

The Northwest Review

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Agents wanted to canvass for the Northwest Review, in every town in the Northwest. Write for terms.

A Catholic correspondent wanted in every important town. The Northwest Review is the official organ for Manitoba and the Northwest of the Catholic Mutual Benefit Association.

NOTICE.

The editor will always gladly receive (1) Articles on Catholic matters, matters of general or local importance, even political if not of a party character. (2) Letters on similar subjects, whether conveying or asking information or controversy. (3) NEWS NOTES, especially such as are of a Catholic character, from every district in North Western Ontario, Manitoba, the Territories and British Columbia. (4) NOTES of the proceedings of every Catholic Society throughout the city or country. Such notes will prove of much benefit to the society themselves by making their work known to the public.

OUR ARCHBISHOP'S LETTER.

ST. BONIFACE, May 10th, 1893.

Mr. E. J. Dermody.

DEAR SIR.—I see by the last issue of the NORTHWEST REVIEW that you have been entrusted by the directors of the journal with the management of the same, "the company for the present retaining charge of the editorial columns."

I need not tell you that I take a deep interest in the NORTHWEST REVIEW which is the only English Catholic paper published within the limits of Manitoba and the Northwest Territories. I hope that you will obtain a remunerative success. It is enough that the editors do their work grateously, published not expecting the material part of the publication should remain without remuneration. I therefore strongly recommend to all Catholics under my jurisdiction to give a liberal support to the NORTHWEST REVIEW. It has fully my approval, though, of course, I cannot be responsible for every word contained in it. The editors write as they think proper, they are at full liberty to say what they wish and in the way they like best. The sole control I can claim is over the principles they express and I have no hesitation in stating that the principles announced by them are sound and ought to be endorsed by every sound Catholic in this country.

I therefore consider that you enter a good work and I pray to God that He will bless you in its accomplishment.

I remain,

Yours all devoted in Christ,

ALEX. ARCHBISHOP OF ST. BONIFACE, O. M. I.

The Northwest Review

WEDNESDAY, AUGUST 29.

EDITORIAL NOTES.

Christianity has no short cut, through which you can get into heaven unscathed, as though you had wrought no mischief. You cannot escape paying for your sins by virtue of a bankrupt act which holds in no court but your own.

This is what the Holy Father says to his children. He has the words of authority: "Our first and most fundamental principle, therefore, when we undertake to alleviate the condition of private property."

The war between China and Japan is watched by Catholics with anxiety, as it may become detrimental to Catholic missions in the kingdom of Corea. Corea has sent two Catholic Bishops and many missionaries to Heaven as martyrs and may yet send more of them there.

Religion is not an accomplishment like music, or drawing or dancing that might be put aside or taken up according to the tastes, or the capabilities, but it is the very life and sustenance of the soul, just as meat and drink are the support of the body.

Should priests ride bicycles? is a question that the Vatican authorities have been called upon to decide, and, as might have been expected, it was answered in the affirmative. Of course priests should use the bicycle both as a means of exercise and enjoyment and as a medium of haste in the attendance of sick calls.

Dr. Versailles, who graduated last May from the medical school here, has recently returned from New York where he took a post graduate course. We are pleased to see that the doctor has determined to enter on the practice of his profession in this city. We extend to him a hearty welcome and hope that he is beginning a lucrative and successful professional career.

There is a noisy faction now-a-days who state that vice and crime are only other names for ignorance. They profess to believe that with the growth of education these things will cease to be. Human passion is not quenched or calmed by education. Unless religious principles are well instilled into the young and receptive mind, the evils which beset us and which we so much deplore, will continue to increase, despite the knowledge of Euclid and vulgar fractions.

Some Protestant preachers of Winnipeg are very much disturbed at the statement made by a brother preacher

that "the Bible is fallible." By what authority do they, contradict his statement. From the point of private judgment he has just as much right and more reason for his statement than they have for theirs. By what right do they attack his private judgement? If private judgement is the only Authority in interpreting holy scripture by what rule of reason can the Rev. Hogg attack the Rev. Johnston's private judgment? It is only the opinion of one man against the opinion of another. Who ever heard of an infallible book? We always supposed that an infallible authority was the prerogative of a person and not of a thing.

