

# Northwest Review.



"AD MAJOREM DEI GLORIAM."

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

NO 10 VOL 30.

WINNIPEG, MANITOBA, WEDNESDAY, JANUARY 23, 1895.

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OF WESTERN CANADA.  
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Meets in their Hall 188 Water street, oppo-  
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F. W. Russell, and J. C. Coyle.

## MANITOBA SCHOOLS.

Full Text of the Petition Pre-  
sented

To His Excellency the Governor-General  
by Very Rev. Father Allard, of St.  
Boniface, in Behalf of the Catholics of  
Manitoba and N. W. T.

As announced through the public  
press, Very Rev. Father Allard, O. M. I.,  
administrator of the Diocese of St. Boni-  
face, had arrived in Ottawa to present a  
petition to His Excellency the Governor-  
General in favor of the Catholics of  
Manitoba and the Northwest Territories  
obtaining their rights in regard to  
school legislation. As is generally  
known, this effort on the part of the re-  
v. administrator is taken in view of the  
adverse decision by the Privy Council  
which will be officially announced  
shortly. Following is the full text of the  
petition:

ARCHBISHOP'S PALACE OTTAWA,  
January 10th, 1895.  
To His Excellency The Governor General  
in Council,

MAY I PLEASE YOUR EXCELLENCY,—  
We, the undersigned Catholics of the  
Dominion of Canada, and loyal subjects  
of Her Gracious Majesty, the Queen,  
respectfully beg permission to state the  
following:—

That during the session of the Dom-  
inion Parliament of 1894 a petition asking  
for the redress of the grievances, of  
which the Catholics of the Canadian  
North West complain, in the matter of  
education, and signed by His Eminence,  
the Cardinal Archbishop of Quebec, and  
by all the Archbishops and Bishops of  
Canada, was presented to His Excellency  
the Governor-General in Council and to  
the members of the Senate and of the  
House of Commons.

In language full of dignity and truth,  
the Canadian Episcopate exposed clearly  
the rights of the Catholics, their duties  
as well as their grievances. It showed  
how the Catholics of Manitoba, after  
having enjoyed until the year 1850, the  
right of bringing up their children and  
having them educated in schools kept  
according to their religious convictions,  
they were dispossessed of them in an  
unjust and arbitrary manner. It showed  
how their situation has been gradu-  
ally aggravated by time and by the  
effects of new laws. It drew attention  
to the severe blows likewise dealt at  
the rights of the Catholics in the North  
West by the ordinances of 1892, which  
deprived the Catholic Schools of their  
liberty of action and special character.  
Then, establishing with the authority  
that belongs to it and with the science  
by which it is distinguished, the doc-  
trine of the Catholic Church in the  
matter of education, it mentioned that  
parents have at the same time, the  
right and the duty, both by natural and  
divine law, of giving their children a  
Christian education according to their  
Catholic belief. It recalled, also, that  
the exercise of this right and the free  
fulfillment of those obligations, had been  
guaranteed to the Catholics of the Cana-  
dian North West, by promises the most  
solemn, in which they did not hesitate to  
violate in order to impose upon our co-  
religionists the vexatious laws, opposed  
to justice and to all legitimate liberties,  
which to-day plunge the whole country  
into the most deplorable dissensions.

As the petition of our Bishops trustfully  
declared, the Catholics of the Dominion  
resent the injustice done to their broth-  
ers of the North West, and we, here  
reiterate their forcible statements and  
their requests desiring to confirm in a  
signal manner the truth of their words  
that pastor and flock are but one, and  
that together they are determined to  
reclaim their rights by all the constitu-  
tional means in their power. (Our pas-  
tors have constituted themselves the  
enlightened interpreters of those rights  
we shall be the devoted champions of  
them. Therefore we protest against the  
fallacious and disloyal reply of the Man-  
itoba Government, dated the 28th of  
October, 1894, to the order of His Ex-  
cellency the Governor General in Coun-  
cil, dated July 26th, 1894; and, adapting  
the conclusions, etc., of the petition of  
their Lordships, the Archbishops and  
Bishops of Canada, with them and like  
them. We humbly pray for the redress  
of the grievances of the Catholics of  
Manitoba and the Northwest, by the  
disallowance of the Law of 1894, and by  
all other Constitutional means, according  
to law, in regard to those laws and  
ordinances concerning which this pro-  
tective of disallowance can no longer  
be exercised, and your petitioners will  
ever pray until justice be done to them.

## CHURCH NOTICES.

**CATHEDRAL ST. BONIFACE.**  
Sundays—Masses at 8 and 10.30, a. m. Vespers at 7.30 p. m.  
Week Days—Masses at 8 and 7.30, a. m.

