

## AN EXPLANATION AND AN APOLOGY.

To the Editor of the Review of St. Louis Mo.

Sir:—

I bow humbly to the just rebuke administered by His Lordship of Dacca in "The Review" of July 26. The occasion seems to call for a full explanation, as painful as this must be to me. The communications of mine sent by him and reproduced by you were written at a period (Dec., 1892, to early part of 1895) during which I was under ecclesiastical censure, and was earning my livelihood by literary work in which I was wholly dependent on a Protestant, Liberal, and non-Christian constituency. While I had not lost my faith or formally apostatized, I was not looked upon by anyone as a Catholic writer, and was prevented by the exigencies of my position from writing from a Catholic point of view. After I had been relieved of censure and admitted to the sacraments through the kind offices of His Grace the Archbishop of Chicago, I sent a reparatory communication to the *Church News* of Washington, D.C., in which, among other things I made a full and unqualified withdrawal of all that I had written, which might have been in any way contrary to the Apostolic tradition and the teachings of Holy Church. I subsequently endeavored to make the influence which I had gained among the pagans of India tell in favor of the Catholic faith by contributing articles in defence and exposition of Catholicity to the *Sophia*, the organ of the Catholic Brahmans, and would have done further work in that line had not *Sophia* suspended publication.

I have not only made most strenuous "efforts to repair the scandal given," but have undergone "a long and serious penance" imposed upon me by Divine Providence; a penance which will continue as long as my good colleagues in the cause of Catholic apologetics and polemics feel moved to wield the scourge of discipline over my already well-mangled shoulders!

I have "studied my catechism" too; for, although I knew my theology pretty well before my lapse (well enough at any rate, to have thoroughly confuted my own errors), I thereafter made the two Summae of St. Thomas Aquinas my chief study for a number of years, beginning some time before my reconciliation.

While there are some statements in my communication to the *Pioneer* of January, 1894, which are absolutely incapable of explanation or defence, it is only just to myself to say that one of my objects in writing it was indirectly to promote the cause of Catholicity by giving ammunition to the pagans of India against the Protestant missionaries from this country and the general body of modern Protestant quasi-materialists. I was writing for Protestants and pagans, and the word "Christianity" was meant to refer (and would be naturally understood by the pagans to refer, in a communication from this country) to that kind of Christianity, or rather pseudo-Christianity, which predominates here, and which is the only kind which goes to India from the

United States, to-wit, Protestantism in its various forms.

The negations of Protestantism are not only opposed to the Catholic faith, but also to that common heritage of religious truth, derived from the primeval revelation, that permeates, in a corrupted form, all the great pagan religions, and especially Hinduism, which is derived from prehistoric times, and is merely a natural corruption (or maze of contradictory corruptions) of the faith of our first parents, instead of being essentially a system of pseudo-philosophic infidelity with a thin religious varnish, like Buddhism and Confucianism. Hinduism can certainly never propagate itself among Catholics, but it would act as an excellent solvent upon Protestantism, to which it is greatly superior. Protestantism names Christ, but is utterly a stranger to the real Christ of history, who speaks and acts through the Apostolic ministry and is present in the Holy Eucharist. Its fundamental errors it shares with paganism, and to these it superadds others unknown to the Gentiles.

In fact there is no form of paganism on earth which cannot be more successfully defended before the bar of reason than any form of Protestantism can be. Moreover, Protestantism repudiates many principles and undermines many institutions resting on the natural law which have been jealously guarded by Hinduism and some other pagan systems; and Protestantism errs even more through materialism and defect of religiousness than Hinduism does in the opposite direction of idealism and superstition.

The communications in question as published, have evidently been garbled in Hindu hands—just how much I cannot say. For example, I certainly did not state, and could not have stated, that I was "President of the Parliament and of all the conference connected with the latter;" for I was President only of the Scientific Section (at which, it is true, all the "conferences" took place, except those in the Catholic and Buddhist "inquiry rooms,") and of the subsequent "World's Congress on Ways and Means of Universal Religious Unity." Dr. Barrows, whose "Oriental secretary" I was, was the President of the Parliament of Religions.

But, taking it as it stands, much of the document (the second and principal one) will be found to be literally true, if the word "Protestantism" be substituted for "Christianity." The latter part of the sixth paragraph, beginning with the words, "Europe has always been indebted" is, of course absolutely false, in any and every sense, and I distinctly repudiate and denounce it, as well as everything else, in that or any other product of my pen, which has been in any manner or degree, however slight, inconsistent with the doctrines and traditions of the Holy Catholic and Apostolic Roman Church in their most integral forms.

Swami Vivekananda, who was my intimate personal friend, was well aware, from private conversations, at the time the incriminating documents were written, that I did not believe in Hinduism but in the Catholic religion alone.

I am confident that nothing that

I have ever written as a Catholic (e. g., from January, 1884, to January, 1893, and from December, 1894, to the present time) will be found to contain anything not in perfect accord with the deposit of faith, the definitions of the Church, and the doctrines of the Angelic Doctor.

It would be as unjust to charge against me the false and foolish utterances to which I was driven during the period of my unfortunate alienation from the Church, as it would have been to charge against St. Augustine anything that he had written while a Manichean; especially as it has been and is the chief object of my life to serve the cause of the Catholic faith and unity, against heresy and separatism without and Liberalism within. I know of no way in my power of making a more adequate reparation for past errors.

I am grateful to Bishop Hurth for his prudent intervention, for it will give me an opportunity to furnish, through him, an ample retraction, correction, and refutation of the errors in support of which my name is being used in the Indian Empire.

