics and Protestants enjoy the inestimable benefit of managing their own schools separately and with more than equal justice for the latter.

Besides the maps of Canada as a whole and by provinces and territories, this School Atlas also contains maps of Europe, England, Scotland, Ireland, France, Germany, Russia, Sweden, Norway and Denmark; but, in view of the fact that Mr. Sifton organized the populous immigration of Galicians, it is strange that he has forgotten to give these new settlers' children a map of Austria-Hungary, their fatherland. Our large and influential Icelandic population will likewise miss Iceland.

We have also received from the Department of the Interior a large and beautiful map of the Northwestern part of Canada from the 53rd to the 70th degree of latitude and from the 103rd to the 153rd degree of longitude. The scale, being about 35 miles to the inch, presents an interesting view of all that vast region comprizing the districts of Yukon and Mackenzie and the northern sections of British Columbia, Athabasca and Alberta. One of the most impressive features

of this fine map is the majestic Mackenzie River flowing from Great Slave Lake to the Arctic Ocean through the valley formed by the dwindling Rockies, which, as noted here and there, are often not visible from the river. Its delta, eighty miles long by from fifteen to thirty in width, is a network of islands. Great Bear Lake does not seem to have been carefully surveyed, its height above the sea not being given as it is for the other large lakes. If we may be allowed to suggest an improvement in so admirable a map, we are inclined to think that a statement of the superficial area in square miles of these great bodies of water would be a valuable help to the realizing of their magnitude.

The indefatigable Oblate missionaries have left the indelible impress of their Order in the names of Lakes Tache, Grandin, Mazenod and Fabre near the 64th parallel and south of Great Bear Lake. Their most northerly permanent mission seems to be at 67° 30', far beyond the arctic circle, while their important post at Fort Good Hope is only eighteen miles south of it. Fort Providence Mission, whither two Grey Nuns from St. Boniface went this summer, is some thirty miles below the outlet of Great Slave Lake and about 25 miles north of the 61st degree.

All the Yukon territory and the routes to Dawson are set forth in full detail, even the White Pass and Yukon Railway being indicated and a considerable portion of eastern Alaska thrown in. Dawson City appears to be about four or five miles north of the 64th degree and is consequently well within the temperate zone, albeit the general impression is quite otherwise.

On reviewing so splendid a specimen of the cartographer's art, one naturally regrets that government maps, and, for that matter, government reports and publications, in general, do not receive from the press and others to whom they come gratuitously, that degree of appreciation which they certainly deserve. Doubtless the officials who produce these documents are well paid, as every man who does good work ought to be; but, surely that is no reason why they should not get the praise their painstaking skill has richly earned; else it would follow that money making men of letters should be passed over in silence. Moreover, were attention duly called to these government publications, local experts would often be in a position to rectify mistakes or supply omissions due to inadvertence or involuntary bias, and in this way the greater accuracy and fairness of subsequent reports would be ensured.

VARIOUS FORMS OF GREETING.

Some of our exchanges manage their exchange department in a sadly slipshod way. We printed our paper during more than four years in St. Boniface, and yet, during all that time the N. Y. Freeman's Journal, the Catholic Standard and Times, of Philadelphia, the Michigan Catholic, of Detroit, and several others persisted in addressing their valuable papers to Winnipeg in spite of repeated printed protests on our part suggested by the complaints of the postal authorities. Will the editors of these papers now realize that we have moved back to the capital? Probably not, nor is it necessary they should, since the address is now correct. Others do realize the fact, some in rather curious ways. The Manitoba Daily Free Press, whose strong point is what Polonius calls "indirection," when reproducing without explicit comment our article of Aug. 22 on Father Cherrier's nomination to the

Advisory Board, simply says, as if we were a curious insect recently discovered: "The NORTHWEST REVIEW is a weekly publication issued in Winnipeg." The Pittsburg Observer, which, having come into existence during our sojourn in St. Boniface, could not and did not make any mistake about our then address, recognizes our new location by changing our address on its wrapper and by appropriating without acknowledgment and setting

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forth as special paragraphs of its own, three editorial and evidently original items from our columns, viz., the description of the Zi-Ka-Wei philosophate and theologate, the article, with exclusive information, on "Canada's Oldest Priest," and our editorial comment to the effect that the French of the Province of Quebec are the only historical Canadians. The Catholic Record, of London, promptly changes our address and keeps on saying nothing else.

