

PROGRESSION IN KNOWLEDGE BEYOND THE GRAVE.

A correspondent asks: First, is the doctrine of endless progression in Heaven compatible with Catholic philosophy?

Second, Will the saved ever advance in knowledge of the Infinite throughout eternity?

1. We assume that by "progression" you mean here an advance or increase in the soul's knowledge, and with that increase in knowledge an increase in the power of the knowing faculty to know more and know better what it knows already to a limited degree; and with this increase in knowledge and in the power of knowing, a corresponding increase in the power of joyful admiration and love.

In this progression you will observe that the soul always remains its individual self, never loses its conscious identity in passing from one state of knowledge and consequent happiness to a higher state of knowledge and happiness. The soul changes not in nature or essence in this progress; just as a man who passes from a state of ignorance and becomes learned is always the same conscious self. His increase in knowledge and in the power of knowing makes no essential change in him, as man. In the first case he was an ignorant man; in the second he is a learned man, but in this change he has always remained the same man, and conscious of his self-sameness.

This continuity of conscious self is necessarily implied in personal continuance in happiness, as well as in the increase of knowledge and happiness.

This explanation is necessary in order to disassociate the word "progress" from the atheistic or pantheistic sense given to it by modern agnostic evolution. In this pantheistic sense "progress," in its last analysis, is a movement from individual, personal, conscious self toward utter absorption, is nothing less than the annihilation of the individual, the person and personal consciousness.

It is needless to observe that Catholic philosophy never uses the word "progress" in this pantheistic sense which denies the existence of a free personal God and Creator.

Individual progress in the sense of Catholic philosophy is a movement from a less perfect to a more perfect state. Every step in this movement brings the individual nearer to the ultimate end which his Creator had in view when He created him. The catechism tells us that God created man that he might know, love and serve Him in this life and be happy with Him forever in the next. This answer of the catechism throws its luminous rays on the line of true progress. Any movement of man deviating from this line is vagrant or retrogressive. In the light of those rays we may venture to answer our correspondent's first question. There is nothing in Catholic philosophy, so far as we understand it, to militate against the hypothesis of endless progress, in the sense we have explained that term. On the contrary, in view of the revealed truth that God created man to know and love Him forever, it would seem that a soul that has gained eternal happiness in the next phase of existence by faithfully serving God in this, will continue endlessly to increase in knowledge, admiration and love of God, and in happiness as a consequence.

Father Rickaby, S.J., in his "Moral Philosophy," says:

"The object of happiness—the objective last end of man—will be that which the soul contemplating in the life to come will be perfectly happy in so doing. The soul will contemplate all intellectual beauty that she finds about her, all heights of truth, all the expanse of goodness and the mystery of love. She will see herself: A vast and curious sight is one pure spirit; but that will not be enough for her—her eye travels beyond. She must be in company, live with myriads of pure spirits like herself—see them, study them, admire them, and converse with them in closest intimacy. Together they must explore the secrets of all creation even to the most distant star: They must read the laws of the Universe, which science laboriously spells out here below. They must range from science to art, and from facts to possibilities, till even their pure intellects are baffled by the vast intricacy of things that might be and are not; but yet they are not satisfied. A point of convergency is wanted for all these vistas of being, whence they may go forth, and whither they may return and meet; otherwise the soul is distracted and lost in a maze of incoherent wandering, crying out, Whence is all this; and what is it for? And above all, Whose is it? These are the questions

that the human mind asks in her present condition. Much more will she ask them then, when wonders are multiplied before her eyes; for it is the same soul there and here. Here men are tormented in mind if they find no answer to these questions. They will not be happy there without an answer. Their contemplation will still desiderate something beyond all finite being, actual or possible. Is that God? It is nothing else."

The soul in her journey through the vistas of being comes at last to the source from which all existences proceed, the Creator, the infinite Being, Whom, by the beatific vision, she sees face to face.

Now comes the important question: Does the saved soul, coming thus in the presence of God face to face, know, that is, comprehend Him as He is, or as He knows and comprehends Himself? The knowledge which the soul receives is measured by her capacity to receive. This capacity of the soul or mind is finite, and hence she can know at any given time only what is proportionate to her capacity to receive at that time. The saved soul is finite when she comes face to face with God, and her capacity of knowing is finite, and will remain so forever. This does not exclude the hypothesis that the soul's capacity of knowing may increase forever, and her knowledge increase forever, since the object of her knowledge is the Infinite. By the beatific vision the soul receives an indescribable and unimaginable increase of power of perceiving, knowing, comprehending, but she is still finite and potential to still greater knowledge if her power of knowing be enlarged. We know no reason that bars the possibility of such an increase of this power, which may be said to stand in relation to the Infinite as the asymptote of the hyperbola stands related to the hyperbolic curve; that is to say, the finite capacity or power to know may be increased forever and yet never be able to fully comprehend the Infinite, just as the asymptote and the curve, though extended forever, can never meet.

The saved soul coming face to face with God does not lose her activity, and rest forever in the paralysis of inertia. Such inaction is contrary to her nature, contrary to the nature of happiness. The soul is not like a mirror that reflects an object without consciousness of the presence of the object it reflects, and without pleasure in reflecting it. Her happiness is not in passivity in the presence of the Infinite before her, nor in the latent or quiescent ability to see and contemplate the Infinite present to her, but in the exercise of that ability in the act of seeing, contemplating the Infinite. When heaven is spoken of as a place of rest it does not mean that the soul will fall into a state of inaction or become inert, but that its actions lose the nature of toil, are freed from weariness, pain, and anxiety from uncertainty of result. She finds her highest happiness in this act of contemplation, knowing, admiring and loving God, the Supremely True, Beautiful and Good.

Now since the soul's knowledge of God is finite and God is infinite, and since the soul's happiness consists in knowing God, at every instant of her post-mundane existence, to the full extent of her capacity of knowing, what is there to bar the hypothesis that her knowledge of God may increase forever, and that every increase in knowledge increases still further the capacity to know more; and with this increase of knowing-power and knowledge the soul's happiness and capacity to receive happiness increase and all forever reach out in all directions toward the infinite, until the soul of the saved man becomes in knowledge and power greater than pagan minds ever conceived their gods of Olympus to be?

2. The second question is answered, so far as we can answer it, in what we have said.—New York Freeman's Journal.

THE LIE INFERNAL.