MERWIN-MARIE SNELL,  
Spalding, Neb., July 28th, 1900.

### A SISTER'S PRIZE POEM.

[The first competition for the "Felicia Hemans" prize, which was founded in Liverpool by some admirers of the poetess of that name, took place recently. The prize is a bronze medal and £5, offered yearly for the best lyrical poem. The judges are the professors of University College, Liverpool. The winner is "Sister M. X." of the Convent of Notre Dame, Mount Pleasant, Liverpool, who submitted the following:]

#### DAY AND NIGHT.

Day came dancing over the sky,  
She smiled the whole of the way,  
And Earth felt the smiles creep over her face,  
And Earth laughed back at the Day.  
The daffodils nodded out of the grass,  
The blackbirds called from the brake,  
And the broad sweet light passed into my heart,  
When the eyes of the Day did wake.  
And my heart said, and my heart sang,  
"O Day, thy face is blest,  
Let thy smile for aye be sealed on my way,  
The Sunshine of God is best."

Night paced slowly over the blue,  
Her dark skirts swept the Earth,  
And Earth grew still as she felt her pass,  
And hushed her sounds of mirth.  
I stood alone with the full-eyed stars,  
While blackbirds and daffodils slept,  
And the peace of the Night passed into my soul,  
And I drooped my head and wept,  
And my soul said, and my soul sighed,  
"O Night, thy touch is blest,  
Be thy gentle shade on my spirit laid,  
The shadows of God are blest."

O Day! O Night! O Shadow and Light!  
Gray Eve and golden Dawn,  
Link your hands o'er the waiting Earth,  
O'er meadow and lake and lawn.  
Join your threads in the heart of man,  
O change of the changing years,  
O Shadow and Light! O Joy! O Pain!  
We need both the smiles and the tears;  
For the heart laughs, and the heart weeps,  
And in both is the brave heart blest,  
God's light shines bright in the day and night,  
And I know not which is best.

#### ALREADY HOLDS OFFICE.

When she had finished her remarks relative to something he had done that did not meet her approval, she spoke. "I don't see why you should want woman suffrage," he said. "You already hold office."  
"What office?" she demanded.  
"Speaker of the house," he replied.—  
Chicago Post.

## MISSIONARY METHODS.

*The Casket.*—

A good deal of light is being shed these days upon methods and results of missionary work in China. An American business man, Mr. Edward Runge, who has resided in that country for many years, was interviewed by the *New York Tribune* on his recent return to America, and spoke as follows:

The missionary is looked upon as a mischief-maker, and is consequently disliked and often molested. The missionaries whom I have seen in China were all well-meaning and enthusiastic young men and women, but in nearly every instance totally unfitted for the work. They were ignorant of the language and customs of the people, and they all underestimated the magnitude of the work in which they were engaged. The Catholic missionaries in China come better prepared for the work. They know the language and they come to stay. Furthermore, they become a part of the community by practising a trade or a profession. They show less anxiety to make converts, but they really make more, and there are many Chinese Catholics all over the Empire. . . . As a matter of fact there are no Chinese Christians except Catholics.

"They come to stay"—what a deep meaning these words have here! Generally they are used somewhat slangily, to signify assured success in some business venture. What do they mean in the case of a Catholic missionary? Most often he is a Frenchman, and we know how passionately the Frenchman loves his kindred and his native land. But when, at Marseilles, he steps on board the ship that is to bear him to China or Borneo or the islands of the South Pacific, he bids farewell to his kindred and his native land forever. What does he find in his new home to take their place? A strange race of people whose hearts seem impossible to reach, a variety of national customs to which he must conform though they sicken and disgust him. He must labor like a galley-slave, with no hope that his labors will ever be rewarded, or even known, on earth. He must walk by day and rest by night in the shadow of death. Yet this last circumstance is his greatest consolation; for he hopes that his death, whether bloody or unbloody, will win him a place among "the glorious chorus of apostles," if not among "the white-robed army of martyrs."

Lord Salisbury is a "plain blunt man," without a doubt, brutally blunt, very often. His address before the Society for the Propagation of the Gospel, a few weeks ago, was certainly very much out of harmony with his environment on that occasion. But how truly did he draw the contrast between Catholic and Protestant missionary methods when he said:

If an Evangelist or an Apostle, a Boniface or a Columba, preached in the Middle Ages, he faced the difficulties, he underwent the martyrdom, he braved the torments to which he was exposed, and the whole of the great moral and spiritual influence of his self-devotion acted without hindrance on the people whom he addressed. But now, if a Boniface or a Columba is exposed to this martyrdom, the result is an appeal to a Consul or for the mission of a gunboat.

The noble Marquis would not be willing to admit that a Protestant Boniface or a Columba is as impossible as a square circle, but we know that it is so. The missionary methods of the Middle Ages are the Catholic missionary methods of to-day. The Society for the Propagation of the Gospel, when warned by Lord Salisbury not to act in such a manner as would make it appear that missionary work was a mere instrument of the secular government which had been trying to make the missionary its tool; but who are they to try to thwart the secular government in its designs? Is not every Protestant body a creature of the secular government? Do they not all accept the rulings of the State in regard to the dissolution of the marriage bond? The Catholic missionary never seeks the protection of a gunboat; he may be powerless to prevent the interference on his behalf of the Government of which he is a subject, but he always sees that interference exercised with regret. The atheistic French Republic, which persecutes Catholics at home, fights for them abroad; the German Kaiser, who will not suffer a

Jesuit to dwell within the borders of the Fatherland, demands an indemnity when one of them is slain in China. If any of us rejoiced at this, we see now that this interference has done more harm than good. The missionaries never asked for it, never desired it. But the case is different with the Protestant missionaries. They have always fondly claimed to be the vanguard of civilization, by which they mean European commerce controlled by Europeans, to the destruction, as the Chinese believe, of the national existence of the Flowery Kingdom. The Catholic Church desires to lead the Chinese to a heavenly kingdom, with civilization as a means, not an end. Protestantism desires to civilize them, as it has civilized the aborigines of North America, by exterminating them if necessary. But to this the Boxers say: "No, not if we can help it."

