

# Northwest Review

"AD MAJOREM DEI GLORIAM."

THE ONLY JOURNAL DEVOTED TO THE INTERESTS OF ENGLISH SPEAKING CATHOLICS WEST OF TORONTO.

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## St. Patrick's Day

is a day dear to the heart of all Irishmen, who love to do honor to the patron saint of the Emerald Isle. On this day the "son of Erin" turns out in his best attire, and if he has got his clothes at C. A. Gareau's—as he usually does—he is a thing of beauty and a joy for the whole of the day.

C. A. Gareau has made extensive preparations for the spring trade. The finest tweeds, the best cloths, the new est serges, the neatest worsteds, and the best-fitting ready-made clothing, gents' furnishings, hats, caps, etc., are to be had at C. A. Gareau's.

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## "When I was a Boy,"

Writes Postmaster J. C. WOODSON, Forest Hill, W. Va., "I had a bronchial trouble of such a persistent and stubborn character, that the doctor pronounced it incurable with ordinary medicines, and advised me to try Ayer's Cherry Pectoral. I did so, and one bottle cured me. For the last fifteen years, I have used this preparation with good effect whenever I take

## A Bad Cold,

and I know of numbers of people who keep it in the house all the time, not considering it safe to be without it."

"I have been using Ayer's Cherry Pectoral in my family for 20 years, with the most satisfactory results, and can cheerfully recommend it as being especially adapted to all pulmonary complaints. I have, for many years, made pulmonary and other medicines a special study, and I have come to the conclusion that Ayer's Cherry Pectoral occupies a position pre-eminent over other medicines of the class."—Chas. Davenport, Dover, N. J.

## Ayer's Cherry Pectoral

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Prompt to act, sure to cure

## IT IS WORK—NOT ALMS.

What! charity? No, thank you, sir! I haven't come to that! I'm poor—in want—but I'm not here A-holding out my hat. I've two good arms, a willing strength—I'm not the man to shirk. I don't ask alms, sir—all I want is just a chance to work.

I'm not a beggar, sir, thank God! I only ask my right—A chance to earn what I and mine require, and in the sight Of low-men to be a man. And hold my head up straight, Whose child your child, sir, could not score As an associate.

My wife and child need food and warmth And I can give them all They need while working, and help as well. At any neighbor's call. But idle hands are helpless, sir, And so I ask of you A chance to show what mine are worth—Some honest work to do.

I'm only one of thousands—and We are not beggars, sir! We're just as willing now to work As good men ever were. Treat us, sir, like mendicants Whom you would fain avoid, But give—for God's sake—if you can, Work for the unemployed!

## FEAST OF ST. JOSEPH.

At the Catholic Churches in the City.

Leonard's Grand Mass in C was admirably rendered at the church of the Immaculate Conception yesterday, it being the solemnity of the feast of St. Joseph. The choir had made great preparation for this occasion, and, as a result, sang the pretty music of the mass in a faultless manner. The members who took part in the mass were: Soprano, Mrs. A. Bernhard, Miss Frances Tobin, Miss Winnifred Tobin, Miss Corbin, Miss McCormack. Alto—Mrs. Buzzard, Mrs. F. W. Russell. Tenors—Messrs. Markinski, Lanctot, Shaw, Fierstenberger, Factean, Bass—Messrs. Tomney, Picard, Bellevue, Lohande, Lavallee. The organist and choir leader was Mrs. Geo. German. At the offertory Lambillotte's grand "Justus" was sung by Messrs. Tomney and Lanctot, and in this piece Mr. Tomney's great voice was heard to the very best advantage. The sermon was preached by Rev. Father LaRue, S. J., and was appropriate to the feast of the day.

In the evening the special music was as follows: Emerig's grand Magnificat, solos by Messrs. Lanctot, Markinski and Tomney; O'Pabtaris, solo by Mr. Buzzard, Ave Regina, solo by Mr. Tomney, and Tantum Ergo, which was splendidly given by the whole choir, solo parts being taken by Mrs. Buzzard and Mrs. A. Bernhard. The sermon, which was preached by Rev. Father Accorsini, who is passing through the city, was a most earnest appeal to sinners to at once make a change in their lives. The services were very largely attended, many strangers, both Catholic and Protestant, being present, and none can have failed to be impressed with the grandeur and solemnity of the music and the eloquence of the preacher.

At St. Mary's the singing both at the morning and evening services was good. The Very Rev. Dr. Langevin, Pastor, has been using his best efforts to improve the choir and has been nobly aided by the gentlemen of the parish who responded generously to his appeal for pecuniary aid.

On Easter Sunday at High Mass the choir will make its first appearance and from what we have heard we are said to be promising a fine musical service. At 8.30 mass, the Very Rev. Rector preached an eloquent and most instructive sermon in French. At the High Mass the congregation were delighted in hearing Rev. Father Accorsini, a pupil of the great Satolli, preach. His subject was "The Immortality of the Soul" and he handled it in an eloquent and convincing manner. In the evening the Rev. Father O'Dwyer, O. M. I. preached the sermon which was a prelude to the retreat which is now going on at St. Mary's church for the spiritual benefit of the ladies of the parish.