To Touchstone's category of degrees of denial, when some one affirms "the thing which is not," modern usage has contributed a superlative of which Shakespeare had no provision. To the "countercheck quarrelsome," the "lie circumstantial," and the "lie direct," the prevalent tendency toward forceful expletive has added the seemingly sulphurous epithet, the "lie infernal." Recently we saw a report attributing the use of this extreme resource of logic to no less a

personage than Bishop Blenk, in the heat of an argument in Puerto Rico; and we hesitated to take the story as true. Now that we have the full report of the occurrence—which we give in another portion of this issue—we have no doubt of its accuracy, and when our readers have perused the story for themselves they will admit that this strong phrase was the proper one—the very word that fitted the occasion. The Bishop did not use it in its ordinary banal sense; he selected it from his dialectic armoury just as a skillful bowman of old would select a certain kind of arrow from his quiver to wing its way most surely to its mark. The Evil One is properly styled the father of lies; and the place where he keeps his factory is the Inferno. The particular lie which aroused Bishop Blenk's righteous indignation is an ordinary one in the mouth of slanderers of the Church. What made it extraordinary was the fact that it was uttered in the presence of an authority well prepared to refute it did the circumstances of the controversy permit of leisurely disproof. But such not being the case, it was uttered manifestly to insult and inflame, and to endeavor to have assertion usurp the place of truth. Therefore the lie was deliberate and of material aforethought, and Bishop Blenk did exactly the right thing in throttling it there and then and daring the insulter beard to bear to sustain his foul libel against the Catholic Church.

It was at an educational conference in Puerto Rico that the dramatic incident occurred. Representatives of various denominations were present on invitation. Bishop Blenk was among the number. A firebrand Portuguese proselytizing minister, named Vallmer, who has for years been keeping Brazil in a state of hot water, got up to give his views upon the question whether religion should or should not be taught in the schools, and wound up with a bitter diatribe against the Catholic Church by turning to Bishop Blenk and telling him that the church to which he belonged was responsible for the backward state as regards education and material progress of the countries peopled by what is called the Latin race—Italy, Spain, France and the Philippines, Cuba and Puerto Rico. The insult was so calculated and cold-blooded that Bishop Blenk saw no other course open to him but the strong one he at once took. He rose from his seat and, confronting the slanderer, brought his hand heavily down on the table and thundered forth his denial: "It is an infernal lie." And a lie infernal it certainly is—a lie that is being constantly reiterated and flung in the face of Catholics every day since the "damnosae haereditas" of Spanish colonies came to the American people.

The press and the whole public opinion of Puerto Rico sustains the course taken by Bishop Blenk. It was entirely effectual. It staggered the wretched Portuguese trader in slander. He was as much non-plussed by it as was the English House of Commons when Daniel O'Connell told the Speaker who tendered him the oath against Transubstantiation that one-half of it he knew to be false, and the other he believed to be untrue.

The incident seems to have had much the same beneficial effect upon the religious conditions in Puerto Rico as a great thunderstorm upon a sultry atmosphere.

The secular press to a unit, with the exception of the "San Juan News," is with the Bishop, and editorially and locally condemn Vallmer's conduct and abuse. "La Discussion" says: "The scandalous incident, far from harming Catholicism, has only given it fresh strength and life. Judging from the letters and telegrams that have flooded this office, it has brought about a great awakening of Catholic thought throughout the island, and far from being intimidated by the insults which Mr. Vallmer flung at the ancient religion of Puerto Rico and the Latin race generally, the attack has roused the people and has given them fresh strength to resent such insults. As long as the Catholic faith has such a representative as Bishop Blenk in Puerto Rico the Catholic religion can lose nothing, but, on the contrary will only appear more radiant and glorious. The press, through its leading and representative papers, has judged this incident in the right way. Bishop Blenk deserves nothing but admiration and loyal support."

Men like Vallmer and Borton and Diaz, who earn their living by going among Catholic populations for the purpose of

proselytizing, have no stock-in-trade but the hardware turned out of the factory below. When they stir Catholics to indignation by the audacity of their falsehoods they believe they are doing good business for themselves and their confreeres. This is the sole explanation of the policy of insult and malignant spite which they attempt to palm off as Gospel charity.—Catholic Standard and Times.

THE CENTRE OF THE UNIVERSE.

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

Resting placidly on a grassy slope in quiet contemplation of some tranquil and reposeful scene, it is difficult to realize that we are not only gyrating round at the rate of over a thousand miles an hour, but that we are also rushing along in two other separate directions, at a still greater velocity; in one, round the sun, at the astonishing pace of about nineteen miles a second; in another direction at a terrific speed, estimated at more than a hundred miles a second, towards the brilliant star Vega, whither our sun is hastening, with all his surrounding planets. And yet so quietly and orderly are all these several movements regulated that it is impossible to detect the slightest indication of any one of them.

And each one of all the ten millions times ten million, and millions of millions, of starry and planetary orbs, of cometary bodies, of large and small fragments of broken up suns and planets, of which there are such vast and untold myriads, of stellar nebulae, and of all other wandering bodies in space, all are speeding forward at a terrific speed such as our finite comprehension cannot apprehend; all revolving round their own axis, all without doubt revolving round a primary, greater than themselves. With one great and notable exception, nothing in space can be absolutely without motion, no one of all the unnumbered myriad host resting still in the ether for one instant, or pausing for a moment in its eternal onward flight.

But all in absolute order; all regulated with an unerring exactitude so precise and astounding that we must stand amazed at such marvellous, unalterable accuracy. For example, our earth itself, a sphere weighing 6,069,000,000,000,000,000,000,000 tons (exclusive of the air which weighs more than five thousand million million tons) performs its annual circuit round the sun, a journey of five hundred and seventy million miles, year after year, century after century, with a punctuality so exact and infallible that it has never been known to be either a second early, or a second late; and astronomers are able to point out with absolute certainty the exact spot where she will be at a given time hundreds of years hence.

Now as satellites revolve round planets, and planets revolve round suns, and suns we know are also moving along at an inconceivably rapid pace, the question arises—Whether are all these serried ranks of solar systems, these untold hosts of bright stellar worlds, with their attendant planets, all speeding? We may be sure that they are not impetuously rushing about, haphazard, in all directions, for such an irregular and erratic movement must be contrary to the fixed laws of nature, which are the essence of

symmetry and of method. Therefore we must be forced to the conclusion that there must exist, suspended in some remote part of the eternal space, a central attractive point, of extent so vast and illimitable that it must infinitely surpass any sun in the whole celestial universe, both in colossal magnitude, and incalculably prodigious material gravity, around which that entire universe is revolving in fixed regular order, as its central sun.