Why has Protestantism been an utter failure in converting the heathen? In the first place because it is purely a human institution; it has not been sent to do this work. And in the second place, even if a human institution could do such work "a house divided against itself shall not stand." This is how Joseph Howard, the well-known New York correspondent of the *Boston Globe*, expressed it last Sunday:

An esteemed clergyman is reported as saying, apropos of the slaughter of the missionaries, that after all it was a blessing as it opened the door for further work of evangelizing these countless hordes. As I came down town this morning I saw, perhaps 100 Chinamen in Mott Street. They were about their business, industriously following the custom of the land. Assuming that we are all right and in no need of evangelization, and it becomes our duty to convert these benighted foreigners, to what shall we lead them? If you are a Catholic your reply is clear. If you are a Protestant, to which of the many creeds shall we "gently lead them on?" Heaven knows—and probably blushes for it—that we have enough creeds to "go around"—the High Church and Low Church Episcopalians, the Methodists North and South, the Presbyterians ditto, the Baptists hard shell and soft, and then come Universalists, Unitarians, Congregationalists and Quakers. To which communion table shall we invite the "heathen?" It strikes me we might quite as well spend some of the wasted time and the money, too, in bringing our own to a sensible commonwealth of understanding, as to send differing thinkers—often quarreling among themselves—to upset faiths that were born long before Christianity was a possibility, and which mean everything to those who have been drilled in their manual since childhood.

### CONVERTS

#### Who Have Recently Entered the Church in Other Countries.

We continue to hear of distinguished converts to the Church in other lands. Some who have come over recently are: Rev. C. R. Chase, late vicar of All Saints' Church, Plymouth, Eng.; Mrs. M. E. Curry, of Milton House, Swinden; Mrs. Alma Peterson, of Copenhagen, a Lutheran; Mrs. A. Lemele, of Tellickery, India; and C. Meenachaya, of Bangalor, an ex-judge and one of the most prominent Brahmans of the Mysore Province. Mr. Meenachaya for some years has been devoting his attention and study to religion, and his recent conversion has been the fruit of his labors. He belongs to one of the oldest, priestly and most respected Brahmin families of Madras. His father served with distinction in several districts of the Madras Presidency as principal Sudder Amin of the older times, and his grandfather, his namesake, as first interpreter in the old supreme court of Madras. This is perhaps the first instance in modern times of a highly educated Brahmin of an ancient family being received into our holy faith, and it is to be hoped that many similar instances may follow his example.

### MARRIAGES AT MASS.

In accordance with a decree issued by Bishop Thomas D. Beaven at the retreat of the Catholic clergy of Springfield diocese in Holy Cross college last week, all marriages hereafter performed in the diocese must be at a nuptial Mass, except under certain conditions.

In the cases where the marriage is not at a nuptial Mass the priests who perform the ceremony are directed to send to the Bishop, within three months from the date of the marriage, the names of the contracting parties and the reasons why the Mass was omitted.

In the order which has been issued to the priests of the diocese they are instructed to urge the people who have not been married with a Mass to return for a special Mass, no matter how long they have been married, so that they may be given the nuptial blessing.

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# Northwest Review.

WEDNESDAY, AUG. 22, 1900.

## CALENDAR FOR NEXT WEEK.

- AUGUST.
- 26, Twelfth Sunday after Pentecost. The Most Pure Heart of Mary.
  - 27, Monday—St. Joseph Calasanz. Founder of the first public schools.
  - 28, Tuesday—St. Austin, Bishop of Hippo. Doctor.
  - 29, Wednesday—Decollation of St. John the Baptist.
  - 30, Thursday—St. Rose of Lima, Virgin.
  - 31, Friday—St. Lazarus, Bishop, Martyr.
- SEPTEMBER.
- 1, Saturday—St. Raymond Nonnatus, Conf.

## THE ECHO.

### And Father Cherrier's Nomination on the Advisory Board.

The Reverend Father Cherrier was lately appointed a member of the Advisory Board, a position which he accepted because he was so directed by His Grace the Archbishop of St. Boniface. Commenting upon that appointment, *L'Echo de Manitoba* will have it that it stands as an undeniable proof that the ecclesiastical authority has at last given a complete endorsement to the so-called conciliatory policy practised since 1897. And then the *Echo* goes on preaching to the Reverend gentleman to lay aside his past animosity against that conciliatory policy, and to follow in the footsteps of his predecessor, Mr. S. D. Bertrand, "whose zeal and ability," says the *Echo*, "cannot be too highly praised, as the representative of the minority on the Advisory Board."

We do not object to the *Echo's* praising Mr. S. D. Bertrand, it is only meet that a salaried servant should once in a while offer a little incense to his master; but we doubt very much whether the Rev. Father Cherrier will feel inclined to take him, Mr. Bertrand, for his model. The fact is that the member of St. Boniface, notwithstanding his good will, has achieved so little on the Advisory Board that it would be extremely difficult to find anything worth mentioning in his career as member of said Board. Besides, as Mr. Bertrand is decidedly a political partisan, we do not blame him for belonging to the Liberal Party, but we should certainly find fault with the Reverend Father Cherrier if he were to pin his faith to any party politics. Nevertheless, we are not uneasy about this, for the knowledge we have of the Rev. gentleman is to us a perfect guarantee that he will accept no guide but the encyclical of the Pope, as interpreted by this natural and sole instructor, the Archbishop of St.