## REV. FATHER FOX, O. M. I.

The REVIEW learns with deepest regret of the removal of the Rev. Father Fox, O. M. I., late pastor of St. Mary's Church, Winnipeg, to Rat Portage, Ont. For the last four years the venerable Father's health, especially during the winter season, has not been good—in fact, he has not been able to attend to the active duties of his ministry during the winter season, and he is now going to try if rest in a milder temperature will bring back his failing health and strength.

Since Father Fox's arrival in Winnipeg he has made hosts of friends, not only by his gentle and kindly manner to all, but also by his truly great zeal and untiring efforts for the spiritual advancement of his people. We are sure we only re-echo the sentiments of every member of St. Mary's congregation, and, in fact, of every person whose privilege it has been to meet Father Fox, when we say that his departure from among us will create a void which will long be felt. We hope, however, that the necessary change will be found beneficial for his health, in which event we may fondly look forward to the happiness of seeing our late kind and venerable pastor once more in the midst of his loving and devoted friends and late parishioners.

No beauty ever looks her best Unless, with Ayer's Hair Vigor dressed, Her hair, chief glory is conferred.

## MRS. WASP AND MRS. BEE.

Said Mrs. Wasp to Mrs. Bee: "Will you a favor do me? There's something I can't understand; Please, ma'am, explain it to me.

"Why do men build for you a house, And coax you to go in it, While me, your cousin, they'll not let Stay near them for a minute?"

"I have a thing I do confess, And should not like to lose it, But so have you, and when you're vexed I'm very sure you use it."

"Well," said the bee, "to you no doubt It does seem rather funny; But people soon forget the stings Of those who give them honey."

## The "Liberal" Catholic.

He is a Catholic of the Protestant type. His faith embraces all and every faith. "All religions are," with him, "one and the same, or, at least, are equally good." Religion may be indeed a good thing to hold wretches in order; but for sensible people like himself it is of no use. Your "liberal" Catholic is little more than an intellectual animal. The idea that he was created to live, not a natural, but a supernatural life, he regards as nonsense; and, rather than elevate his natural life into the bosom of the supernatural and divine, he entreats God down from heaven and entreats His assistance to help him live more completely in accordance with his natural impulses. Such is the "liberal" Catholic. It is needless to say that none such are to be found in the Catholic hierarchy of this country, and but few, we hope, among the laity.

## Rules For Lent.

The official Lenten regulations of the diocese are:

1. All days of Lent, Sunday excepted, are fast days.
2. By a special indulgence from the Holy See, A. D. 1894, meat is allowed on Sundays at every meal, and at one meal on Mondays, Tuesdays and Saturdays, except the Saturday of Ember week and Holy Saturday.
3. The use of flesh and fish at the same time is not allowed in Lent.

The following persons are exempted from abstinence, viz.: Children under seven years of age, and from fasting persons under twenty-one, and from other or both those who, on account of ill-health, hard labor, or advanced age, or some other legitimate cause, cannot observe the law. In case of doubt the pastor should be consulted.

Lard may be used in preparing fasting food during the season of Lent, except on Good Friday, as also on all days of abstinence throughout the year by those who cannot easily procure butter.

Pastors are required to hold in their respective churches, at least twice in the week during Lent, devotions and instructions suited to the holy season; and they should earnestly exhort their people to attend these public devotions. They are hereby authorized to give on these occasions Benediction of the Blessed Sacrament. Besides the public devotions, family prayers, especially the Holy Rosary of the Blessed Virgin, should be recited in every Catholic household in the diocese.

## City Markets.

Prices to farmers are as follows:—  
Barley—25c.  
Oats, 32c a bushel.  
Hay—\$4 to \$4.50 per ton.  
Straw \$3 per ton scarce.  
Wheat—For milling purposes, No. 1 hard, 40 cents  
Wood—Jack pine, per cord, \$4.00; tamarac \$4.50 to \$4.75; tamarac poles \$4.50; poplar, \$3 to \$3.50 per cord.  
Butter—Prices range from 20c to 25c according to quality.  
Eggs—Fresh, 25c per doz.  
Fish—Pike, 2c to 2½c per lb; frozen white fish, 4½c per lb.  
Vegetables—Potatoes, 40c a bushel; onions, 75 to 90c per bushel; celery, 25c per dozen bunches; beets 15c per doz. turnips 15c to 20c per bushel, carrots 30c to 35c a bushel.  
Meats, etc.—Butchers' killed beef, 4½c to 5c; pork, 5½c to 5¾c.  
Cattle—Good beef cattle, 2½c.  
Milk cows, \$25 to \$45.  
Hides—No. 1, 2½c; heavy steer hides, 3½c for No. 1; 2½c for No. 2; sheep skins shearings, 45c.  
Tallow—Rendered 4½c; rough 2½c in raw lots.  
Wool—Round lots not over 7c; Montana type, none over.

## COMMUNICATION.

THE P. P. A. AND ITS METHODS.

To the Editor of the NORTHWEST REVIEW.