**ST. MARY'S CHURCH.**  
Sundays—Masses at 8 and 10.30, a. m. Vespers at 7.30 p. m.  
Week Days—Masses at 8 and 7.30, a. m.

**IMMACULATE CONCEPTION.**  
Sundays—Masses at 8 and 10.30, a. m. Vespers at 7.30 p. m.  
Week Days—Masses at 8 and 7.30, a. m.

**SITUATED ON AUSTIN ST. IN POINT DOUGLAS**  
Rev. A. A. Cherrier, Rector.  
Catechism for boys, who have made their  
1st Communion, at St. Joseph's school  
McWilliam St., west, cor. Ellen St. for young  
boys and girls learning the short  
Catechism, and for those studying the  
Catechism for Perseverance, at the Imma-  
culate Conception church, by the Rev. Father  
Cherrier, at 4 p. m.  
Sundays—Masses at 7.30, 8.30 and 10.30 a. m.  
Vespers at 7.15 p. m.  
Week Days—Masses at 8.30 and 7.30.

## Ecclesiastical Province of St. Boniface.

**I. SOLE DATES OF OBLIGATION.**  
1. All Sundays in the year.  
2. Jan. 1st. The Circumcision.  
3. Jan. 6th. The Epiphany.  
4. The Ascension.  
5. Nov. 1st.  
6. Dec. 8th. The Immaculate Conception.  
7. Dec. 25th. Christmas.

**II. DAYS OF FAST.**  
1. The forty days of Lent.  
2. The Wednesdays and Fridays in Advent  
3. The Ember days, at the four Seasons  
being the Wednesdays, Fridays and  
Saturdays of  
a. The first week in Lent.  
b. The third week in September.  
c. The third week in Lent.  
4. The Vigils of  
a. The Solemnity of St. Peter and Paul.  
b. The Solemnity of the Assumption.  
c. Christmas.

**III. DAYS OF ABSTINENCE.**  
All Fridays in the year.  
Wednesdays in Advent and Lent.  
Thursdays in Holy week  
The Ember Days.  
The Vigils above mentioned.

**Business Men in a Hurry**  
eat in restaurants and often food insuffi-  
ciently cooked. B. Rina's famous cure dyspepsia  
and your stomach and immediately relieve  
headache.

## St. Boniface Academy CONDUCTED BY THE SISTERS OF CHARITY.

Under the patronage of His GRACE THE  
ARCHBISHOP OF ST. BONIFACE.

**—TERMS—**  
Entrance Fee—once for all.....\$ 5  
Board and Tuition per month.....10  
Music and use of Piano.....10  
Drawing.....1  
Red and Bedding.....1  
Washing.....1  
Payments to be made every two months in  
advance.

For particulars or uniform, etc., enquir-  
at Academy.

Make medicine until you are sick? You  
can keep a box of Rina's Tablets in the  
case and at the first signs of a headache or  
bilious attack a single tablet will relieve you

ing his life time, and his literary pro-  
ductions were always received with  
much favor. This leave the eleventh  
vacancy at present in the Senate cham-  
ber though death.

## NOBLE SISTERS OF CHAR- ITY.

A Tribute by the Late Gen. Gibson, on  
their Self-Sacrifice in Hours of Need.

The death of the late Gen. H. H.  
Gibson, at Sifton, Ohio, removes one of  
the most picturesque and heroic figures  
of the Civil War. In an address deliv-  
ered at a public celebration in the  
Columbus City Park some time ago,  
Gen. Gibson thus expressed his views  
of the Catholic Church. He said:

When I was a young man (of course  
I am a young man yet), but when I was  
a younger man, before the great  
struggle between the North and the  
South, I must say that I was somewhat  
prejudiced against the Catholic Church.  
I used to picture to myself Heaven. I  
imagined that it was a grand palace,  
grand beyond description because it  
was the dwelling place of the King of  
Kings, the Lord of Lords, as well as of  
all good Protestants. Of course, I  
couldn't see any reserved seats for  
Catholics. They, in my opinion, had no  
business there.

"Well, the cry came, 'to arms!' and I  
presume it is hardly necessary for me  
to tell an Ohio audience that I had the  
honor of commanding a regiment of the  
Forty-ninth Ohio Volunteers. After a  
days engagement with the enemy, in  
which my regiment took an active part  
and after our forces were badly beaten,  
I looked out from head quarters, which  
were located on an eminence, upon the  
scene of conflict, and through the field-  
glass I could see black-robed figures  
going around among the wounded and  
dying soldiers. I immediately ordered  
my aide-de-camp to go down and see  
who those black-robed figures were, and  
report as soon as possible to me. He  
soon returned and almost breathless  
exclaimed:

"Oh, General, it was a heart-rending  
sight. The figures are those of Sisters  
of Charity, who are going around minis-  
tering to the wounded and dying  
soldiers."