Boniface, at whose request he has accepted the responsible position he now holds on the Advisory Board. As to finding in this appointment an endorsement of the conciliatory policy followed since 1897, we have this to say. If by that conciliatory policy the *Echo* means anything like the attitude of Sir Wilfrid Laurier, who, after all his solemn promises to do us full and entire justice, has cowardly betrayed us into the hands of a Provincial Government, we decidedly and most energetically oppose such a policy; if, again, the *Echo* wishes us to applause every and any thing that may be done by the Liberal Party, as that journal did under the late Greenway Government, we also wish to enter a solemn protest against such a biased and treacherous policy; but if the *Echo* means that we should be guided by the Encyclical, as interpreted for us by ecclesiastical authority, we beg to inform it that such has been the course adopted by the NORTH WEST REVIEW and strictly adhered to by Rev. Father Cherrier. We hope and trust that the Reverend gentleman will continue that policy so long as he occupies a seat in the Advisory Board, i.e., that he will accept every single item of restitution of our constitutional rights and privileges as it may come to us, and continue to advocate the full restoration of these our rights and privileges, whether a Hugh John Macdonald or a Greenway or any other political leader hold power. For what the Catholic minority and those sincerely devoted to its interests do advocate is equal justice and fair play to all, whatever their nationality or religious creed may be, in this Western portion of the free Dominion of Canada.

## UNIVERSITY NOTES.

During the vacation an important change has occurred in the statute that concerns scholarships. Hitherto, as is well known, the winners of scholarships have been listed in the order of merit, with the mention of the college or school to which they belonged. For instance, last June the list of scholarships for the Previous Year read as follows: 1. Adonias Sabourin, St. Boniface College, \$90; 2. Thorvaldur Thorvaldson, Wesley College, \$90; 3. Gilbert Beebe McColl, Manitoba College, \$90; 4. Frederick Coligny DuVal, Manitoba College, \$60; 5. Allan Cass Atkinson, Wesley College, \$60. Now, all that is changed. According to the new regulations, the above list would read thus: First Year Scholarships (\$50 each): Atkinson, Allan Cass; DuVal, Fred; Coligny, McColl, Gilbert Beebe; Sabourin, Adonias; Thorvaldson, Thorvaldur. That is to say, that there shall be no first on the list, no medallist. All the scholarships of the same sort shall be made equal, and all the winners shall be arranged alphabetically, with no mention of the institutions to which they belong.

Moreover, in the class lists of the Matriculation, the First Year and the Second Year (formerly Previous) Examinations the names of the students are to be arranged alphabetically in each class. Thus, if Tom Brown has gained 67 marks out of 100 and John Smith 99, the latter must follow the former. They are both in the first class; that is all that the public know about it; and yet, Tom has barely sneaked into first class, while John is almost perfect.

The motives alleged for this momentous change are (1) the too keen competition between the various colleges and collegiate institutes, (2) the friction that has undoubtedly resulted therefrom, and (3) the example of Oxford and

other universities where men are listed alphabetically in each class. This last motive is a good one, although it will scarcely apply to the changed conditions of our examination tests. At Oxford, a great deal is left to the general, moral appreciation of the examiners, who are not slaves to a cut-and-dried system of marking, such as prevails with us. If there is friction, that is no reason for destroying the whole machine. Let those who produce the friction oil their wheels. The first motive is based on the false hypothesis that the keenness of competition justifies the abolition of almost all competition. Competition is an excellent thing. The abuse of it, if that abuse really does exist, in no way militates against its use. And, in point of fact, the competition which really exists between the four affiliated colleges has reacted beneficially upon all of them, so that there is probably more and better university work done on the part of the students in Manitoba than in any other province of the Dominion. By removing the stimulus of public college success in university competition the Council is, we fear, taking a retrograde step, which will bear bitter fruit in a lessening of student labor.

We have recited the alleged motives for this momentous change. The real motive is so plain that he that runs may read. The Governor General's Bronze Medal for the Previous Year has been awarded twenty-two times, from 1879 to 1900. Seven out of those twenty-two times it has been won by a student from St. Boniface College. Considering that, during all these years the candidates from St. Boniface College were in an extremely small minority—about one in twenty-two, or 4½ per cent. on an average—this proportion of 7 out of 22, almost a third, struck everyone, especially our friends the enemy, as very extraordinary. Had St. Boniface College won that medal, the most highly valued of all the University's distinctions, once in 22 years, the Catholic college would have been doing well, would have had its fair share of success. But 7 times in 22 years, this could not be tolerated. True, St. John's College has secured the medal no less than nine times; but, then, five of those occasions occurred when the University was in its infancy, and when St. John's College was far better prepared than the other colleges. True again, Wesley College has captured this coveted medal three times in the eleven years since it began to compete for it; but, then, Manitoba College, the largest of all the colleges, which sometimes boasts of as many students as all the other colleges put together, has won the Previous medal only three times, three times against poor little St. Boniface's seven. It was outrageous. The first move was to lower the proportionate value of the marks for Latin and Greek. The Classics being St. Boniface's strong point, the Mathematics and Natural Science must be raised so as to outweigh all classical lore. But no sooner was this done than St. Boniface secured the medal two years in succession. Then a great blow was struck. Greek, which had hitherto been obligatory on all, was made optional after a long fight in which St. John's College sided with St. Boniface against this innovation. The result of this move, coupled with the consequent preponderance of mathematics and chemistry over Latin alone, prevented St. Boniface from winning the medal for seven years, although its students often headed the lists in special subjects. But last year and this, the studies having been adjusted to the new requirements, our students forged ahead and again won the medal two

years running. Nothing more, we think, need be said. The above short historical sketch furnishes the real motive for the suppression of all college and personal distinctions. Assuredly, the most radical way of preventing St. Boniface College from occupying so large a place in the public eye is to suppress the names of all colleges. Fortunately for them, however, the name of the St. Boniface students, being generally French, will inevitably continue to proclaim the success of their college.