The Pittsburgh Catholic says: Senator Hoar in his reply to Senator Peffer has a whole pound of truth without any adulteration when he says: "I think before you distribute the property of the rich man, man for man, among the people, you want to know some way by which you can distinguish between the man who has earned the money and has laid it up, as these men have in their savings-banks, and the other man who has earned his money and might have it if he choose to lay it up, but has preferred to spend it in whiskey and tobacco."

HON. C. F. FRASER.

In the death of the late Hon. C. F. Fraser, Canada has lost one of her ablest public men and the Catholics of Ontario one of their most devoted and sincere friends. In his long and honorable career as a public man of Canada he has been an honor and a credit to them and the church. Not one breath of scandal has touched his private or public life. The moral effect of such a life must have a great beneficial effect on the public morals of a country and materially assist in elevating public morals. It is sad, indeed, to think that one so deserving should have had such a sudden death, unattended by his dear wife and children, and above all, these religious consolations which he prized so much and practiced during his whole life. His good pure life is to us all an assurance of his happy death. Requitat in pace.

CRUSH OUT MASONRY.

An anti-Masonic Catholic-Union has been organized in Rome, to combat in every way the anti-Catholic Masonic sect of Italy. Its members will oppose the pure teachings of the Church to the infamous teachings of the Masonic sect. The members of this new Union in great numbers went to the tomb of the late Pope Pius IX., and placed thereon a wreath on which the following inscription was written: "To Pius IX., Martyr of the Free Masonry.—The Anti-Masonic Union of Rome, May, 30, 1894."

Here is a lesson for Catholics all over the world to learn. If any further inducement to learn this lesson is necessary it will be found in the profound utterances of the Holy Father in his late Great Encyclical. In that master lesson to the world the Vicar of Christ has emphatically declared that the greatest peril to the unity of the Church is to be found in the Masonic sect "a formidable power which has long oppressed nations, and particularly Catholic nations." This sect is insolently proud of its power its resources and its successes.

This is not to be wondered at for it is the offspring of the devil and the devil is a great power for evil whenever his power is permitted by men to prevail. The Holy Father justly says:

"From dark retreats in which it lays its plots and snares, it comes out into the broad light of our cities, and, as if to hurl defiance at God, it is in this very city, the capital of the Catholic world, it has established its headquarters. What is most deplorable is that wherever it sets foot it makes its way into all classes and all institutions of the State, to become, if possible, sovereign arbiter of everything. This is the most deplorable. We say for both the perversity of its opinions and the iniquity of its designs are flagrant. Under color of vindicating the rights of man and reforming society it demolishes Christian institutions, repudiates every revealed doctrine, stigmatizes as superstitious religious duties, sacraments, and everything sacred, strives to deprive of their Christian character, marriage, the family, the education of youth, and everything relating to public and private life, as well as to abolish all respect for human and Divine power in the minds of the people. The worship it prescribes is the worship of nature: and it is the principles of nature it proposes as the sole means and standard of truth, honesty and justice. Thus obviously man is urged to the adoption of the manners and habits of almost pagan life, if the increasing and subtle seductions should not cause him to descend lower."

Cannot we too do something to counteract the evils of this gigantic tyranny that threatens religion, and would embrace the world in its devilish clasp? Truly we can, if only we are loyal to the teachings of the Great Pontiff, Leo, and to our instincts as faithful members of the Holy Catholic Church. We can warn our young men to beware of the insidious attempts of the members of this infernal order to draw them into the meshes of their dark and evil ways, and point out to them the necessity of turning a deaf ear to all requests to become members of the Masonic society. We can find out those who have been already entrapped and show them, if they value their soul's salvation, the danger of the

darksome ways in which they travel, and prevail upon them to turn to God Who still waits upon them to pardon and forgive the errors into which they have, perhaps inadvertently fallen, to retrace their steps, and become once again, obedient children of the Church, in which they were baptized and made heirs to the kingdom of heaven.

Our duty is prevention in the first instance and cure in the next.

Every faithful Catholic man will attend to these things for the honor and glory of God for the benefit of His Holy Church and for the charity that leadeth to the preservation of innocence and the conversion of souls. This is a happy and glorious work to engage in. Let us all assist.—The Catholic American.

NARROW AND CONTEMPTIBLE JOURNALISM.