And what can that mighty parent-orb be but the vast supernal realm of the Great Creator of all, the glorious celestial palace whence the Eternal rules the Universe; the abode of the heavenly hierarchy, and the home of those redeemed or translated from every planetary body in space upon which beings like ourselves in the image of God, exist, or have existed. Surely then the great Centre of all must be no less than the very Heaven of Heavens itself!

SPAIN IS PROSPERING.

(Duluth Herald.)

Surprising news has come from Spain. Prosperity, instead of ruin, has come to the Spaniards as a result of the war with this country. The news runs thus: "No longer drained of her young men to maintain a colonial empire, and free from the annual expense of \$100,000,000 which it was costing to maintain the colonies, Spain is prospering. The government asks for a loan of \$200,000,000, and the Spanish people subscribed \$600,000,000. New factories are being built, even electric cable works; electric traction is being introduced in the Spanish cities, and at Madrid, such is the increased activity in business and travel, two fine new modern hotels are to be built at once. Every improvement known to modern hotels will be introduced. Today Spain, once more thriving, is buying heavily of machinery and sending large orders to the United States." And the burden which has been removed from the shoulders of the Spanish people the McKinley administration would put upon this country. The expensive colonial system is part of the Republican party's imperialistic program. It means that the whole country is to be taxed heavily to enable a few capitalists to make money by trading in colonial franchises.

England to Canada.

I've taken up my burden,
I've sent the best I breed,
I've bound my sons to exile
To serve you in your deed,
To teach, with patient kindness,
What age-long practice brought,
The art of self-repression,
The speech that waits on thought.

I've trained you up to freedom,
To make and keep your laws—
No iron rule of despots,
Paternal though its cause.
I've planted Saxon methods,
In village and in town—
The led to choose their leader
And fear no tyrant's frown.

Right well you've learned your lesson,
Canadian daughter free,
You've boud up French and English
In friendly rivalry;
Best blood of Gallic kingdom,
Deep tinged with Christian zeal;
Most loyal sons of Britain,
Self-banished for my weal.

Full gallantly to battle,
For African domain,
Your stalwart sons have gathered
From mountain and from plain.
They fight, they bleed, they perish,
At duty's glorious post;
To their bold rush surrenders
The death-dispensing host.

L. H. D.

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 \$0.50

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.

Northwest Review.

WEDNESDAY, SEPT. 12, 1900.

CALENDAR FOR NEXT WEEK.

SEPTEMBER.

- 16, Fifteenth Sunday after Pentecost. The Seven Dolours of the Blessed Virgin.
- 17, Monday. The Stigmata of St. Francis.
- 18, Tuesday. St. Joseph of Cupertino, Conf.
- 19, Wednesday. St. Januarius and Companions, Martyrs. Ember Day fast.
- 20, Thursday. Vigil. Saint Eustachius and Companions, Martyrs.
- 21, Friday. St. Matthew, Apostle and Evangelist. Ember Day fast.
- 22, Saturday. St. Thomas of Villanova, Bishop. Ember Day fast.

CURRENT COMMENT.

One of our readers having called in question the assertion made in last week's issue that "the Bank of France is the most solid financial institution on the face of the earth," we now proceed to support that assertion by figures. Assuming that the amount of specie and more especially of gold deposited in the coffers of a bank is the surest test of its financial solidity, we subjoin the status, in round numbers, of the Banque de France as compared with the rest of Europe. According to the latest report this bank has 432 million dollars in gold. This is the largest heap of gold in the world. The next largest is to be found in the Imperial Bank of Russia, which has 398 million dollars in gold. The Bank of England has only 76 million dollars in gold. Of the gold cash in hand held by all the European banks together, viz., 1608 millions, France and Russia hold more than one half, viz., 830 millions. The importance of these figures can be gauged by the fact that Canada, whose banks are proverbially solid as compared with those of the United States, has, according to the report of the Finance Department, dated Aug. 21, 1900, and just received, only \$10,839,628 in specie in its 36 banks, almost one quarter of this entire sum being in the Bank of Montreal.

A student in dentistry, wishing to have his standing recognized by the Dental Association of Manitoba, and requiring therefore a certificate that the Latin he had studied in France was equivalent to the Latin required for Matriculation by the University of Manitoba, obtained this certificate from the Rector of St. Boniface College. The Registrar of the Dental Association accepted this certificate, and thinking there would be no difficulty on the

part of his colleagues, wrote to the student signifying his acceptance of the certificate. At a subsequent meeting of the Dental Association there was one dissentient voice which blocked the proceedings. One dentist protested with warmth that he would not accept a certificate from any Catholic institution, and his single protest, strangely enough, was sufficient to make the Registrar of the Dental Association write another letter to the student taking back his former one and saying that a University certificate would now be necessary. The dentist who, by his bigotry, thus blocked the proceedings, practises in Winnipeg; he is a prominent Freemason and, while he operates on you, flaunts a Masonic ring in your face. He has had several patients among Catholics and even among priests and nuns; but he is not likely to have many in future. Catholics may learn his name from us privately.

There is a good opening for a Catholic physician in a large Catholic settlement in the Northwest Territories. Details will be given on application to us. Eastern Catholic papers are requested to make this fact known. Medical men having the "M.D." degree from any Canadian university may get an "Ad Eundem" degree from Manitoba University, but they cannot get a licence to practice from the College of Physicians and Surgeons until they pass the final year examination of the Manitoba Medical College. Owing to the anti-Catholic bias of a number of the Medical examiners here a candidate with a French name is likely to be plucked, whatever may be his capacity and acquirements, if the plucking can be managed with any hypocritical show of justice. Even a distinctively Catholic Irish name is a bar to success before the examiners. Consequently, to any Catholic medical man, as yet unknown here, we would say: Keep quiet about your religion until you get your licence, and if any Doctor connected with the Medical College question you, directly or indirectly, about your faith, write a letter to one of the Winnipeg daily papers complaining of this question.