"The self-sacrifice of these noble  
hands of women would bring tears to  
the heart of stone. I was amazed and  
concluded to make a personal investiga-  
tion."

"I went down into the scene of the  
great conflict, accompanied by some of  
my staff officers. I didn't have to go far  
before coming across a black-robed  
figure that was cold in death. This  
heroine of heroines died at her post.  
She was not regularly mustered into the  
service; she received no pecuniary  
compensation; but oh! what a reward  
will be hers. This noble woman was  
called to her eternal reward. Her  
companions were still engaged in suc-  
coring the wounded and dying.

"When I saw this with my own eyes  
on that eventful day, I returned thanks  
on my bended knees to the Omnipotent  
God for opening my eyes to the sublime  
grandeur of the Roman Catholic Church.  
(Applause.) These grand women did  
not ask the suffering soldier to what  
church he belonged, or whether he be-  
longed to any; neither did they stop to  
inquire the side which he belonged.  
They were performing their God-given  
mission. They aided those who wore  
the blue and the gray alike. The black  
and the white were all treated alike by  
them. I had the great pleasure of wit-  
nessing some member of this order  
subsequently in our hospitals, nursing  
with their tender hands the suffering  
soldiers. They braved all dangers, and  
had no fear of contagious diseases. Oh,  
how often have I prayed since that God  
may forgive me for my first impressions  
of the Catholic Church. I saw that  
Church in its true light that day on the  
battle-field. I saw heaven as I now be-  
lieve it really is, and I saw in it one of  
the largest apartments, one I never in  
my imagination saw before, the Catholic  
apartment." (Applause.)

Any who may have had occasion to  
place themselves under the care of the  
noble sisters at St. Boniface hospital can  
vie in the tribute paid this self-sacrific-  
ing community by the late general. The  
succor given to the suffering are not  
mere deeds prompted by the fact that  
their existence depends upon the care  
and attention given; they are deeds  
prompted by the heart, in the expec-  
tancy of that reward which is to be  
only obtained in a higher and brighter  
sphere than can be realized on earth.

## Stick to the Old Friend.

The deadly folding bed is at its ghastly  
antics again and has smothered and  
crushed an old woman in Maine. The  
sooner this article of furniture depopu-  
larizes itself the better it will be in every  
way. In the first place it is uncomfor-  
table. In the next place it is unsanitary  
and obstructs the air supply at the head.  
In the third place of game gets into it,  
it is harder to clean it than it is in the  
case of a real bed. But the principal ob-  
jection, after all, is that it is a sham and  
a humbug and that instead of being an  
honest bed, that a person could lie down  
to sleep in with a clear conscience, it  
sneaks into the family pretending that  
it is a bureau or a piano or a cupboard  
or an ice chest. Let us have done with  
these furniture falsehoods.

## TO CATHOLIC EDITORS.

The Holy Fathers Wishes that Good Read-  
ing Should be Scattered Broad-  
throughout the Land.

The following letter was sent to Rev.  
A. P. Doyle, Editor of the Catholic  
World, who forwarded to Rome the  
address of the American Catholic Edi-  
tors to Leo XIII.

Apostolic Delegation,  
Washington, D. C. January 3, 1895.  
Rev. Sir:

I am very much pleased to inform you  
that the sentiments expressed in the  
Address which the Catholic Editors had  
sent to the Holy See were most accep-  
table to the Holy Father. In my opinion  
it will be a very pleasing thing for your-  
self and the other Editors to read the  
Brief in which the Holy Father vouchsafes  
to express His good will, esteem  
for, and confidence in the Editors of  
Catholic Periodicals.

Paying for you every blessing and joy  
in the Lord.

Most devoutly yours in Christ,  
Francis Archbishop Satoli,  
Apostolic Delegate.

## THE POPE'S LETTER.

Leo XIII., Pope, to most Rev. Francis  
Archbishop Satoli, Apostolic Delegate.

Venerable Brother:—Health and  
Apostolic Benediction. It has ever been  
Our ardent desire that in these days of  
such unbridled literary license, when  
the world is flooded with hurtful publi-  
cations, men of marked sagacity should  
labor for the public welfare by the dif-  
fusion of wholesome literature. That  
this great work was being most zealously  
persecuted by Our faithful children in  
North America. We were already  
aware, while an Address which many  
of them had signed and caused to be  
transmitted to Us, confirms Our con-  
viction of their zeal.

Assuredly, since it is the spirit of the  
times that people of nearly every condi-  
tion and rank in life seek the pleasure  
that comes from reading, nothing could  
be more desirable than that such writings  
should be published and scattered broad-  
cast among a people as would not only  
read without harm, but would even  
bear the hoiest fruitage.