The first of our exchanges to politely acknowledge our new status was the Mattawa Tribune, which, in its issue of Aug. 22, kindly said: "The NORTHWEST REVIEW, an ably edited Roman Catholic Journal of St. Boniface, Man., has come to hand this week with renewed life and brilliancy. It contains a well-deserved commendatory letter from the Archbishop of St. Boniface. The REVIEW has long been a welcome visitor at this office and we wish it all the success it deserves, which is not a little."

Next came that doughty champion of uncompromising truth, "La Verite," of Quebec, saying in its issue of Aug. 25. "We notice with great pleasure that the NORTHWEST REVIEW, formerly of St. Boniface, now of Winnipeg, resumes publication after a suspension of two months. On this occasion Mgr. Langevin has written a letter of warm encouragement to the editor of this pre-eminently Catholic journal. We trust our contemporary may long continue its useful career."

At the end of a leading article in which "Le Manitoba" congratulates itself on being endorsed by us as to its views on Father Cherrier's nomination to the Advisory Board, our esteemed St. Boniface contemporary adds: "We hail with pleasure the reappearance of the NORTHWEST REVIEW after a few weeks' rest."

NOTES BY THE WAY.

The Board of Trade is an important organization composed of gentlemen of certain financial standing and social eminence in the community banded together to watch over the business interests of the City, and it may, perhaps, be fairly considered that it came well within the scope of the purposes for which they exist as a corporate body to debate and suggest means to arrest if possible the fiend who has been starting fires more or less disastrous, and all of them alarming, in various parts of the city. But we think that whilst the Board may be quite competent to discuss this matter and to assist the civic authorities in securing the apprehension of the criminal, they showed, as they have often done before in connection with affairs of public importance, an undue inclination to criticize certain officials who are responsible for the safety of the city and they would have exhibited better taste if they had confined themselves to making suggestions as to the reward which should have been offered and had refrained from calling into question the ability and capacity of the pres-

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W. A. SIPPPELL, B. A., Principal.

ent Chief of the Fire Brigade. We have attended many fires lately and some of them have been of a most threatening character which needed very skilful handling to prevent them from spreading over large areas of the city, and mixing with the crowd we have heard nothing but the most favorable opinions expressed amongst the onlookers as to the work done by our fire-fighters under their gallant cool-headed chief. There are members of the Board of Trade, however, who seem to think that there is no one on the force whom they are not competent to criticize and whose work they could not do better themselves. For instance, one day we find them telling the C.P.R. company how our great national Highway should be run, the next they will be down at Ottawa pointing out how the affairs of the Dominion should be administered, then we hear of them running out to the capital of the Territories and dictating to the Premier there what laws he should pass, and between times they continually exercise a parental watchfulness over every detail of our civic life which hardly ever appears to be managed to their satisfaction. All this may be, as we have said, quite within the aims and objects of the Board of Trade, in fact it is the privilege of any citizen to criticize to his heart's content public acts, but to our mind there is altogether too much criticism of the kind in Winnipeg, and, on the other hand, too little encouragement meted out to those who have the business of the community in charge. The Board of Trade, it seems to us, is ever criticizing and very rarely, if ever, commending, and often, as in the instance we have cited, their criticism is uncalled for if not actually unjust.