Sir,—Will you kindly allow me space in your valuable paper to make the following statement: A few days ago a neighbor informed me that he had been asked to join the so-called Protestant Protective Association, by an agent of that organization, on the grounds that the Catholics had arms and ammunition concealed in the churches in readiness to use against the Protestants. My friend replied that he would not have anything to do with it, as although a Protestant, he did not believe in such ridiculous stories as that. In the opinion of the writer, the agent did not believe it either. My friend also said it would end in smoke; no doubt it will, but that will not lessen the harm which such vile smoke will do in the meantime by blinding and sowing amongst the ignorant and bigoted of the community seeds of animosity and falsehood, which have already borne fruit, as witness the recent elections in Ontario. It is a pleasure to find that no paper or person of influence support this dangerous importation from the States, while the leading clergy of the various denominations are condemning it. Still there are some men with "Rev." prefixed to their names amongst the leaders of this un-Christian society, presumably to give it a sanctified coloring. If it is not illegal it should be made so, for any society with objects like those avowed by the P. P. A. to openly exist in this young and fair land.

The Government invites people of all creeds and nationalities to make their homes in this free country. Many have accepted the invitation, the writer amongst them, and they are free. Now we wish to keep free, but if a man is deprived of employment and his due weight in the municipal and legislative government of his country because of his private belief or opinion he ceases to be free. Such a state of things would be a disgrace to a semi-civilized nation. At least the Government in fairness should discourage such societies by not allowing their members to hold any public position, for it cannot be just that a class in the community should be compelled to pay taxes to support an official who is sworn to injure them. A case in point is that of a certain official at Brandon, mentioned some weeks ago in the columns of the REVIEW. He is high in the secret councils of this pernicious association. If he belongs to it from an honest conviction that its existence is necessary, then, after taking such an oath as that prescribed by the rules of the association, he is scarcely likely to mete out even-handed justice to a class which he has sworn to do all in his power to cripple because of its supposed danger to the other parts of the community.

Such a case as this would be impossible in the Old Country, where no policeman or official connected with the administration of justice is allowed to belong to any secret society, such as the Free Masons, Orange society, or others that are not purely for mutual benefit, or where an oath is taken as distinguished from a pledge of honor. There should it be discovered that any responsible official did belong to such, dismissal would follow. To return to the P. P. A., their chief aim seems to be to inveigle as many as possible into joining it, by any means, so as to extort the entry fee and dues from those foolish enough to be victimized. It is noticed that the organizers suit their line of argument to the different dispositions and conditions of those they endeavor to convert. To the ignorant their fear is played upon—the Papists will shortly rise up in their might and massacre without respect to age or sex the unsuspecting Protestants. To those with more education or intelligence it is only that the Catholic vote controls all the elections, and their power must be curtailed by organization on the part of the Protestants. Their motto seems to be: "Which ever bait will attract, that is the one to cast," at least it is so in this district; but I am happy to say they have not met with much success among my neighbors, who are mostly Protestants, but are fair-minded enough to resist this propaganda of disturbance. That it may be so all over and cause the early decease of the P. P. A. is the sincere desire of

BRITISH FAIR PLAY.  
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Meets at Unity Hall, McIntyre Block every 2d and 3rd Wed needay.  
List of officers as follows:—Spiritual Advisor, Rev. F. Fox; President, I. O. Genest; 1st Vice-President, M. Hughes; 2nd Vice-President, G. Gladnich; Recording Secretary, H. R. Russell; Assistant Rec. Sec., John McDonald; Financial Sec., D. F. Allman; Treasurer, N. Bergeron; Marshall, F. Whelan; Guard, T. McNerney; Trustees, F. Martin, A. McPherson, E. Murphy, T. Jobin, Geo. German. Representative to Grand Council, D. Smith; Alternate, E. Cass.

C. M. B. A. Branch 163, Winnipeg  
Meets at the Immaculate Conception School Room on first and third Tuesday in each month. Transaction of business commences at 8 o'clock sharp.

List of officers as follows:—Chancellor, P. Klunkhammer; President, J. Shaw; 1st Vice-Pres., J. Markinski; 2nd Vice-Pres., M. Buck; Recording Sec., A. Picard; Assistant Rec. Sec., D. McDonald; Financial Sec., F. J. Connell; Treasurer, Rev. A. A. Cherrier; Marshall, N. Lacroix; Guard, F. Weintz; Trustees, J. Schmidt, D. Macdonald, M. Buck, F. Weintz; Peter Klunkhammer, Representative to the Grand Council; Rev. A. A. Cherrier, Alternate; J. J. McCarthy, District Secretary for Manitoba; Rev. A. A. Cherrier, 181 Austin Street, Winnipeg, P. Shea.

Grand Deputy of the C. M. B. A. for Manitoba and British Columbia, J. K. Barrett, L.L.D., address, 122 5th Street South, Winnipeg, Man.

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CONFERENCE OF WINNIPEG.  
Meets in their Hall 183 Wate street, opposite Manitoba Hotel, every Monday at eight o'clock.  
All correspondence to be addressed to Box 475, Winnipeg, Man.  
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