Hence to all those who labor in a  
cause at once so honorable and fruitful  
We are moved to extend Our hearty  
congratulations, and to accord to them  
the tribute of well-earned praise; ex-  
horting them at the same to continue  
to defend the rights of the Church, as  
well as whatever is true, whatever just,  
and becoming harmony and prudence.  
But we hope to treat of this matter at  
another time and soon.

In the meantime you will give ex-  
pression to Our grateful and kindly  
sentiments in their behalf, and will  
announce the Apostolic Benediction  
which We lovingly import to each of  
them, as also to yourself as a token of  
heavenly reward.

Given in Rome, at St. Peter's the 12th  
day of December, 1894, in the 71st year  
of Our Pontificate.

LEO P. P. XIII.

## His Holiness and Bishop Emard.

An interesting incident is reported to  
have recently taken place in Rome,  
Bishop Emard, of Valleyfield, Province  
of Quebec, who is now in the Italian  
capital, on being received by the Pope  
presented a number of objects which he  
wished to be blessed by His Holiness.  
Among these was a bishop's pectoral  
cross of exquisite design. The Pope ex-  
amined it attentively and expressed his  
admiration for the artistic piece of work.  
Seeing this the Canadian Bishop ventur-  
ed the remark that, since His Holiness  
admired the cross, he would feel most  
happy and honored in offering it to  
him. Leo XIII., replied that he would  
accept of one condition only, and that  
was that Mr. Emard should himself ac-  
cept his own pectoral cross in exchange.  
As may be imagined the bargain was  
soon concluded, and when the Bishop of  
Valleyfield returns, his diocesan can  
admire the pectoral cross that once  
adorned the breast of the Leo XIII.

## A Pioneer Saying: "To Talk Turkey."

"To talk Turkey" means to act or  
speak in a straightforward and an honest  
manner. The expression originated as  
follows: Two men, an Indian and a  
white man, agreed to hunt together for a  
day and divide the spoils. When the  
time came there was no difficulty in  
apportioning the smaller birds and  
animals—one of a kind to each. At last  
they reached the last pair—a crow and  
a turkey. "Now," said the white man  
with a great show of fairness, "you may  
have the crow and I'll take the turkey;  
or I'll take the turkey and you may have  
the crow."

"Huh!" said the Indian, "why you  
no talk turkey to me?"

## Wit and Humor.

"My sympathies," said the efferves-  
cing young woman, "are altogether with  
dear Japanese."  
"So are our hired girl's," responded  
the matron; "she believes all china  
should be eternally smashed."  
She shook him once—she shook him twice,  
Yet he was not forsaken  
Third asking she accepted—'twas  
"Well shaken before taken."

## AN ODE TO THE SNOW BY-LAW.

Slip, slide, onward we go,  
Making our way through the beautiful  
snow,  
With skates in hand we fell so grand,  
So come and join our happy band.  
Now the by-law tells us to clear off the  
snow,  
But thousands don't care, although they  
well know  
That if they neglect, it will turn into ice,  
Then down the pavement you go in a trice.  
While the law is in vogue, let's act on the  
square,  
And punish all those who don't seem to  
care  
Whether we break our neck or our head,  
Or death comes along and we're jacked  
up dead.  
If the by-law is wrong, why let us protest,  
And employ men to do it and give us a rest  
There's thousands this time of the year we  
all know  
Would be glad of a dollar to clean off the  
snow.

## Prejudice.

The proverbial blindness of prejudice  
has been forcibly exemplified of late  
and the rapidity with which such feel-  
ings collapse is shown by the extraor-  
dinary diminution in the vote of the  
mysterious political organization. The  
municipal elections throughout Ontario,  
this year, clearly prove that the reaction  
has set in, the 800 majority for anti-  
prejudice, in London, taking the lead in  
movement that cannot too soon do the  
work necessary in order that we may  
resume the onward march of material  
improvement unhampered by side  
issue of a character unsuited to the  
spirit of the 19th century. It has become  
very generally recognized that the move-  
ment known as the P. P. A. was set on  
foot for the purpose of creating discord  
among the working classes, other or-  
ganizations used for that purpose having  
become inoperative through the diffusion  
of knowledge and education among the  
masses of the people. It would seem  
that man has now arrived at that period  
in the evolution of the kind, when some-  
thing based on reason will have more  
effect, and the conscienceless few who  
would create discord and anarchy, will  
be relegated to the obscurity they so  
richly deserve. Education has become  
so generally diffused, that methods in-  
keeping with the ideas of the thinking,  
men working on christian lines, must  
prevail. There is no other salvation for  
the civilization of our time. The period  
of so-called rule by divine right, regis-  
tered period of justice is past and gone,  
and justice has come to stay. We can see  
no difference in the minds of great men  
regarding the fundamental principle  
of Northern race by the words Fair  
field, Tom Carlyle and John Ruskin  
Cardinal Manning, Henry George and  
perhaps the first liberal pope agree on  
Mackenzie Bowell and Wilfrid Laurier  
are of the same opinion. They differ  
only in the methods of delivery from  
rest assured, and that is, whatever they  
may do or seek to do, for the general  
well being of mankind, such men will  
use of force or religious prejudice, the  
most fruitful factors of discord, the earth  
of modern times, the Almighty Dollar,  
done, men will begin to take their nat-  
ural positions in the world and we will  
not see the votaries of the Idol holding  
positions for which they are intellectu-  
ally unfit.—Communicated.