Mob law under any circumstances is wrong and when it is done in the name of religion it is simply intolerable. For this reason we were deeply pained when we read of the riotous conduct of a few hundred hot-headed and irresponsible boys in the ancient capital of Canada. Nothing will satisfy the aggressive and, too often, abusive proselytizers of the French Canadian Catholics except to open their missions in some Catholic centre and use language both insulting and false about the religion in which these French Canadians were raised and taught to revere. While this may palliate it can never pardon the open and violent conduct of the few hundred misguided and youthful rioters. Every just and right-minded man must condemn such conduct and none have been more severe in their condemnation of this disgraceful conduct than the French Canadian and Catholic press. To blame the Catholic church, her laws or teaching, or the French Canadian race for the conduct of a small and excited mob would be the act of a narrow and contemptible as well as an unjust and bigoted fool, whose prejudice against the Catholic church and French Canadian race were so consuming that he would be ready to seize any opportunity to gratify his mean, vulgar and contemptible taste. The fact that the English Protestant press of the province of Quebec, while condemning the act, fully and effectually exonerated the Catholic church and the French Canadians from all blame, is the very strongest condemnation of the few journals that meanly sought to make them responsible for it.

Among the few newspapers in Canada who took this contemptible pretext as an excuse for displaying their vulgarity and ignorance, perhaps the meanest and most malicious was the Free Press of this city. That journal seemed to excel its past recent record in its attempts to make the Catholic church responsible for the deplorable conduct of a mad mob. If Sir William C. Van Horne does not wish to make the Free Press the medium of insult and scurrilous on the Catholics and French Canadians of Canada, we would strongly advise him to either give the editor of the Free Press a few sharp and necessary lessons in polite journalism or place its editorial management in other and more reliable hands.

In a shamefully false editorial headed, "religious ruffianism" the Free Press says: "The Quebec mob has again sought recreation in the congenial pastime of harrying Protestants." And further on it remarks with malicious brutality: "Who is responsible for the existence of the sentiment that prompts such outrages as these. Quebec is the headquarters of the Roman Catholic hierarchy, and the general opinion, whether an accurate or an inaccurate one, is that the attitude of the clergy towards dissenters from their church leads to the commission of that particular kind of violence which so disgraces Quebec. In those parts of the Dominion where the French Catholics are a minority, tolerance, Christian charity and other considerations that should weigh with all men are invoked and obeyed. In Quebec where the French Catholics are in a majority, there are recurring seasons of outrages upon Protestants. If these are denounced from the pulpits it is our misfortune, perhaps our fault, that we have not seen such denunciations."

And again: "It is a true but morifying accusation to make against a large section of the Canadian people that, in the province where they exercise power, active persecution of religious difference is carried on. This recent outbreak is not the only one, by many, but it is too much to expect that Protestants where they are in a majority, will continue to regard their French Catholic fellow-citizens as entitled to every liberty enjoyed by themselves, if their fellow religionists in Quebec are regularly persecuted by Catholics."

In a more recent editorial on "the Manitoba schools" it said:

"It is the boast of some people that the concessions made to the Separatists of New Brunswick have resulted in the reestablishment in that province of what are practically separate schools, and any inclination there may have been to meet the views of the separate school advocates of Manitoba will be replaced by rigidity of attitude consequent upon the recent proceedings in Quebec. If the education given in Roman Catholic schools is such as to teach the propriety of stoning Protestants and wrecking their buildings, the sooner a change is made the better. In the ordinary avocations of life the two races live and work side by side in harmony, but when the question of practicing the Protestant religion is up, where Quebec Roman Catholics are in the majority, it is a

different thing. Where is this learned if not in the schools."