The most flagrant case of discrimination against French Catholic students occurred last spring. In order to realize the full extent of this injustice it is well to premise that for Protestant candidates the medical examinations are proverbially easy. The winners of scholarships in the arts examinations of the University are quite sure of winning scholarships in the medical examinations; that is, if they are Protestants. Far otherwise is it with Catholics. Fortunat Lachance is a more than ordinarily clever student, and came very near the fifth scholarship of the Previous in competition with students from the four arts colleges. Had he been a Protestant with a Saxon name, for instance "Happy Golucky," which is a free translation of Fortunat Lachance, he would have passed in the first class. But he is a French Canadian, and one of the medical examiners was reported to have said, "Well, I'm glad I've plucked that Frenchman." Moreover, he acted as assistant to a French Canadian Doctor who is often called upon to rectify the mistakes of embryo medallist surgeons with English names. Professional jealousy, combined with religious and national prejudice, therefore, not only plucked Fortunat Lachance but put him last on the list in all the four subjects for which he went up in his first year. Evidently some medical examiners, dreading honest competition, stifle it with cowardly persecution. Unable to compete in an open straightforward

way, they resort to the dastardly weapons of secret societies, and they call this "British Protestant fairplay."

THE POPE, FATHER CHERRIER AND THE FREE PRESS.

On Thursday the 23rd ult., the *Free Press* Evening News Bulletin reproduced an entire editorial from the *NORTHWEST REVIEW* with these flaring headlines:

"FATHER CHERRIER'S ANNOUNCEMENT."

"MR. MACDONALD'S APPOINTEE ON THE ADVISORY BOARD WILL ACCEPT NO GUIDE BUT THE POPE IN DISCHARGING HIS PUBLIC DUTIES."

It was not many days before that the same journal, in giving the news of Humbert's assassination, reprinted, from some other newspaper of its own stamp, a piece of information, involving the Vatican in the plot that deprived Italy of its usurper king.

Is it not, to say the least, most remarkable what a pronounced inclination the *Free Press* has to jump at any and every thing that may pander to its antipope taste? Is it not very remarkable also how the *Press* seems to lack even the most elementary notions of right and justice? Reading it, one would naturally imagine the Vatican to be a den of vile and degraded plotters. Be not surprised, therefore, if it cannot have a word of blame for those who robbed the Pope of his temporal power; we should surely not exact nor expect so much nobleness from its Editor. Sometimes there may be an excuse for ignorant people who cannot afford to devote much of their time to the study of history, but certainly that excuse cannot hold good for any journalist worthy of the name. And were the Editor of the *Free Press* grossly ignorant of the history of Rome and its Pontiffs, he should at least know something of events that are so near home as those connected with the Manitoba School Question. Ought he not, for instance, to know the judgment of the Privy Council on this very question? Ought he not to know also that the "Encyclical," which Father Cherrier advocates as a guide, was sought for and accepted by the *Free Press*' own political masters at Ottawa? What crime, therefore, could it be for Father Cherrier to be guided by the Pope's Encyclical in his efforts to make right and justice rule supreme in Manitoba? For never did the Pope, nor ever will any Pope teach us to despise the Constitution of the land, even when governments appear to have no respect for that Constitution.

In its issue of Tuesday, Sept. 4th, and under the heading of "Political Chickens," the *Free Press* came out with a long article, in which it mentioned the so-called concessions made by the Greenway Government to the Catholic minority of Manitoba, and in which it gave vent anew to its craze for introducing everywhere the Pope's name in order to excite the bigotry of some of its readers. Evidently the *Free Press* resorts to prejudices and religious bigotry, because it is unable to find any sound argument against us. We would invite it to try, if it can, for once at least, to read the "Encyclical" without its usual bias, and then tell its readers what sort of crime it may be for Father Cherrier to advocate the principles laid down in that Pontifical document as his rule of faith and action in the settlement of the Manitoba School Question.

The *Free Press* speaks of concessions made to us by the Greenway Government; why not be honest and use the proper word viz., *restitution*? For, having been robbed of our rights and privileges

it is an act of restitution and not a mere concession, whenever any particle of those rights and privileges is restored to us. Neither the *NORTHWEST REVIEW* nor Father Cherrier holds a brief for the present as against the late government of Manitoba. We confess, however, that we place much more trust, for personal honor, in Mr. Macdonald than we do in Mr. Greenway, the past record of the latter being entirely against him. Moreover, we think ourselves perfectly justified in assuring the Honorable Premier of Manitoba that he need not be uneasy about the Rev. Father Cherrier on the Advisory Board. Strange as it may appear to the Editor of the *Free Press*, the Reverend gentleman is quite capable of consistently being a law-abiding citizen and a dutiful follower of the Pope at the same time. For, although we cannot agree with those who advocate the separation of Church and State, we can assure them that the Pope will never meddle in purely political questions, unless especially requested to do so by those who stand at the helm of the ship of State. It is only reasonable to expect that the Pope shall always give instructions, and that these instructions shall be strictly adhered to by all true Catholics, whenever and wheresoever there is a religious interest at stake, thus abiding by the Master's behest:—"Render unto Caesar the things that are Caesar's, and unto God the things that are God's."

THE POLITICAL OUTLOOK.

The sensation of the past week has undoubtedly been the acceptance of the Conservative nomination in the Brandon District by the Hon. Hugh John Macdonald, and as politics are waxing warm and already practically monopolize public attention, this surprising development has been the general topic of conversation. We have heard it discussed in all sorts of places and by all sorts of people and there really seems to be but one opinion as to the result of the contest, it being universally conceded that Manitoba's "pocket Wellington" will administer a crushing defeat to "the young Napoleon of the West." The conservatives, and especially those who come from the constituency, make the most extravagant predictions, few of them being willing to talk of less than several hundred majority, whilst, on the other hand, the liberals seem to be utterly disheartened and without hope. And anyone who knows anything of the course of political affairs in this Province can easily understand this feeling. The near approach of the elections finds the Liberal party in Manitoba split up into warring factions and with leaders who have lost not only the confidence of the people but even the respect of many who at one time were their devoted followers. The conservative party in this respect presents a striking contrast to their opponents. Thoroughly organized, fresh from the victory of last December, and with a leader of whom they are all proud, they present a solid phalanx which in itself is a guarantee of success. The signs of the times, then, certainly point to a sweeping Conservative victory in the Province and nowhere more so than in the Brandon district, where, besides the general conditions which will contribute to the result, the personality of the candidates will prove an important factor. It is a fight between the most powerful public man in Canada and the weakest member of a mediocre cabinet; between the most popular citizen of Manitoba and the most unpopular; between a statesman who has the reputation

of sterling honesty and straightforwardness and a politician whose career is summed up in the popular mind by the one malodorous word "Siftonism";—and in such a fight who can doubt the result? The hundreds of independent electors in the constituency, men we mean who have no party affiliations, will naturally be attracted by the sunny ways and admirable qualities of the one candidate and repelled by the unamiable demeanour and the al-

\$10,000

WORTH OF

MEN'S & BOYS'

Clothing

AND Men's

Furnishings

DAMAGED BY

Fire, Water & Smoke.