## Show Gratitude During Life.

Do not keep the alabaster boxes of  
our love and tenderness sealed up until  
your friends are dead. Fill their lives  
with sweetness. Speak approving, cheer-  
ing words while their live ears can hear  
them, and while their hearts can be  
thrilled and made happier by them.  
The kind things you mean to say when  
they are gone, say before they go. The  
flowers you mean to send for their coffins  
send to brighten and sweeten their  
homes before they leave them.  
If my friends have alabaster boxes  
laid away, full of fragrant perfumes of  
sympathy and affection, which they in-  
tend to break over my dead body, I  
would rather they would bring them out  
in my weary and troubled hours, and  
cheered by them, that I may be refreshed  
and cheered by them while I need them.  
I would rather have a plain coffin with  
an eulogy than a life with the sweet-  
ness of love and sympathy. Let us  
learn to anoint our friends before-hand  
does not cheer the burdened spirit. Flow-  
ers on the coffin cast no fragrance  
backward over the weary way.

## A Witty Answer.

A good story illustrating the ready wit  
of the Irish is told by the Catholic Ex-  
aminer. It has the merit of being new  
as well as good. The incident is related  
by a Protestant clergyman as happen-  
ing to himself. He had been much  
bothered by a beggar-woman, who kept  
on adjuring him to give her something  
"for God's sake." Rather annoyed by  
her persistence, he said to her at last:  
"Go away, woman; or at any rate, give  
up taking the Lord's name in vain." "Ah,  
your honor," she answered, "if it is in  
vain that I'm taking it, whose fault is  
that?"



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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.

Correspondence conveying facts of interest will be welcomed and published. Address all communications to THE NORTHWEST REVIEW, Post office Box 508, Winnipeg, Man.

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 for information, or controversial. (3) NEWS NOTES, especially such as are of a Catholic character, from every district in North 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 and may be made by making their work known to the public.

OUR ADMINISTRATOR'S LETTER.

St. Boniface, 23rd Dec., 1894. To Mr. E. J. Dermody, Proprietor of North West Review.

MY DEAR MR. DERMODY,—

As New Year's Day is coming near at hand, I am glad to be able to send you herewith the heartfelt expression of my earnest wishes for a happy and prosperous year for yourself, and an increasing prosperity for your paper, and the only English Catholic periodical of this Province and the Northwest Territories. I pray sincerely that the NORTHWEST REVIEW may long continue its life of usefulness for the selected information for all classes of society, its vindication of Educational Principles and Religious Truth. I also pray that your paper may find its way into every Catholic family of the Diocese, nay, of the whole Ecclesiastical Province of St. Boniface. Please send cheque for the amount of my subscription, and believe me, yours obediently,

J. ALLARD, O. M. I. Administrator.

The Northwest Review

WEDNESDAY, JANUARY 23.

EDITORIAL NOTES.

Political officers under pay will soon be as thick in these parts as colonels in Georgia in ante-hellum days.

The Sacred Heart Review, one of the very best of our Catholic papers, has made a change. It is now published by the Review Publishing Company, a corporation made up of about 100 of the leading clergymen of New England. Its future will be watched with keen interest.

Get rid of the absurd notion that in order to live well and have the respect of your friends and neighbors you must keep up appearances. There is no more wretched existence. Live within your means. Debts are best settled by paying as you go. Try this and living will become sunny, and home peace dawn upon the fireside.

The receipts of the Toronto Separate School Board last year were \$68,835.46 and the expenditure \$49,011.48, leaving a balance of \$17,822.28 which will be placed to the credit of the capital account. The Catholic rate payers of Toronto, evidently, have not to be warned to look after their assessment papers in order to see that their taxes go to the proper treasury.

Sunday last, January, 20th, was the feast of St. Sebastian, and Monday, January, 21st, the feast of St. Agnes. The one was an officer in the pagan Emperor's army, the other a gentle, beautiful maiden. Both laid down their lives for the faith. Both are beautifully described in Cardinal Manning's incomparable "Fabiola."