An observant friend of ours asked us a few days ago whether we had noticed how rapidly the craze for bicycling was passing away, and in proof of it declared that whereas a year ago and even during the early months of this summer hundreds, and it sometimes seemed thousands, of wheels might be seen each evening speeding along the bicycle paths which had been constructed in various directions, the paths are almost deserted now and at the same time there has been a wonderful revival of horse riding and driving. Investigation has shown us that this is absolutely true and it is undeniable that where once the merry bicyclists could be counted by hundreds they must now be reckoned by tens, and the time seems to be rapidly approaching when, except for business purposes, the "safety" will be entirely laid aside. One would hardly have thought last summer that the end would come so quickly. We have seen crazes of a similar nature before, for instance the roller skating craze of some years ago is one that comes to our mind as a fit comparison. For two or three seasons the whole community gave itself up to this form of enjoyment but the taste for it suddenly declined and the extensive buildings which were erected for the purpose have long been put to other uses. So with the bicycle. Last year almost everyone was seized with a desire to own a wheel and pretty nearly everybody acquired one. Bicycle runs were the rage of the season, and young and middle-aged Winnipeg longed all day for the evening to come when it might once more mount its thousands of wheels and rush about the streets and roads of our city and vicinity. This year everyone almost seems to have a wheel for sale and successful bicycle runs are the exception rather than the rule. It may be that the thing was overdone and that the falling off is only a temporary reaction fol-

lowing too great indulgence in this form of amusement, but we rather think the signs of the times indicate that the bicycle as a means of recreation and pleasure has seen its best days and that in future it will be simply used as a convenience by people who live at distances more or less great from their offices or place of business.

OBITUARY.

The many friends of Mr. and Mrs. J. Markinski will be sorry to hear of the death of their infant daughter Monica Philomena, who departed this life on Monday, the 17th ult., at the age of six months and two days. The funeral took place on Tuesday, the 28th. Many sympathizers followed the funeral procession to the church of the Immaculate conception, and from there to the St. Mary's cemetery, where the remains of the dear little one were laid to rest.

Mr. and Mrs. Markinski have six children still living, deceased being the first one taken away from their affectionate care and their parental devotedness. In extending our sympathy to them in their loss, we wish to repeat for their consolation the words of the Gospel. "The kingdom of heaven is for such." Matt. XIX. 14.

The many friends of Mr. and Mrs. L. W. Grant, of 82 Notre Dame avenue, will learn with regret of the death of their youngest daughter, Mabel Elizabeth, who passed away at 2:30 Sunday morning after an illness of a couple of weeks, at the early age of 11 years and 1 month. Owing to her unusual brightness, she was a universal favorite with all who had met her, and a much cherished favorite of her parents and the family. She was a sister of R. S. Grant, and also of the late L. F. Grant of the city engineer's staff, who died on the road home from California while in Mexico in May last. The funeral took place yesterday at 9:30 a.m. from the family residence to St. Mary's church, where Rev. Father Guillet, O.M.I., sang the Requiem Mass, and thence to Fort Rouge cemetery.

Mrs. James Flanagan, of 327 Carlton street, mourns the rather sudden death of her son, Thomas Edward, which occurred last Friday at Dufresne, where this bright lad of ten, a great favorite of his schoolmates of St. Mary's school, had gone to spend his holidays. On Monday of last week the dear boy contracted diphtheria, but the attack was deemed so light that no danger was anticipated when the end came so suddenly that none of the family could be present at the bedside. Mrs. Flanagan went to Lorette, where the funeral had to be held on account of the contagious nature of the disease precluding the removal of the remains to the city. The bereaved mother, who has so lately become a widow, is receiving the sincerest condolence of her many devoted friends.

PERSONAL.

Four members of the Oblate order arrived in Winnipeg on Sunday morning's Imperial Limited from Europe, and will engage in the work of the order in Manitoba and the Northwest. One of them, Rev. Father Johann von Gistern, is a native of Germany and will be stationed in the Diocese of St. Boniface. His work will be among the German Catholics in the diocese. The other three, Rev. Fathers Victor le Groff, Joseph Portier and Arsene Argenteuil are natives of Brittany, France. Fathers Groff and Portier are to be stationed at St. Albert, and Father Argenteuil will proceed to Prince Albert where he will engage in church work.