We trust our readers may forgive us for these numerous quotations from the columns of the Free Press. It is scarcely necessary for us to point out to our readers that these quotations contain statements against the Catholic church and the Catholics of Quebec that are false in every detail and, what is much worse, must have been known to their author to be false at the time he made them. It is not necessary for us to state that the Free Press gave currency to a mean and cowardly lie when it accused the clergy and Hierarchy of encouraging such lawless acts as that perpetrated by the recent mob. It is an equally contemptible falsehood to charge the French Canadian Catholics with intolerance in their own province while demanding tolerance for themselves in provinces where they are in the minority. We need only point to the respective treatment of minorities in Quebec and Manitoba to give the lie direct to that statement of the Free Press. If the majority in this province will only extend to the minority the same measure of tolerance which is extended to the Protestant minority in Quebec, we will be satisfied beyond our wildest expectations. Every man of intelligence who knows anything of the political history of Canada knows that Quebec is the most tolerant and generous of all the provinces in its treatment of minorities, while the province of Manitoba, the home of the Free Press, is the most unjust and intolerant in its treatment of the minority. The one is French and Catholic while the other is English and Protestant!

"SICKNESS UNDER PERSECUTION."

Under the above heading we give a translation of a portion of an article which appears in the editorial columns of our esteemed contemporary, La Croix du Canada on the attitude taken by the Catholics of Winnipeg on the school question. La Croix says: "We formed a very good estimate of our brethren in Manitoba. Although groaning under the cruel weight of a double school tax, they are not the less firm and determined in the face of an intolerant and oppressive majority. A despatch from Winnipeg informs us that the Catholics of that city held a meeting the evening of (August 14th) for the purpose of discussing the school question. The entire assembly composed of the most authorized representatives of the Catholic population of the city, was especially remarkable for the enthusiasm and unanimity of sentiment which animated all the members. They condemned, in the most energetic manner, the attitude of the (Manitoba) government with regard to the school legislation, and they resolved to forward to the ministers of the government a formal protestation against the position in which the school law has placed the Catholics of Manitoba. They resolved also to continue to maintain the separate schools as they exist at the present day. A deputation was appointed to express to the government, in the name of the Catholic population, their just complaints with regard to the manner in which they are treated on the subject of education. A deputation was also appointed to interview Hon. Mr. Laurier, on his arrival in the city, on the same subject. All this does not seem to coincide with these reports that were spread a few days ago that the Catholics were discouraged and were ready to submit to the enemy. * * *

* * * All our felicitations and encouragement goes out to the brave Catholics of Winnipeg. We do not doubt for a moment but they will maintain their noble attitude to the end. Let them constantly call to mind those lines written by their beloved and deeply regretted archbishop a short time before his death: 'A question is never settled so long as it is not settled according to justice and equity.'

"MUSCULAR CHRISTIANITY" AGAIN.

All earnest Catholics in this Dominion were grieved at the reports of an attack made on Protestant mission-houses in a suburb of Quebec last week. The Catholic journals of Quebec Province were outspoken in their condemnation of the affair. True, the circumstance was magnified by sensational reporters, as everything hurtful to Catholicity is magnified; but that only increases the evil to our faith, since there are so many people anxious to believe the worst about us.

It is not long ago since we earnestly advised all Catholics to avoid any such cause of scandal to our Protestant friends. Catholics are free from the charge which lies at the door of certain clergymen in every Protestant sect in this country—the charge of endorsing without examination every lie which the desire of money or notoriety or revenge can inspire abandoned creatures to formulate against the Church.

But some of our people, and by no means the most faithful, are not free from the charge of using the primitive weapons of Protestantism against itself, and of lowering themselves to the level of a Belfast mob on account of the silly utterances of a perverted or a perverting preacher.

We are fully aware that our French brethren have to suffer many insults at the hands of these itinerant gossippers;

we know that they are treated as being uncivilized, un-Christian, idolatrous; we know that the priesthood and the womanhood of Quebec are vilified and insulted; but we still believe that, hard as it is to human nature, they should follow the example of the Divine Model and return love for hatred and blessings for calumny.

Of course we can return a "tu quoque" to those who make capital of this unhappy incident. We might enquire how much license would be given to a Catholic if he established a mission house in Toronto to inform all good Protestants that they are barbarians, infidels, hopelessly irrevocably damned. We might remind them of Orange and P. P. A. and Knowing disturbances, and recur to the treatment the Salvation Army received in Protestant London, when Cardinal Manning spoke nobly in its defence. But Catholics should aim at a higher level than being simply as good as others. We have the faith of Christ, and we must cultivate His meek spirit, and accept reviling and persecution as blessings when suffered in His name.