Professor Thomas Wilson of the Smithsonian Institute, in Washington, writes to Public Opinion:

"That education which proposes only to convey information to the student, only to make him intelligent and learned, but which neglects his education in the duties of citizenship, has no sound right to be carried on at public expense. A certain degree of education is required to make intelligence, a certain primary education is required in order to enable the individual to receive ideas or impressions from others or to communicate them himself. These primary branches are necessary as tools by which the student can acquire a knowledge of his duties, and by which he is enabled to perform those duties, and up to this point their teaching in the public schools is necessary. But they are only means to the end of instructing him in good citizenship. Now what public schools is there which pretends to educate its pupils in these duties of good citizenship? Who teaches, and in what school is taught, honesty, integrity, truthfulness, patriotism, or any other of the cardinal virtues?" The parochial schools have as their fundamental programme the training of their pupils in duty—in their duty to God, to neighbor, to themselves, in duty to Church and State. The virtues mentioned are all taught by them.

THE HOLY NAME.

Last unday was the feast of the Holy Name of Jesus. "Honey in the month, music in the ear, joy in the heart" is St. Bernard's praise of that blessed name. Do you bow your head when you hear it mentioned? All pious Catholics do, especially in church; and in this they put in practice what St. Paul writes to the Philippians (II, 8-10): "He humbled himself, becoming obedient unto death, even to the death of the cross. For which cause God also hath exalted him, and hath given him a name which is above all names; that in the name of Jesus every knee should bow of those that are in heaven, on earth and under the earth."

A PERTINENT QUESTION.

Mgr. Satolli addressed a very pertinent question to the individuals who antagonize the parochial school in the address he delivered last week at La Salle Institute, in New York City. After defining true education as true freedom, the Apostolic Delegate asked:

"If the Catholic schools of this country differ from the public schools simply in that, besides what is taught in the latter, they give youth a sound moral training, and instruct them in the Catholic religion, who will dare to complain of that or call it a defect?"

Those who claim that religion should have no part in education constitute but a very small fractional part of any intelligent community. Put religious prejudices, which unhappily are too easily excited, aside, and there is not a right-minded man who will not admit that that education which imparts moral as well as secular education is infinitely superior to the one that pays no attention at all to the moral development of youth.

That sort of education is precisely the one which the parochial school seeks to impart; and as the Papal representative well said, the individuals who antagonize the Catholic school on that ground, or call its educational system defective, merit no attention whatever from reasonable and well-thinking men.

LEND A HELPING HAND.

There are in our midst two great works of charity which certainly do not receive that recognition they deserve and we fear this want of appreciation is not confined to this particular or in fact to any particular point. We refer to the St. Vincent de Paul Society and to the Ladies Aid Society, and desire to call especial attention to them as winter is here.

We have the poor and the needy always in our midst this always will be.

It is not, as a rule, the street-beggar or one that goes from door to door asking for alms and assistance that are the deserving, in but rare cases it is always otherwise. Those of us, who have been blessed by God with success in our labors have an obligation resting on us to aid those who are deservingly unfortunate.

At times it is anything but prudent and advisable to aid these making personal application, for to many, experience has taught how injuriously has extended charitable offering been used. Yet the obligation rests upon us accordingly to our circumstances to aid the deserving poor and as we cannot and will not inquire as to the merits of an application, necessarily we should intrust our aims giving to those who will.

Now these two Catholic organizations are the channels through which we can fulfill our obligation, assured that every safeguard will be taken to insure a just bestowal.

These two organization, and being satisfied that the request is reasonable and just they aid so far as their limited means allow.

The St. Vincent de Paul's membership is comparatively small and their income compares favorably with the membership. It is true that every one does not feel inclined to become an active member, but every one who is able should feel an obligation to be a contributing member for some sum, small or large. If this be done in the case of both of these societies, so much good can be done and so much suffering and hardship can be averted.

And whilst aiding two organizations who aid any deserving object regardless of creed or nationality, a duty that we are obliged to perform, will be done and will be done well.

DID THEY PRAY FOR THE DEAD?

The Free Press Evening Bulletin, of the 17th inst., appropriately sits upon the Rev. T. Fenwick, of Woodbridge who, in a letter to a Toronto paper, had said that if Lord and Lady Aberdeen really prayed beside Sir John Thompson's coffin, they thereby countenanced praying for the dead, a practice which the Presbyterian church, of which they are members, most strongly condemns. These are the Bulletin's opposite remarks:

"Whether it is a sort of sleuthhound instinct, or whether it is a plan of the aggressive fault-finder to make himself conspicuous, at all events the persistence of some men in attacking the religious convictions, or immaterial phases of religious convictions, of other men is only equalled by their audacity. Not long since the Christian Endeavor movement was first slandered by a man ignorant of the organization, and then attacked by the same man, for the faults, which he attributed to it. A dispatch of the 16th relates that one reverend gentleman has discovered an opportunity for the religious persecution of their Excel-

lencies Lord and Lady Aberdeen. Because they assumed attitude of devotion on the solemn occasion of the late premier's funeral, this man censures them for praying for the dead, contrary to the laws of his church. It might be suggested that the fault-finder had no omniscient characteristics, to inform him for whom the prayers were offered; or whether the attitude was but a mark of profound respect, or, indeed, whether prayers for the dead are not as efficacious as prayers for the living, which is a matter of dispute in churches. To such a man, these explanations make no difference; for lacking other object of attack, a snarling dog has been known to howl at the wheels whirling in its own head."