## Current Comment.

The Calendar of the University of St. Francis Xavier's College and the Calendar of the Collegiate School of St. John the Baptist, Antigonish, Nova Scotia, 1900-1901, just received, make interesting reading for educators. St. Francis Xavier's College received from the Legislature of Nova Scotia in 1866 the power of conferring "the degrees of Bachelor, Master and Doctor in the several Arts and Faculties." The Rector, Vice-Rector and Prefect of Studies are three Doctors of Divinity. The course of studies, fully detailed in the calendar of the University, is both scholarly and thoroughly Catholic. Newman's works bulking largely in the English Literature. We are pleased to see that Philosophy is studied during three years, as it soon will be in the University of Manitoba. Although there are only about 50 pupils in the Collegiate and 90 in the College, it is quite evident, both from the names of the Professors and the curriculum, that the standard of scholarship is high. The Antigonish Clergy, with His Lordship Bishop Cameron at their head, have an enviable reputation for learning and ability. A town that can produce so capable a weekly as "The Casket" and so promising a College paper as "Excelsior," may well be proud of its young and thoroughly sound University. We have abundant proof here in Manitoba that the efficiency of a college does not depend upon its size.

The attention of our readers is called to the fact that our new type allows of our setting before them 30 or 40 per cent more reading matter without increasing, as we hope some day to do, the size of the paper.

"J. F. D." of "La Verite" criticizes the French of the editor of "L'Echo de Manitoba." The latter wrote "La rumeur tendancieuse" instead of "tendancielle." It was bad enough for a Frenchman who evidently aims at style, to be caught tripping by a Canadian, but when the former wrote "viduites sonores," probably meant for "vacuites," he reached the climax of verbal nonsense, and "J. F. D." was very naturally puzzled at the inexplicable intrusion of "sonorous widowhood."

The following item, which appears in the English "Catholic Times," will be news to many of our readers: Report says that the late King Humbert frequented the sacraments. If true, this report will afford great consolation to those who, having formed a very different estimate of Umberto's religion, were very anxious about his eternal fate.

Cheek by jowl with an editorial article which commends "some enterprise in timely, scholarly and able editorial treatment of matters interesting to the Catholic public," one of our most pretentious and arrogant Catholic exchanges prints, as its very own, under the familiar heading, "Men and Affairs," most of the London Tablet's review of Father Duhr's "Jesuiten Tabeln," carefully suppressing what

would betray the English origin of this painstaking summary of the book. Is this what Mr. Desmond understands by "scholarly and able editorial treatment?"

The first article in the "Catholic World" for August affords a curious instance of preconceived erroneous notions coloring the writer's view of a saint's life. In "The Sanctity of Ignatius Loyola"—an article, which, oddly enough, is unsigned, while all the other articles in this number are credited to their authors—a thinly veiled attempt is made to set up a parallel between the founder of the Society of Jesus and another unnamed founder of a more modern religious congregation. Side by side with great praise of him whose "originality and indomitable will saved the Church, reconverted Europe, and held out to countless Christians of his own and subsequent centuries the guiding hand to paths of lofty spiritual life," there appear unwarranted attacks on some of the Saint's biographers, whose general view is substantially the same as that presented in the recently published "Autobiography of St. Ignatius," exaggerations of fact which amount to downright misrepresentation, and assertions which are belied by the statements

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No collector, pay the driver.

of the very book which the reviewer considers a real revelation. An example of these false assertions is contained in this astounding sentence: "He (Ignatius) was an irrepressible, an incorrigible." This is said of the man who is known the world over as the great preacher of obedience, and whom this "Autobiography," so greatly admired by the writer, represents as most docile and submissive in every detail to the tribunals before which he was cited. We are not denying that there is in this article of the Catholic World much that is both true and well put, but the general view of the Saint's character is distorted by those very faults which the writer is all the time girding at in the old-style biographers, viz., "ignorance, pious fraud and preconceptions."

We reproduce elsewhere a remarkable retraction which the distinguished Catholic writer, Mr. Merwin—Marie Snell, published in Mr. Preuss's Review (St. Louis) on Aug. 9. A letter from the Right Rev. P. J. Hinth, Catholic Bishop of Dacca, India, had appeared in "The Review" of July 26, enclosing two letters written by Mr. Snell in 1894, which extolled Hindu above Christian ideas, and the Bishop, righteously indignant that they should be palmed off as the work of a Christian, wrote; "The writer of those letters can never again become an expounder of Christianity except it be after long and serious penance, after honest efforts to repair the scandal given, and after studying his catechism." This quotation will help to the understanding of Mr. Snell's apology.

In our last issue in "Notes by the Way," page 2, column 3, in the phrase, "it would be as reasonable to expect figs to grow on hills," the last word should, of course, be "thistles." Our proof-reader confesses that he is to blame.