It would redound more to the glory of the Faith and be more beneficial to our own sanctification if we could imitate the good Catholics of Arklow, who, according to the testimony of an English Protestant member of Parliament, kept off the main street for two successive Sundays to avoid trouble with two Protestant ministers who were driving up and down denouncing the "errors of Rome". Fleesh and blood cannot do these things, but grace can. Good Catholics who act according to the teachings of their faith are the most tolerant and long-suffering, people in this world.—Catholic Register.

PROFESSOR TYNDALL

Experiments on Several Well-Known Cures with Success.

On Saturday evening last, the dining room of the Manitoba was filled by a fashionable audience anxious to see Prof. Tyndall and witness his exhibition of Mind Reading. In a few well chosen remarks he explained to his audience, the manner in which he first became aware of the fact that he was a mind reader. He also wished to impress upon his audience that he did not use supernatural power in his mind reading but that it was a gift, which he developed by constant practice.

He then requested some gentleman in the hall to name a committee of twelve to watch him so that he could not do anything by trickery. Among those appointed on the committee were, Canon O'Meara, Major Coutlee, Drs. Paterson and McDermid and Messrs. Hugh Sutherland, L. A. Hamilton, Jos. Wolf, Chesterston, Bathgate and Somerset Aikins. After they had been appointed and taken their seats on the platform, the Prof. requested that some person in the audience take a pin, make a mark on some part of the Hall and then hide the pin. He then requested two of the committee to follow him out of the Hall to one of the rooms in order that he might be blindfolded. While he was absent, one of the committee took a pin made a mark on the wall, and then hid the pin under the carpet. The professor was brought in and took the mark on the wall, afterwards the pin, and then returning to the mark he placed the pin in it. This exhibition was received with rounds of applause.

Mrs. Hugh Sutherland was given four colored ribbons which she placed on the arms of different parties in the audience. Having removed and rolled them in a ball, they were hidden. The professor being led in took her hand, found the ribbons and placed the same colors on the arms of the parties who had them on before.

A cigar was then taken and placed in a gentleman's mouth and hidden down the back of Mr. Jos. Wolf, who crawled under the table for protection, but the table was no security. The prof. hauled him out, found the cigar and placed it in the gentleman's mouth, where it had before been placed.

He also gave an exhibition of how he captured murderers by the aid of a witness. Dr. McDermid acted the villain and with a murderous looking pen knife, he stole upon his victim. The look that came over his face as he raised the knife and plunged the blade between the shoulders of his victim would make his fortune on the stage. The murdered man fell upon the floor and then went and hid himself in the audience, the murderer hid the knife and then himself, but as before it was useless. The professor brought the murderer to justice found the knife, and then the murdered man.

With a few more exhibitions of the same nature the professor closed the entertainment for the evening. He thanked the audience for their kind attendance and announced that he would give exhibitions on Monday and Tuesday evenings of Hypnotism and Mesmerism at the same place.

An Indian's Answer.

A government agent was commissioned to go to the Indians and tell them they would have to go faster to the west. The chief of the tribe bade the agent sit down on a log. The agent did so. Then the chief said: "Move down a little farther." Then he said again: "Move a little farther," till at last the agent said: "I can not move any more—I am at the end." "Well," said the red man, "that's the way you white people drive us to the west—so we can not go any farther." The agent had nothing to say; he knew the chief was right.

An eminent jurist said the other day that the great curse of this country is that when young people are married and start out for life they must fit up a home with the elegance of those who have for forty years been struggling and earning. They want an outfit that they only ought to have after they have been married a quarter of a century.

A Traveller's Experience.

The Life of a Commercial Man Not All Sunshine.

Constant Travel and Roughing it on Trains Weakens the Most Robust—The Experience of a Halifax Merchant While on the Road.

Acadian Recorder, Halifax, N. S. Mr. Percy J. A. Lear, junior partner of the firm of Blakadar & Lear, general brokers, 60 Bedford Row, Halifax, N. S., comes from a family of commercial travellers. His father, James Lear, was on the road in Lower Canada with dry goods for twenty three years, and few men were more widely known and esteemed, and the genial Percy himself has just retired from the ranks of the drummer, after a varied experience as knight of the grip, which extended over seventeen years and embraced almost every town and village in Canada from the Atlantic to the Pacific. He is an extremely popular young man, a leading member of the Oddfellows' fraternity, an officer in the 63rd regiment of militia, and a rising merchant.