MUST BE SOLD IMMEDIATELY.

DEEGAN'S,

556. MAIN ST

Beautiful Hair



We have an excellent stock of Fine Hair Brushes ranging in price from 25c. to \$3.50.

Our Hair Tonic is unequalled for promoting the growth and beauty of the hair, prevents dandruff and prevents hair from falling out.

50 cts. a Bottle.

Snider's Pharmacy,

235 Portage Ave.

A. P. P.

Accuracy, Promptness, Purity.
Telephone 235.

Big... Spectacle Sale..



now on at the Boston Optical Co Closing everything out regardless of cost. All our spectacles will hereafter be stamped with our own name.

Boston Optical Co., Winnipeg

CONSULTATION FREE.

DR. JORDAN, D. O. Resident Manager.

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
One hour and 35 "	2 00
To Depot	1 00
From Depot	1 00
Weddings	\$3 to 5 00
Christenings	2 00
Funerals	3 00
Church and Return	2 00
Ball "	3 00
No order less than \$1.	

Carriages charged for from time they leave the stable until return.

No trunks carried.

No collector, pay the driver.

leged "slick" propensities of the other—and they will vote accordingly. "The Young Napoleon" is destined to meet the fate which overtook "the people's Isaac," which later drove "Fighting Joe" to seek fresh fields and pastures new, and which recently relegated "the farmer premier" to his rural pursuits. "Hugh John" is after Sifton, and his "Waterloo" is in sight.

THE BUTTER AND CHEESE SITUATION IN MANITOBA.

This season has brought repeated complaints from the dealers of British Columbia to the shippers of Manitoba regarding the quality of butter and Cheese made here. It is to be regretted that considerable quantities of Ontario butter and cheese go past our doors to British Columbia, where they bring the highest possible prices, and that our Manitoba goods are left behind on account of their poor quality.

The following extract from a B. C. Produce Broker to a Produce Merchant of the city explains the situation: "We had the greatest difficulty in making cheese sales on account of the inferior quality of Manitoba cheese, in your last car shipped, and it was only by showing your letter in which you state that you can give just as good cheese as that of Ontario, that we have made the sales. The rest of the trade have ordered a car from Ingersoll at a much higher price than your quotations and state they would rather pay 2c per lb. more for the Ontario product than for Manitoba cheese. There is no doubt that the Manitoba cheese you shipped in the last car was little better than skim milk cheese. The writer had a piece of Manitoba cheese to-day which was dry and tasteless, and such stuff should not be allowed to go out as prime cheese.

The yearly consumption of cheese in British Columbia is estimated at about 500,000 lbs. British Columbia is our only profitable market; should we lose it through our own neglect we would be obliged to ship our goods to England via Montreal and accept Montreal prices less two or three cents per lb. on account of freight commission, quality etc. With an increasing production we would soon have to face depression such as existed here a few years ago when cheese sold at 5 to 6 cents per pound. At any rate if the B.C. Trade prefer the Ontario cheese at an advanced price of 2 cents per lb. the Manitoba cheese factories are losing about \$10,000 a year, which is an item worthy of consideration.

The knowledge of the above stated facts has led the Butter and Cheese Makers and factory owners of the province, into forming a Butter and Cheese Makers' Union for the purpose of improving their goods, supervising the manufacture and organizing a system of practical instruction so much needed amongst milk producers and factory men. An act of incorporation will be applied for at the next sitting of

Western Canada

The Forum
Winnipeg,
Man. **Business College.**

Evening classes fully organized.

Three recent graduates from our Short-hand Department took only 3 months' Evening Classes. They can write 100 words per minute, read their notes with perfect accuracy, and are now holding good positions.

No business college not having our methods and systems can approach this. Call and look into them.

W. A. SIPPRELL, B. A., Principal.

the Legislature.

A meeting was held at the Seymour House on September first for the above stated purpose and a provisional board of officers and directors were elected as follows:

President, S. M. Barre, Winnipeg.
Vice-pres. D. W. Shunk, Ste. Anne.

Sec.-Treas., A. E. Hunter, Teulon.

Directors, C. C. MacDonald, P. J. O. Allaire, J. T. Rogher, Chas. Mignault, Robert Scott, J. H. Ross, T. C. Gerrard, A. A. Jory, L. A. Race, T. L. Morton, Wm. Grassick.

A general meeting will be held on November eighth, when an outline of the work to be undertaken during the winter and the next dairying season will be given.

WAS A CONVERT.

Justice Smyth of New York Passes Away—One of America's Great Lawyers.

Justice Frederick Smyth, of New York is dead at Atlantic City, N.J., of pneumonia. Justice Smyth went there July 2 for his health. Several days ago he contracted pneumonia. The patient's constitution was so weakened that medical aid was of no avail.

Justice Frederick Smyth was known from one end of the country to the other, especially as Recorder Smyth, for as recorder he presided over some of the most remarkable criminal cases that were ever tried in any American court. His ruling was rarely reversed. By birth and long allegiance he was an Episcopalian. Two years ago, however, during an illness, he was converted to the Catholic Church.

Justice Smyth was born near Galway, Ireland, in 1822. His father left no inheritance. Young Smyth came to the United States and was clerk in John McKeon's law office when Mr. McKeon became a marine court justice. He was admitted to the bar in 1855. He was a delegate to the Tilden national convention and was a Tilden elector. He was appointed recorder in 1879 to fill John K. Hackett's unexpired term, and was elected to succeed himself for fourteen years in the fall of that year. As a practising lawyer, while he was McKeon's assistant, he was engaged in many celebrated cases. He prepared the evidence on which the British minister Sir John Crampton, and two British consuls, were ordered out of the country for violating the neutrality laws. As recorder, he was feared by all criminals. He had no sympathy for the habitual offender, he was rarely lenient to such, and it is said he pronounced more death sentences than any other man who was recorder for the same length of time. Among the celebrated trials over which he presided were those of Carlyle Harris, Dr. R. W. Buchanan, Danny Driscoll, "Frenchy" and "Biff" Elison. John W. Goff defeated Smyth for recorder in the election which put in the Strong administration. Shortly afterward Smyth was appointed to the Supreme Court bench.