"The votes of the readers of the London "Daily News" for the best portrait in the Academy exhibition that closed on Monday have been gathered in and counted up. The verdict is that the portrait of the year is the smaller of the two portraits of Lord Russell of Killowen, painted by Mr. John Sargent, R.A. This portrait is the property of the sitter's son, Mr. Charles Russell; and, after a visit to a Lancashire exhibition, will find its permanent home in Hyde Park Gate." The Tablet writer who thus chronicled this vote on Aug. 4, little dreamt that "the sitter," Ireland's greatest son in our time, would be dead in less than a week. The vote, though not much of a compliment to the merit of the artist, since it is the vote of people who are mostly gushing and inexperienced amateurs, is a very welcome tribute to the popularity of England's Irish Chief Justice.

It will be noted that the relief of Pekin occurred on the great feast of the Assumption of Our Blessed Lady, a holy day of obligation in China, a day on which all the Catholics of the Chinese Empire must have been

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beseeking the Mother of God to come to their help. Nor does the unbelief or misbelief of many of the allied troops at all affect the providential coincidence of the date; man proposes and God disposes.

A propos of the appointment of the Rev. Father Cherrier and in answer to the Echo's remarks aent the same, the *Manitoba* has a very good article. The perusal of it may prove beneficial, not only to the Echo which richly deserves the dressing down administered to it, but also to all who seek true and correct information about the Manitoba School Question.

### THE STORM CLOUD'S CRADLE.

BY AN ENGLISH BANKER.  
Written for the Review.

Amongst the most startling adventures which the writer has experienced, perhaps one of the strangest occurred some time ago in Switzerland, in the course of an ascent of one of the mountains. The morning broke fair and bright, one of those glorious days, neither hot nor cold, but genial and invigorating; a day when, under the bracing influence of the pure mountain air, the delightful exercise of walking and climbing must ever create a sense of supreme and unalloyed exhilaration. The first stages of the ascent led through wide pastures of gay wild flowers; the Alpine Rose (which however is only a Rhododendron), with its shapely pink trumpet flowers; the mountain Gentian, with flowers painted in the most brilliant blue which perhaps exists in nature; the Androsace, whose pink flowers become blue in drying; the lovely Star of Bethlehem, with tall stalks, bearing umbels of white and green flowers; with several varieties of lilies, cyclamens, daphnes, and other flowers, which at home are only seen in conservatories or gardens; while higher up the mountain may be found, if fortunate, the coveted Edelweiss, that striking flower with which every Alpine climber aspires to decorate himself.

And now, after passing through a gloomy forest of pines, extending upwards for a considerable distance, a glorious spectacle bursts upon the view, the diversified country beneath being laid out as a great map; blue lakes winding amidst the jutting promontories of mountains, green meadows covered with chalets and small hamlets, while foaming rivers pursue their sinuous course through the valleys formed by the surrounding snow-capped mountains, to whose slowly-melting glaciers they owe their birth.

But the sun is now obscured, and dark lowering clouds hang threateningly immediately overhead, black and menacing. In a short time the travellers have entered the storm cloud, and find themselves in a heavy suffocating mist, so evidently charged to the full with electricity that, though still hastening upwards they await with some degree of trepidation the inevitable outburst. And now comes a terrific crash, deafening and resonant, which appears to shake the very mountain, followed ever and anon by continued explosions, sometimes a terrible reverberating roar, sometimes a series of sharp re-echoing concussions, the terrific uproar culminating in a discharge of heaven's artillery so appalling and terrifying that it appears as if the mountain itself must be rent from its foundations. And to add to the weird alarm the mountaineers now perhaps find themselves surrounded with an aureola or halo of electricity, which imparts to them an unearthly and supernatural appearance, creating apprehension and awe. (This, however, was not the writer's experience, as the elements did not canonize him with this aureola of glory.)

At length the travellers emerge from the black storm-cloud into the glorious sunlight, and, as far as the eye can reach great billows of pure and dazzling whiteness stretch out beneath on all sides to the horizon, the mountain winds impelling them forward, moulding them into all manner of capricious shapes, the whole appearing like a mighty storm-tossed ocean, over whose rolling, contending surges, monster and fantastic forms are ever and anon launched forth, soon to be merged themselves in the glistening radiance of those lustrous snow-like billows.

And, like as the mountaineer emerges from the dismal and lurid obscurity of murky storm-cloud into the full splendour of this brilliant and radiant scene, even so does he who has been grovelling in the darkness of doubt, and uncertainty as to his future lot in the great hereafter, emerge into glowing transports of ecstatic rapture, when he realizes that by applying to himself, through prayer and the sacraments, the vicarious atonement of the Saviour of the world, the record

kept on high of his misdeeds has been obliterated, and that he has secured for himself an inheritance infinitely more glorious than anything this world could offer, eternal and never ending.

### A CHINESE CATHOLIC DOCTOR.

Dr. Joseph Chan, or Chin Win King, as his countrymen called him, a widely known Catholic physician, died on Tuesday, July 24, at St. Alexis' hospital, in Cleveland, O. In addition to his Chinese degree he held a graduating diploma from the Western Reserve Medical college. Having come to the United States many years ago, he became dissatisfied with the religion of Confucius and professed Protestantism. But this, he found, was hardly more satisfactory than his native faith, and finally he embraced Catholicity. About six years ago he went to Cleveland and began to practise medicine. The Cleveland Chinamen looked askance at the queueless Chan with his changed faith and his advanced ideas. But Chan went his way serenely, and knowing the curative properties of many an Oriental herb, he succeeded in making his living and becoming better known in that Ohio city than any of his countrymen. When he died, the old estrangement was forgotten and the Celestials of Cleveland all attended his funeral in the Catholic cathedral.