But, how ridiculous is the Protestant condemnation of prayers for the dead! The Bulletin seems to feel this when it questions "whether prayers for the dead are not as efficacious as prayers for the living, which is a matter of dispute in churches." It would not be a matter of dispute, if the so-called Reformers had not stricken out of the Bible the two books of Maccabees because of that inconvenient text: "It is a holy and wholesome thought to pray for the dead, that they may be loosed from sins." (ii. Macc. xii, 46).

ROBERT BURNS.

We clip the following tribute to the immortal poet of bonnie Scotland from one of our exchanges.

January 25th will always be remembered far and wide as the birthday of Robert Burns. It is nearly a hundred years since that unhappy poet passed from earth, but his name gains brightness with each succeeding year. He appeared like a fitful meteor, but he left a mark on the heavens that will long be visible. He stood at the gateway of modern progress in advance of his age, and pointed the way to emancipation. He battled nobly against class distinction and oppression, and uttered the watchwords by which freedom finally won its battle, though he did not live to see it. Fearless and aspiring, he spoke boldly for the equality of man—"the rank is but the guinea stamp"—and he astonished his generation but could not convert them. Rarely has genius been allied to so much misery and so much misfortune. Few gleams of sunshine lightened any of his thirty-seven years, for he was thrall to an unkindly soil and for the major part of his life toiled like a common laborer to wring from the unwilling earth a mere subsistence, meanwhile pining within him.

At every step of his life he felt how hard the contest was, and that even when most successful and most honored he was only patronized and tolerated. In the gay society of Edinburgh he was only the peasant poet. As he realized this more the human cry burst from his soul:

White winds frae off Ben Lomond Blaw,  
And bar the door w' driving snaw,  
I gude a wee the great folk's gie,  
That live so blent and snug;  
I tent less and want less  
Their roof and their fire;  
But hanker and cunker  
To see their cursed pride.  
It's hardly in a body's power  
To keep a times from being sour;  
To see how things are shared;  
How best o' chills are whiles in want  
While coots on a' uncess thousands rant  
And ken na how to wait!

He died sad and helpless, but he had sown good seed that has sprung up and brought forth a hundredfold. Humanity does well in honoring the memory of Robert Burns.

His poetry appeals so winningly to the deepest and purest emotion of the human heart that the English-speaking peoples have learned his dialect in order to read and relish him. This child of nature has, like Shakespeare, become the poet of mankind. He verifies most strikingly the truth contained in Mr. W. W. Ogilvie's explanation to the Turkish official who inquired what "Scottish Gentlemen" meant in Mr. Ogilvie's passport, when he was travelling in Turkey. "It means," said Mr. Ogilvie "a superior kind of Englishman." And indeed the poorly educated peasant of Dumfries rose easily to the highest pinnacle of fame among the English-speaking races of the world.

BIGOTRY RUN MAD.

Last Sunday in Tacoma, there was a mass meeting of A. P. A.'s, Odd Fellows, and Sons of Temperance to protest against the interdict of the three last named societies by the Catholic Church. If anything extraneous were needed to justify the interdict or the prohibition, it was found in the herding of the societies with the A. P. A. If members of those societies, find common cause with the A. P. A. creed proscribing bigots, what Catholic could possibly affiliate with them.

Societies that do not dread the light of day, have submitted their rituals to the head of each diocese; and they have not been condemned. Those that have not found favor, refused to submit their rituals. All men know that proper secrets are as safe in the keeping of a Catholic bishop as if he were a member of the society; and it was not fear of disclosure that prevented the submitting of the rituals to the bishops. The only sound conclusion is that it was feared that the ritual would not stand the test.

For this reason, no Catholic worthy the name, should for a moment hesitate to retire from any society whose ritual cannot be submitted in confidence to his bishop for review.

Most of the secret societies have a form of worship. It is forbidden to Catholics to participate in any worship that is not Catholic; and how on earth any Catholic can, for a moment, hesitate at the Church's recent order, is beyond comprehension. There is just this much about it; a man cannot serve two masters. One cannot be a Catholic and a Protestant at the same time; and if one prefers to be a Knight of Pythias to

being a Catholic that's his affair. Certainly no blame is to be attached to the Church, in determining what its members may and may not do in spiritual matters.