Justice Smyth was a member of the Episcopal church but in 1898 he became a Catholic. His wife had died but a short time before and he was seriously ill at his residence, 15 West Forty-eight street. On Saturday, February 19, the justice sent a messenger in a carriage to the parish house of St. Gabriel's church at West Thirty-seventh street. The messenger bore a note to Mgr. Farley, pastor of St. Gabriel's and auxiliary Bishop of the archdiocese of New York, who had been a friend of Justice Smyth for years. The note requested Bishop Farley to call at his earliest convenience. Bishop Farley responded at once, and when he was shown to the sick man's

room, Justice Smith informed him that he wished to be received into the Catholic Church without loss of time. The request surprised the Bishop somewhat, as the applicant is usually required to prepare himself by a course of instruction covering several months. Upon questioning Justice Smyth, however, the Bishop found him well prepared, and after the justice had made a profession of faith, Bishop Farley baptised him and anointed him with holy oil. He also administered the last rites of the church to the justice as it was thought that he could not recover. Justice Smyth's daughter joined the Catholic Church two years before his conversion.

HUMBERT'S DEATH.

The Vatican Did Not Authorize the Funeral Services That Were Held.

The Vaterland of Vienna, which is a journal usually well informed on all Catholic church matters, claims to have received from reliable sources in Rome information which justifies it in publishing a statement containing the following declarations:

1. The Holy Father said no mass for King Humbert.
2. The Holy Father neither authorized Cardinal Ferrari to offer condolence in his name, nor sent a telegram himself.
3. When he heard that it was said that the king had not been excommunicated, he was indignant, and referred to the constitution of the Holy See.
4. As the king had not been personally excommunicated a church burial was permitted, owing to important reasons, among which was the pressure exerted by the Italian government.
5. The Archbishop of Genoa, whom the government had asked to officiate when he applied to the cardinal-vicar, received no refusal, but also no permission, and his officiating simply was not opposed.
6. The peculiar prayer of Queen Margherita was not approved by the Holy See, but by the Bishop of Cremona, who is an intimate friend of the royal family, and in this matter the last word has possibly not been spoken yet.

AN IMPORTANT CONVERSION.

A conversion is announced which should have a considerable influence on the movement towards reunion amongst the churches in the East. The Patriarch of Antioch has, according to the Paris Universe, informed Mgr. Hebra, who is at present in Paris, that Mgr. Boutros (Peter) Sohdo, Syrian Jacobite, Archbishop of Homs, Hama and Sadad, along with many of his clergy and people, has been received in the Catholic Church. As other bodies of schismatics are in friendly relations with the Archbishop, it is to be hoped that his action will have its influence with them. As it is, the conversion of so many will bring joy to the heart of Pope Leo, who has labored so long for the reunion of Christendom.

MINDING THE HOUSE.

It is rather amusing that Catholics, particularly in this country, give us an excuse for not hearing Mass, that they had to stay home to "mind the house." The "house" would need no "minding" if there were a picnic on the tapis; the "house" has been left to look after itself hundreds of times, and it was there on the return of the family. The beauty of the whole thing is that, in the vast majority of cases, there is absolutely nothing in the house that a burglar would care to steal; and in nine cases out of ten there is nothing worth carrying off anyway. It is an excuse, and a poor one is better than none, but it is showing very little faith in God to lie about the house instead of being at Mass worshipping Our Lord. Angels will watch over your house; place it in their care and go to Mass.—Catholic Register.

Bull Durham !!

THIS is our latest importation direct from DURHAM, N. C. It has a world wide reputation as a HIGH GRADE TOBACCO. Put up in bags. Wholesale or retail.

ERZINGER, McIntyre Block, Telephone 64.

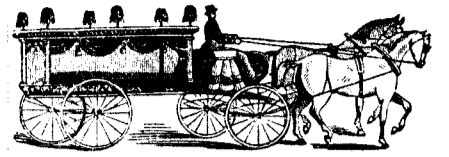
DENTISTRY

Dr. Stark, Dentist,

PAINLESS 63 Martha Street
OPERATING Winnipeg.

HERR CARL WOLFF of Leipsic Germany, Teacher of Piano, Harmony and Composition, is prepared to receive Pupils. Apply at 250 BELL STREET, Fort Rouge.

Clark Bros. & Hughes



UNDERTAKERS and EMBALMERS
502 Main Street. Opposite City Hall
TELEPHONE 1230

NO VACATION

During midsummer at the
Winnipeg Business College
Class rooms cool and pleasant for summer study.
Full particulars on application.
Address—G. W. DONALD, Secretary.

Some Piano Bargains.

To reduce our renting stock we are offering for sale some excellent MASON & RISCH Pianos, that have been in use from one to four years, at prices from \$250 and upwards.

These are all in first class condition and fully guaranteed:

Call and examine these instruments, or write for particulars.

The Mason & Risch Piano Co.

LIMITED.

"THE FORUM," 455 MAIN STREET.

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."

CURRENT COMMENT.

The Historical and Scientific Society of Manitoba has sent us three of its latest publications: the "Annual Report for 1899," in which it appears that "a notable addition to the library has been a copy of the Bible in the Tukulud language, translated by Ven. Archdeacon McDonald;" "On the St. Paul trail in the Sixties," by Mr. W. G. Fonseca, an interesting, chatty reminiscence of the 450-mile cart-trail between Fort Garry and St. Paul; and "The Present Status of Natural Science in Manitoba and the Northwest," a solidly learned paper by the President of the Society, Rev. W. A. Burman. One appreciates the spirit of Mr. Fonseca's words: "Father Ritchot, a burly, brusque gentleman, a Chesterfield in manners, received us most graciously," albeit one cannot but smile at the imperfect grasp of the English language revealed in the juxtaposition of "brusque," and "a Chesterfield in manners."

PERSONAL.

Rev. Father Lecoq, O. M. I., came here the day before yesterday from St. Rose du Lac, where he is building a convent.

Rev. Father Drummond preached last Sunday evening at St. Mary's on the Holy Name of Mary, the patronal feast of that church.

Rev. Father Turcotte, of St. Adolphe, was in town yesterday.