### DO - OT TREAT.

Day by day says the "Lancet" it is announced in the press that the victims of war, whether laid low by wounds or by disease, are returning from the front. Some of them are well enough to be sent to their own homes or to convalescent homes almost at once, and we wish to urge upon every one coming into contact with these returned warriors the plain fact that knowing a man as a friend or the possession of admiration for a man who has done his duty is no reason for treating him to an overplus of alcoholic drinks. We do not say this because we have an objection to alcohol *per se*, but for any man, and more especially for one who has just recovered from a serious illness, to be filled with a selection of alcoholic drinks, and those, too, in many instances, not of the best quality, is conducive neither to his health nor to his chance of success in civil employment. A mixture as is very possible, of beer, rum, and "whisky-and-soda" is calculated seriously to disturb the progress of convalescence, in addition to the fact that if a man on sick leave is treated to over-indulgence his resulting state of incapacity would not raise him in the eyes of a possible employer.

### THE LARGEST TUSK.

The largest tusk of ivory in the world has recently been put on exhibition in San Francisco. The mammoth tusk is 12 feet 10 inches long, its largest circumference is 23 inches and its weight is 200 pounds.

The tusk was discovered by two brothers. While prospecting for gold along the Buckland River, Alaska, they noticed a white, shining object sticking upward about a foot from the river bed of blue gravel. Upon closer inspection this object proved to be a lump of solid ivory. Thinking that this was but another bit of fossil ivory which they had been collecting on their way, they commenced to excavate the object. After much hard labor the whole tusk was finally dug from its resting-place, and the two men were lost in amazement and wonder at the monstrous specimen they had brought to light.

The largest mammoth tusks about which anything is known fall far short in actual measurement with this. Some other large tusks of

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### NOTICE.

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solid ivory are the Chicago skeleton, the tusks of which are 9 feet 8 inches long, and the St. Petersburg skeleton, the tusks of which are 9 feet three inches long.

### BRIEFLETS.

Seventy-two Belgian Catholic Missionaries have suffered death in China.

Father Stephano Satti, a Catholic missionary, who has arrived at Hong Kong after a series of terrible adventures, states that there was fearful carnage in Southern Hu-nan on the 14th July. The victims included the Bishop of the Diocese, three Fathers and many native converts, all being butchered in the most brutal fashion. Houses and other property belonging to the Catholic mission were looted and then burned to the ground by the fanatical mob.

—Catholic Times.

A member of Parliament has received a letter from his brother in South Africa, dated June 29th, in which the writer says that the paralysing of the railway administration by the want of engines and stock is really one of the causes of the frightful mortality among the soldiers at Bloemfontein. They have been dying at the rate of 200 a week, and the correspondent says he has been attending so many funerals that he could write out the entire burial service without mistake. "The officers" he goes on, "do their best for their men, but the medical and nursing service is so frightfully under strength that the doctors and nurses cannot bear the strain. It is the old, old story of self-satisfied departmentalism."

Often a printer's error in an old book becomes only superficially amusing. Mr. Strong, in the "Temple Magazine" for August, gives some of these errors real and otherwise in old Bibles. Among them he mentions the "Bugge" Bible. "Judging by actual book sale purchases within the last decade, the 'Bugge' Bible of 1551—which has in Psalm xci., 5, this very curious passage; 'So that thou shalt not nede to be afrayde for any bugges by nyghte' is worth no less than £60 a copy. 'Bugge,' by the way, appears to have been the ancient equivalent for 'bogey'."

### ANY OLD JOB.

This sign is displayed on a building in a small Georgia town:

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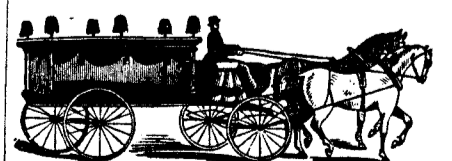
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PERSONAL.

Miss Brownrigg of Winnipeg, Miss Emma Gray and Miss Lavina Belivieu of St. Boniface, and Miss Laura Generaux of St. Anne's, entered the Grey Nun order as postulants on the 15th inst.

Rev. Father Hudon, S.J., Rector of St. Boniface College, took the place of Rev. Father Fillion at St. Jean last Sunday.

Father Couture, S. J., supplied for Father Lalonde at St. Maurice, Assa., last Sunday.

Last Sunday Father Blain, S.J., preached at St. Adolphe.

Father John Macdonald sang High Mass at the Immaculate Conception last Sunday.

The Holy Father's health, according to the Tablet's correspondent in Rome, continues wonderfully good in spite of the great heat. During the audience granted to the American pilgrims at the end of last month his movements were rapid, his extempore address was spirited, his gesticulation graceful and vigorous. His pallor was not deepened, as everybody's pallor is during the Roman summer, and he showed not the slightest sign of fatigue.

King Victor Emmanuel III., the present King of Italy, was born in November, 1869, and is therefore in his 31st year.

It is stated that the Holy Father celebrated Mass for the soul of King Humbert on the day after his death. Mass was also said at the Royal Villa by the local clergy. Leo XIII. is believed to have been the first who sent a message of condolence to Queen Margherita.

Christian De Wet, the great guerilla leader in the Orange Free State, was a wrangler at Cambridge. Mr. Douglas, M.P., states he knew him well, and describes him as a man of recognised ability in his college and University.

Father Drummond, S.J., is making his annual retreat, to end on the 28th inst.

Father Tourangeau, S.J., returned last week from Lambert, Minn., where he had been supplying for the parish priest during six weeks.

GENERAL GRANT AND THE POPE.