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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."

Mr. T. D. Deegan, who was one of the sufferers at the recent fire at the corner of Main and Rupert sts, and whose store had been closed for a few days arranging for a settlement with the insurance companies, re-opened last Saturday morning with a great fire sale. As the goods were not touched by fire, but only damaged by smoke and water, bargains in profusion may no doubt still be secured by the early buyer.

The Very Rev. Vicar Dugas returned to St. Boniface last Friday. The severe sprain from which he had been suffering since last Oct. beginning to yield to the expert treatment he received from a professional bonesetter at St. Jacques' Achigan, Quebec.

Great sympathy is expressed on all hands for Mr. and Mrs. Conway's great loss by last week's fire, while at the same time the escape of Mrs. Conway and her children is recognized as startlingly providential. Who put into constable Reid's mind, just in the nick of time, the thought that their might be someone sleeping over the store?

The new addition which the Rev. Father Cherrier is having built to the Presbytery, is progressing rapidly, and it promises, when completed, to greatly improve the general appearance, as well as the much needed comfort of the Pastor's residence.

The ornamental wire fence which the Rev. Father Cherrier and Mr.

The Old and the New

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J. E. Beliveau are adding to their terrace on Austin St., will contribute much to the beautifying of the premises. The work is being done by the "Manitoba Anchor Wire Fence Company."

Father Cloutier returned last Thursday morning with Monsignor Ritchot, whose brother, now 81 years old, is gradually sinking. Mgr. Ritchot seems to be in very good health, not at all fatigued by his long journey to L'Assomption, Quebec.

Father Suffa, O.M.I., a German, who came direct from Rome, where he spent several years, arrived at St. Mary's presbytery last Wednesday, and will be attached to the Holy Ghost church with the Fathers Kulawy, O.M.I.

Mr. Justice Prendergast returned last Thursday morning from Ottawa, whither he had been to consult with the Minister of Justice concerning the alleged frauds in school land sales which the Judge is to investigate.

Rev. Sister Marie Laurent arrived last Friday and immediately took charge of the St. Boniface convent of the Holy Names, which opens this year with a largely increased number of pupils.

Rev. Father Rocan, of La Salle, is staying at the Archbishop's palace, while Rev. Father Gendron is at La Salle superintending the St. Hyacinthe College farm.

Father Kersante, S.J., a missionary in Egypt, reports that 3,475 schismatic Copts were reunited to the Church last year, and among the converts were three Coptic priests.

Father Giroux, of St. Anne, who has entered his nephew at St. Boniface College, went to St. Agathe last week and celebrated the anniversary service for his niece.

Father Dandurand, O.M.I., has been appointed chaplain of the Hospice Tache and Father Beliveau, chaplain of the St. Boniface Convent of the Holy Names.

The Rev. Father H. Hudon, S.J., rector of the St. Boniface College, celebrated High Mass at the Immaculate Conception last Sunday.

Rev. Dr. Trudel, curate of the cathedral, left last Saturday for Minneapolis to see his sister.

Sisters Pomainville and Evason, Grey Nuns, arrived at St. Boniface from Montreal last Thursday.

Next Sunday, the Rev. Father McDonald will preach at High Mass at the Immaculate Conception.

Fathers Fillion and Jutras were at St. Boniface last week to enter their nephews in the college.

MATRIMONIAL.

On the 3rd inst., at the church of the Immaculate Conception, Austin street, Rev. James William Cain and Miss Lizzie Morrey, both of Medicine Hat, N.W.T., were quietly united in the holy bonds of matrimony. Mr. Patrick O'Connell and Miss Martina Wiese acted as best man and bride's maid respectfully. The Rev. Father Cherrier gave the nuptial benediction. The Review offers its congratulations and extends its best wishes to the newly married couple for a long and happy life in the matrimonial union.