Always Appreciated



Every lady appreciates jewelry. Even the ordinary sort is enjoyed while it is new, but the largest pleasure goes with the best quality. To insure permanent pleasure you must give jewelry that will wear. We make a specialty of the best, and your gift will argue your case for you constantly if you buy wisely here.

A. G. CARTER,
Watch Specialist.
235 Portage Ave. Phone 567.

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 PORAGE AVE.

THE LAW OF MOSES.

A MEDICAL STORY.

When Jason opened his eyes he found the room empty. He closed them again with a contemptuous grunt and yawned prodigiously. He didn't care much whether his wife was there or not. Indeed, in a maudlin way, he felt relieved by her absence. She was always whining about the house and complaining of her health. It seemed to his disordered egotism, that she hadn't welcomed him with a smile for six months, and home was not what it used to be three years ago when he married the ruddiest and sauciest girl on the Bend and brought her to the City of Utonia.

Jason tried to lift his head, but he could not without a terrible throbbing pain in the back of his neck, which felt exactly as if he were being beaten rhythmically with a bamboo stick. He then remembered that he had come home drunk the night before. He uttered a whistling sneer and sank back muttering, "It served her right. I didn't marry her to be preached to. I'm no heathen."

But Jason had been a heathen and he knew it. In spite of his vigorous physical miseries, he recollected perfectly what had happened. His memory had recovered from his debauch, although he could not yet bear the agony of sitting up. "Sulking!" he said to himself. "I'll sulk her. 'Polly!' he cried imperiously. This effort made his whiskey-soaked system reel, and he sank back upon the pillow with a groan.

It then occurred to him that he could not altogether blame her. No woman with an ounce of self-respect would eagerly rush to a man who had abused her, insulted her and struck her—even if she were his wife.

Polly might be sicker than he thought. Perhaps he had wronged the girl whose widening eyes and ever-drooping mouth and blanching cheeks and trembling hands had increasingly offended Jason's perfect physique. If there were anything in the world that Jason Dare despised, it was sickness and disease. Why, he had married Polly for her splendid health, and loved her for it. And, as she failed and became gradually transformed before his eyes into a good-for-nothing invalid, for no reason that he could see except that she had an uncontrollable imagination, his love turned to contempt, and his tenderness to brutality. He was continually saying that she had put up a bunco-game on him, and that in her he possessed a hundred and ten pounds of brass filings instead of a hundred and fifty pounds of pure gold.

The awakening from intoxication is generally, even in the worst natures, accompanied with a few momentary pangs of regret, and with a species of a vague remorse. Jason's experience was no exception, and in a softer voice he now called: "Polly! Polly, dear! Be a good girl and bring me a cup of coffee!"

But Polly was not a good girl, and did not yet appreciate the privilege of waiting on a drunken husband. She did not forget that he had cursed her. She remembered that she had been struck. She did not answer.

Jason waited for a minute, and then an expression of bewilderment warred with the quivering dizziness upon his strong, hard face. It was the first time that Polly had failed in gentle obedience to his orders. In amazement he swayed to his feet. With one hand on his low forehead, and the other grasping the nape of his neck to ease the tumultuous surging of his blood, he staggered down stairs to the door of the kitchen, stopping several times to collect himself on the way. He opened the door and hung to its edge for support. All the height of six feet and two inches, all the weight of two hundred pounds, clung like a child. All the habit of an uncrossed will, all the fury of helpless disappointment, blazed from black, devastated eyes. "Polly!" he shouted.

Before him the fire was briskly burning, the coffee bubbling. Then he groped to the dining-room. There the table was neatly set—but upon the board lay only one plate, one cup and one saucer, and one napkin. His guilty gaze perceived the ominous significance of this singular precision. His heart sank limply within him. Then it burst upon him with the sharpness of a pistol shot that his wife had left him—that she had gone, never to come back—that Polly had deserted him!

Utonia was like the Circassian bride of a Salu Sultan—a brilliant, modern city in the uncouth arms of the rough west. Her hotels were public palaces; her offices steel skyscrapers; her macadamized streets rang with electric cars; her residences would shame Fifth avenue; and her stores seemed a dream from Paris. Her city prison had a matron, and her splendid hospital was conducted according to the latest cable from Vienna. Utonia was the model city

of the far west, and in it Jason Dare seemed out of place.

He walked with no savant's stoop; he saw through no astigmatic glasses, and his hand did not tremble from "Americanitis." He was a product of that grizzled, rude, impetuous accident to which Utonia seemed as much an insult as a pride. Daring as a cowboy, imperturbable as a gambler, untiring as a scout, stealthy as an Indian, philosophical as a prospector, and revengeful as a greaser—he was all man, to be loved and to be feared, to be hated by his enemies and to be a defence to his friends. Even men of undoubted reputation would find their eyes waver before his steady gaze, and as he carried his great frame with lithe unconcern, people gave him way, and many an Eastern capitalist wondered if the creature were not as alien to such a city as he would have been to a drawing room.

But Jason had a reason for living in his unpretentious cottage on the fluffly edge of Utonia's speckless skirts: his reasons are not a part of this story. He went in and out, giving no account of himself to man or to God; and he would have put it in the order of the phrasing. Unlike some devils, he did not stint his wife in money in proportion as he did in love. For his was a nature not bounded by commercial pettiness, and his heart (he would have said) had often yearned for freedom. Now he got it—but not the kind he wanted.

It took Jason some time—two weeks—to find out that Polly meant business. During this time he did not drink; nor, to his own astonishment, did he feel the slightest desire to. He did not search for her.

He simply waited. And during this vigil a new restlessness took him in charge. His system developed a craving that nothing could satisfy. He felt hollow. No matter how much he ate, he was always hungry—for something. It wasn't liquor, and it wasn't food; nor was it rest, nor work, nor a spree, nor a show that he craved. He went about nibbling at this thing, tasting of that, vainly trying to satisfy this new appetite so foreign to his experience.

It never occurred to him that he could miss Polly so much. Much of the misery of this world would be prevented if married people who allow themselves to drift, would remember that their natures cannot cast off the habit of companionship as you would a glove. It has a reflex action that the strongest mentality cannot control, nor the strongest aversion fail to take into account.

Jason began to see his wife's wasting face staring at him reproachfully from the foot of the bed. He missed her warmth, her care and tidiness, her silent adoration, and her pathetic acceptance of his disregard.