The widow of Gen. Grant once told an incident of Grant's visit to Rome, which shows the interest taken by the Pope in American affairs. When Grant was presented at the Vatican, the Pope said, "I have especially to thank you for the religious privileges which you granted to Catholic soldiers in your armies." The General considered for a moment and could not recollect any special privileges bestowed upon Catholics. Perceiving this, the Pope said, "I refer to the fact that before every battle you kindly notified the officers to allow the Catholic soldiers an opportunity to make their confession." With his usual directness Grant replied: "I did that as a military measure, because my soldiers fought better when they felt that their conscience was clear. But I had no idea that Your Holiness was aware of this custom." "Ah, my friend," said the Pope, "there is nothing which affects my children in any part of the world which is not known to me, and every such benefit is cordially remembered."

LADY ANNA'S WARNING.

(Continued from last week.)

"Is that all?" Ellis asked. The story had little interest for him. "All except the legend. It is said that her spirit is often seen." "Oh!" Ellis laughed mockingly. "You don't believe that." "I really don't know. I have

never seen her ladyship myself, but it is an article of Durant faith that she often comes to warn her descendants against some danger or folly."

"Nonsense!" "Very probably."

At length dinner was finished and the old servitor of the family who had been waiting on them withdrew. "Well, Durrant, I renew my offer," Ellis said, and he lifted his wine glass and held it between him and the light, as if he had quite as much interest in its contents as in the reply. There was a brief pause which was broken by a startled exclamation from Durant, and Ellis turned slightly in his chair. From one corner in the library a woman had advanced, and stood stock still, surveying them with a strange air. The expression of her face, the upturned hair, the wide outstanding ruffle and stiff brocaded bodice were those that the pictured Lady Anna wore; and one white hand was raised as if in astonishment or warning.

While one might have counted a hundred the two men stared at the apparition, and then with a common impulse they turned their gaze to the picture on the opposite wall. When their eyes were again directed to the spot where the woman had stood, she had gone.

"What does it mean? Who is she?" Ellis questioned by and by. "I know no more than you," Durant replied, solemnly, and there was indeed no doubting his words.

"It must have been some one belonging to the house," Ellis reasoned.

Durant shook his head.

"There is no one in the house, so far as I know, but old Johnson and his wife, and besides she—it disappeared."

"It is very strange."

"So strange that our bargain is off. I will not sell the hall," Durant said, and Ellis looked his amazement.

"Not sell the hall?" he echoed angrily.

"No."

"But you cannot believe that—"

"No matter. I will not sell," Durant interrupted.

Don't be superstitious, Durant. You cannot be in earnest. I have taken a fancy to the place."

"I am sorry, but I will not sell."

"Look here, man. Will another five thousand not tempt you?"

"No, Ellis. I am not to be tempted. Please say no more."

"But you cannot attach any importance to the—the"—Ellis hesitated—"to what we fancied we saw?"

"I don't know," Durant answered, truthfully enough. "Perhaps we saw nothing. It may have been fancy in my case."

There was an uncomfortable pause.

Will you take a hand at cards, Ellis, or go to bed?" the host asked at length.

Ellis yawned ostensibly. "To bed, if you don't mind; and I trust none of your ancestors or ancestresses will pay me a visit."

"There is little danger of that," Durant laughed, "but you will find few modern comforts in your bedroom. I hope, however, Mrs. Johnson has seen to the airing of the sheets. Shall I show you the way?"

Durant led his guest to the room assigned to him, and early next morning both returned to London.

On the following day Guy Durant received two letters. One bore the post-mark of the post town nearest Durant Hall, and the address was in his daughter's handwriting.

"Dear father," it ran, "I hope I did not startle you very much last night. One of Aunt Alice's servants has scarlet fever in a rather bad form, and she took advantage of a long-standing invitation of Mrs.

Kingsley's—I was at school with Pauline Kingsley, you know—to send me to Kingsley Court. There is a short cut from it, as perhaps you know, to the hall. Pauline Kingsley is getting up some private theatricals, and she and I ran over to the hall last night in order to rummage through some old silks and things in mamma's room. You won't mind, I hope. We passed through the house without seeing any one, and Pauline insisted on dressing me up as a court lady of ancient days, and then she discovered a wonderful resemblance in me to Lady Anna's portrait. We ran down one of those old little staircases that the house is so full of, and entered the library by a disused door that I found out when Aunt Alice and I once stayed at the hall. Guess my astonishment to find you and another gentleman at dinner. After a pause I hastened back by the way I came. Pauline never got in at all. We felt like a pair of very badly behaved children as we ran back to Kingsley Court. Poor Mrs. Johnson must have been very busy in the kitchen, for we never saw her nor her husband."

Guy Durant laid down the letter when he had read so far and gave a characteristic laugh.

The explanation, however, was not pleasant reading.

"So Meg was the ghost that led me to refuse a very advantageous offer! Her masquerading has resulted in some mischief," he said, and finished reading the epistle.

In a few minutes he turned his attention to the second letter. It was from the Durant lawyers, and warned him against making a sudden disposal of his property.

"We have learned," Boscroft & Manners wrote, "that a large and rich vein of copper ore runs through your property. Our knowledge came to us by accident, as also the fact that Mr. Kirby Ellis is aware of the existence of the copper ore in your property. We trust you have not sold Durant Hall for any sum, however large seemingly."

Guy Durant did not laugh over the last letter, and it was some considerable time before he said:

"So there is something, after all is said and done, in 'Lady Anna's Warning.'"—Magdalen Rock in the Catholic Fireside.

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TIME TABLE, JUNE 10th, 1900.

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

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.

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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 35 a.m.