BRIEFLETS.

Mr. Jas. Barron, instructor of music in the Public schools of London, Ont., has returned from a visit to the Moose Mountain country, which he describes as one of the most beautiful in Canada. Mr.

Barron stood on one of the elevations at the home of the missionary, Mr. Frank Dodds, who is in charge of the Indian reserve, and counted eleven lakes, the waters of which are as clear as crystal, offering every inducement for bathing and fishing. He predicts a great future after the railway is in running order, which will be by this fall, for this part of Assiniboia. It is a perfect paradise for small ranchers.—Free Press.

A writer in the "Baptist Morning Star" asks: "Why is it in all Catholic countries Sunday is selected for sports and amusements? In Spain, bull fights; in Italy, picnics and excursions; in France, automobile, bicycle and horse races." We may, perhaps, be allowed to ask the "Morning Star" why is it that in Catholic countries the churches on Sunday are so largely attended, and that in the United States the attendance of Catholics at Mass far surpasses, as is well known, the attendance of non-Catholics at their services. The law of God does not forbid amusements on Sunday; but it does forbid unlawful or immoderate amusements at any time.—Sacred Heart Review.

Catholics usually aim too low. They are content to be subordinate mechanics, clerks, railway hands, etc. Why don't they push into journalism, law, medicine, banking, statesmanship, engineering, architecture, chemistry, and similar pursuits?—Catholic Columbian.

The watchmakers of Pekin are all Catholics, inheriting their faith as well as their trade from ancestors, who received the knowledge of both, from the Jesuit Father Ricci, three hundred years ago.—John P. Sutton, of Lincoln, Nebraska.

A speed of 114 words per minute, over a distance of 388 miles, has been attained by the high-speed page-printing telegraph invented by Mr. Donald Murray, an Australian.—Scientific American.

This has been a record year for the California orange crop. The yield will, it is thought, be about 4,500,000 boxes or 14,500 carloads.

William Nail was recently married in Cincinnati. Happy man, no woman can drive a nail.—Chicago News.

The first part of a splendid serial story will be published in the REVIEW next week.

CATHOLICS THE WORLD'S SCHOLARS.

One of the most amusing things in current journalism is the discussion of the question: "Can a Catholic be an independent scholar?" It is hard to convince some people that Catholics have been in every department of knowledge the scholars of the world. It is more difficult to make them recognize the fact that the Church has encouraged every effort that was made for the development of human learning and that a Catholic when loyal to his faith can be, because he stands on firm ground, a better scholar than a non-Catholic.

We suppose we must thank the individuals who elected liberal Catholics for the idiotic utterances on independent scholarship. Our faith is not man-made: it is not an acquisition, but a gift—and every Catholic knows that matters decided are "grounded, settled and immovable beyond doubt and discussion."—Catholic Record.

A TOUR IN THE COSMOS.

BY AN ENGLISH BANKER.
Written for the "REVIEW."

In a previous article we ventured to give rein to the imagination by supposing that we could at will cast off our earth-trammels, and, with the freedom and swiftness of thought, could make an aether-voyage into the cosmos, unhindered by the fetters and shackles of our corporeal frame. Let us again, then, on spirit-wing bound off into the deep abyss of space, and explore some of the mighty wonders which abound in such wild profusion throughout that vast and awful realm.

Leaving the great ringed and belted giant of our system, the glory and magnificence of which so filled us with amazement and wonder, we descry in the distance our earth's nearest neighbour, the fiery planet Mars. Approaching nearer and nearer, we are startled at the brilliant scarlet-vermillion hue of this mysterious world, a great globe, apparently at a glowing red heat, careering round the sun at a rate of sixteen miles a second.