For two weeks Jason did not find himself. He was tortured and could not diagnose the symptoms. His heart had been too long ossifying, and it might easily have become hard as those fallen trees in whose veins time had poured silicon and withdrawn the sap. Then the eyes of his soul suddenly opened. It was Polly he wanted. The torment—the craving—the emptiness—that something that he must have or die—why, that meant Polly. This was no torchlight illumination. His heart was not lighted up for a night's festival, to splutter out before morning. For Jason was no pulpy inhabitant of a palace, no sapless member of a stock exchange, no epidermal hanger-on of drawing-rooms, clubs, or hotels. He was all man—and all passion—and he was wholly in love with his wife.

When Jason Dare found out this fact he put his black, curly head down upon the kitchen table and cried like a little boy. And those tears, coming too late, nevertheless dissolved the crust that had been forming about his affections. Then he started up, a bit ashamed of himself, cast one lingering look about his pleasant home, and smartly made up his mind never to live there again until he found Polly and brought her back. And as he turned the key, his eyes, sunken with suffering, lightened with love and hope, and then steadied with resolve. There lurked within them a covert gleam that boded no good to anyone who stood between him and his quest.

(To be continued.)

MORMON CONVERTS.

We noted in a former issue, says the Ave Maria, the erection of a Catholic church in Dempsey Valley for the exclusive use of converts from Mormonism. The pastor of this unique parish, Father Hendrickx, writes thus to the Missionary: "Every time I hold services there I find someone anxious to leave the hodge-podge of Mormon belief and return to the old faith. There are no more faithful converts than those from Mormonism. Especially they show a tender love to Jesus in the Sacrament of love."

Father Hendrickx is able to visit his parishioners only once in two months, but at each visit all the members of his flock receive Holy Communion.

HOPE FOR LATIN AMERICA.

There were doubtless many persons who never realized how very far Mexico was behind her first neighbour on the north, until they read in the papers last week that she had just had her first train robbery. It was a mild one, too, compared with the usual event of that kind on the more enterprising and "progressive" side of the Rio Grande. Considering the excellent opportunities for such enterprise afforded by the wild nature of the country, it is not much wonder that we hear the contemptuous "Look at Mexico!" from those who are endeavouring, rather unsuccessfully, to get the Mexicans to adopt their ideas of civilization and Christianity. However, with an initial train robbery last week in Mexico and a first lynching some months ago in Cuba, there is a glimmer of hope for Latin America, after all.—The Casket.

PERSONAL.

Rev. Dr. Trudel went to Selkirk last Saturday to offer his ministrations to the Catholic patients in the asylum.

Bishop Gaughran, O. M. I., in the name of the Catholics of Kimberley, has sent an offering to the Church of the Sacred Heart, Montmartre, Paris, in thanksgiving for their safety during the four months' siege of that town.

Father Laurent Li, a native Chinese Jesuit, is an accomplished Greek and Latin scholar. He is a thorough master of Chinese literature, and he edits all the Chinese publications of the Society of Jesus.

The committee on athletic sports in St. Boniface college has elected the following officers: General president, E. Beaupre; secretary, A. Dubuc; handball, P. Beaubien; baseball, D. Parent; lacrosse, A. Bertrand; football, A. Lanrendeau; skating rink, J. Lord; hockey, D. Collin; indoor games, E. Noel; billiards, A. Sabourin.

On the 1st of this month Col. Lindsay, editor of Town Topics, became the proprietor of that society paper.

PHOTOGRAPHY

BELL PHOTO STUDIO,
207 PACIFIC AVENUE.
On Parle Français.

CANADIAN PACIFIC RAILWAY.

Imperial Limited

The quickest and best equipped train crossing the Continent.

EAST via the LAKE ROUTE

by the Steamers
ATHABASCA
ALBERTA and
MANITOBA
Sailing from Fort William
TUESDAY,
FRIDAY and
SUNDAY.

For full particulars apply to the nearest C.P.R. Agent or to

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

LOOK OUT FOR
DOUBLE TRADING
STAMPS
NEXT WEEK AT
W. R. JOHNSON,
GROCER.
Tel. 898. 255 PORTAGE AVE.

"The Sowers."
—H. S. Merriman.
This title suggests not only the "sowers" of BARLEY, but the reap of the same, and them its ultimate destination.
The BARLEY which we purchase is the grain of the Northwest prairie farms. It is converted into BARLEY MALT, which by careful blending with the choicest HOPS, produces
The Refined Ale
"which sparkles like champagne," and is such a favorite beverage.
Price \$2 per 3 doz. half pints. Bottles not included.
E. L. DREWRY,
Manufacturer and Importer.
WINNIPEG.

FINEST MANUFACTURE
John Thompson & Co.
TELEPHONE 351
UNDERTAKERS & EMBALMERS
Open day and night.
529 MAIN ST., WINNIPEG.
Services First Class.
Prices Moderate.
FUNERAL CAR

Steinway
The Standard of PIANOS
The World.
INCOMPARABLY THE BEST.
Nordheimer
Refined, Artistic PIANOS
Positively the Most Expensively Constructed Piano in Canada.
Exchanged pianos of other makers from \$100.
ALBERT EVANS
SOLE REPRESENTATIVE.
WAREROOM, 300 MAIN ST.

RIVER PARK
Edison Hall
To Rent with use of Piano.
Wigston String Band
Wednesday and Saturday.
H. P. HAMMERTON, Mgr.

Canadian Northern Railway.
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 East	West	15 10 Arrive
Winnipeg to Warrad and Int. Stns. Mon. and Thur.	8 20		15 45
Warrad 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		16 40
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; Marshall, W. J. O'Neil; Guard, L. F. X. Hart; Trustees: G. Germain, 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. Shaw; Marshall, F. Welnitz; 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.

J. KERR,
Graduate of New York School of Embalmers,
SUCCESSOR OF
M. HUGHES & SON,
Undertakers and Embalmers
140 PRINCESS STREET.
TELEPHONE 113.
Telegraph Orders will receive prompt attention.

NORTHERN PACIFIC
TO
ST. PAUL, MINNEAPOLIS,
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, 3cts. per mile, 1000 Mile Ticket Books at 2 1/2 cts. 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. Agent
Winnipeg. Winnipeg.
CHAS. S. FEE,
G. P. & T. A., St. Paul.
TIME TABLE.
BETWEEN WINNIPEG.
DEPART. ARRIVE

STATION	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 35 a.m.