"How comes it that you are so fat and ruddy after such a term of bustling railroad life and varied diet, Mr. Lear?" questioned the reporter. "Well," was the answer, "it is a long story, but one well worth telling. I weigh 190 pounds to-day, and am in better health than I ever before enjoyed in my life. Two years ago I got down to 155 pounds. Constant travelling, roughing it on trains and in country hotels broke me all up and left me with a nasty case of kidney complaint and indigestion. My head was all wrong, my stomach bad; I was suffering continual pains and dizziness, and my urine was extremely thick and gravelly. I began to get scared. I consulted several physicians in Montreal, Winnipeg and other cities, but their treatment did not give me a particle of relief. One day I bought a box of Dr. Williams' Pink Pills, and I made up my mind to give them a good trial. The second, third and fourth box, and I thought I was cured. My stomach was all right, the dizziness left my head; no more lassitude, and all traces of my kidney disease disappeared. I was a new man, and gained flesh immediately and have never been troubled since. I consider my case astonishing, because kidney complaint, especially gall stones is hereditary in our family. It helped to hurry my father to an early grave, and an uncle on my mother's side, Dr. Whittle, of Sidney, Australia, had been a chronic sufferer from gall stones from boyhood. I was so impressed with the virtues of Dr. Williams' Pink Pills that I took the trouble to send Dr. Whittle two boxes all the way to Australia. Since my discovery of the benefits of these wonderful little pink coated exterminators of disease, I have recommended the remedy far and wide, and I could enumerate dozens of cases where they have been efficacious."

An analysis shows that Dr. Williams' Pink Pills contain in a condensed form all the elements necessary to give new life to the blood and restore shattered nerves. They are an unfailing specific for all diseases arising from an impoverished condition of the blood, or from an impairment of the nervous system, such as loss of appetite, depression of spirits, anemia, chlorosis or green sickness, general muscular weakness, dizziness, loss of memory, locomotor ataxia, paralysis, sciatica, rheumatism, St. Vitus dance, kidney and liver troubles, the after effects of a grippé, and all diseases depending upon a vitiated condition of the blood, such as scrofula, chronic erysipelas, etc. They are also a specific for the troubles peculiar to the female system, building anew the blood and restoring the glow of health to pale and sallow cheeks. In the case of men they effect a radical cure in all cases arising from mental worry, overwork or excesses. Sold by all dealers or sent by mail, post paid, at 50 cents a box, or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Company, Brockville Ont., or Schenectady, N. Y. Beware of imitations and substitutes alleged to be "just as good."

FACTS ABOUT ADVERTISING

Practical Advice From an Intelligent Observer—What Pays Best.

The Portland (Me.) Express offers some sound and practical advice and a few facts worthy of consideration on the subject of advertising which will meet with the indorsement of all who have given this subject intelligent study. "Some way or other, it always happens that the judicious advertiser succeeds, says the Express.

Judicious means many things. Some things better never advertised. Some things better never advertised. Men who are not honest, who do not keep their promises, whose advertisements mislead and whose stores disappoint—they had better let advertising alone.

There is a man in New York, a furniture dealer, who says that he never expects to sell to the same man twice. He uses all means to get the best of the deal the first time, makes all the profit he can on the one sale, because he knows that the buyer will never come back, that he will discover the cheats. Now, it wouldn't pay that man to advertise, and he knows it and doesn't advertise.

But a fairly honest business, conducted by a man who keeps pretty close to the letter of truth, it will always pay to advertise.

Some business men are too careless in their statements. They become so used to writing "biggest," "greatest," "greatest," "best," that they can only think in superlatives. They mean to be honest—probably are. They are merely careless, and failure is the price of carelessness in advertising, maybe not absolute failure, but something very short of success.

Every advertisement should have careful consideration. All the discrepancies should be eliminated, no careless statement allowed.

If you don't take the time to attend to your advertising carefully, better cut it down. Cut off all the parasites. Cut off novelties—programmes. Cut off the paper to whom you "give a hundred to get rid of it, to keep it quiet." Cut off the paper that is too cheap to be good.

A good advertisement of good goods in a good paper such as the Northwest Review will always pay. Always.