Alighting on our ruddy neighbor, all the conjectures and surmises respecting the planet are made clear, and we ascertain whether, as is supposed by some, the redness is caused by the grass and leaves of the vegetation being all tinted with that brilliant hue, or whether it is the soil which imparts the color. We probably find, however, that the giant race of Martians which writers so often

imagine, are no larger than ourselves, for as the volume of the planet is but one-seventh of the earth, possibly everything thereon is on a much smaller scale. If so, the inhabitants would be of the size of the fabulous gnomes; little scarlet men and women perhaps, two or three feet high. This supposition, however, is improbable; on the contrary we may fairly surmise that the inhabitants of every one of all the habitable spheres throughout the great Universe—and there must, without any doubt whatever, be un-numbered myriads of inhabited worlds—are all created in precisely the same image as ourselves.

Leaving now this blood-red orb, and soaring further into space, we soon come within purview of a vast shower of stony and metallic bodies, mostly no larger than a tennis ball, though sometimes the size of a football, and occasionally considerably larger, speeding round the sun in a somewhat irregular orbit, as if shot out of some cyclopean catapult. These little cosmic wanderers are the showers of "shooting stars" whose orbit crosses that of the earth every thirty-third year, and causes such a wonderful display of celestial pyrotechny. It is fortunate that the tremendous speed at which they are moving creates so violent a friction with the atmosphere when they cross our path that the heat evolved in most cases burns them up before they reach the earth. Were it otherwise the bombardment we should have to sustain would be far more severe than if all the "pom-poms" in the world were discharged at us simultaneously.

And now, taking our homeward flight, we probably find to our surprise that the moon is not our only satellite, but that some of the larger of these meteoric masses, whose momentum was so great that the attraction of the earth failed to draw them to it, are now revolving round us in regular orbits at a distance of a few thousand, or even a few hundred miles. Perhaps when our telescopes are still better perfected, this suggestion may be found to be a correct surmise.

But apart from all these celestial bodies, we should doubtless see, directing their course earthwards, vast numbers of bright intelligences, the spirits of those redeemed from other worlds, who, after paying homage to the Eternal Ruler, would desire, with yearning solicitude, to visit the spot where He, their Redeemer, consummated the atonement by virtue of which they had attained to those supernal realms. For we know that "Christ having died once, dieth no more." Therefore must that death be the charter to a glorious immortality for all those who choose to avail themselves of it, throughout the entire mighty Universe.

PHOTOGRAPHY

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TIME TABLE, JUNE 10th, 1900.

STATIONS & DAYS.	Leave Going South	Leave Going North	Arrive
Winnipeg to Gladstone, Makinak, Dauphin, etc., Tues. Thur. and Sat.		7 15	16 45
Dauphin, Makinak, Gladstone, etc., to Winnipeg, Mon. Wed. and Fri.	11 40		21 20
Winnipeg to Winnipegosis, Thur.		7 15	20 K
Winnipegosis to Winnipeg, Mon. and Fri.	8 K		21 20
Winnipeg to Swan River, Sat.		7 15	24 K
Swan River to Winnipeg, Mon.	24 K		21 20
Dauphin to Swan River, Wed.		3 00	16 K
Swan River to Dauphin, Thurs.	7 30	West	15 10
Winnipeg to Warroad and Int. Stns. Mon. and Thur.	8 20		15 45
Warroad to Winnipeg and Int. Stns. Tues. and Friday.		9 K	16 40
Winnipeg to Bedford and Int. Stns. Mon. Wed. Thur. and Sat.	8 20		
Bedford to Winnipeg and Int. Stns. Tues. Wed. Fri. and Sat.			16 40

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, Fould's Block, corner Main and Market Streets, 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. Allman; Treas., W. Jordan; Marshal, W. J. O'Neil; Guard, L. F. X. Hart; Trustees: G. Germain, L. O. Genest, P. Shea, G. Gladhish, 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. Shaw; Marshal, P. Weinitz; Guard, F. Krinkie; trustees, P. O'Brien, C. Caron, F. W. Russell, J. Schmidt, F. Theirs.

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.

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

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TIME TABLE.
BETWEEN WINNIPEG.

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