We know very well that what draws many Catholics into these societies is the influence of the membership. Bigotry ostracizes Catholics in so many walks of life, in so many places, that many Catholics, seeking to break down the prejudice and to overcome the ostracism have joined these societies. When they retire they will suffer in a worldly sense thereby, to a greater or less extent; but Catholics have never hesitated to suffer for their faith. They bore the rack and the thumb-screw under "good queen Bess," in that country of boasted religious liberty and modern progress of civilization; they were hanged, drawn, and quartered for their faith, and surely now in this enlightened age when three-fourths of the people are free from bigotry, Catholics will not flinch from what ostracism may follow their retirement from the K. of P., the Odd Fellows, or the Sons of Temperance; but some nominal Catholics who have never lived up to the practice of their faith, may, and, doubtless, they will.

GENERAL BOOTH.

General Booth has come and gone. He had been so long and so eagerly advertised that we naturally expected great things. The result is rather disappointing. In all his public utterances here we look in vain for any token of superior ability. The cordiality with which our daily contemporaries welcomed him precludes the suspicion of carelessness on the part of reporters. They must have done their best—and in one case that best is as good as anything in the world—to present the General's speeches in a telling way. And yet all that he is reported to have said was decidedly commonplace, a mere rehash of what has been dinned into our ears for the past five or six years, since the great showman, Stead, took the General under his advertising wing. Nor can there have been anything specially remarkable in General Booth's delivery or voice; else we should have read admiring comment thereon; and such comment is conspicuous by its absence. There was far more thought in the brief introductory address of the Rev. Mr. Turk and the Rev. Dr. King than in all the autobiographical speeches of the overestimated General. Short as was the latter's stay, it was rather too long for his glory. The praise of him in the papers was getting fainter and fainter in each succeeding issue. Evidently even Protestant Winnipeg was disappointed.

One gentleman, whose opportunities for general knowledge must have been very limited, but whose conceit of his own opinions is apparently boundless, declared that the Salvation Army is the greatest philanthropic institution the world has ever seen. This sounds funny to us Catholics. Why, not to speak of the philanthropic works of the worldwide Catholic church, which taught men philanthropy and has been practising it on a gigantic scale for nineteen centuries—even within the last thirty years since the day on which William Booth first organized his Army in 1865 the lay conferences of St. Vincent de Paul, all over the world, have done a great deal more good to men, women and children than the Salvation Army has. But they do not advertise. In these same thirty years, the religious orders of men and women devoted to the care of the poor and the reclaiming of sinners have added to their membership a total far greater than the number of General Booth's officers, and surely each religious has more spiritual influence than the average officer of the Salvation Army. But the religious do not advertise. In Canada alone these last thirty years have added to the membership a total far greater than the number of General Booth's officers, and surely each religious has more spiritual influence than the average officer of the Salvation Army. But the religious do not advertise. But the Protestant public never hear of them, or, if they do, they hush the matter up most carefully. In the same period the city of New York has seen three priests—Fathers Drumgoole, Du Ranquet and Thiry—do immeasurably more for the outcasts of society, criminals and street arabs than all the S. A. officers in that great Babylon. Or, to put the case still more forcibly, one single Catholic priest, Don Bosco, of Turin, has wrought wonders of organized charity and alms-purification before which all the success of General Booth's army pales. One single Catholic missionary in Chota-Nagpore converted, between the years 1884 and 1888 ten times more natives than have been converted by several hundred loudly advertised S. A. officers in India during ten years. And who that has read the records of the past can forget what St. Francis of Assisi, St. Francis Xavier, St. Peter Claver and a host of other apostles of the poor and the outcast have done in the sacred cause of Christian philanthropy? No, the most philanthropic body the world has ever seen is assuredly not Gen. Booth's army, but the true Salvation Army, whose name is the Catholic church.

We are not denying that Gen. Booth and his followers are doing much good; but we say that there is not much in the results they produce that will endure for eternity. It is a purely human and natural movement, based on natural, not revealed religion. The Salvation Army professes a sort of vague Deism that hardly deserves the name of Christianity. That is one of the secrets of its present and transient success. Vague generalities are the religious fad just now. It is easy to talk salvation when you are not called upon to believe anything in particular. This suits both the ignorant, unreflecting masses and the shallow, conceited writers of popular reviews. But such ranting bathos will never commend itself to those great intellectual forces that dominate, in the long run, the reasoning rulers of the human race. Nothing but the most definite dogma can satisfy a man of keen logical mind. Hence it is that, in spite of all General Booth's assertions about highly educated men joining the Army, the number and the quantity of those "highly educated men" is somewhat insignificant. Men may be "highly educated" in the current sense of this term without knowing how to use their reason.

Other causes of the spread of the Army are its love of publicity, the besetting sin of our age; the opportunity it affords strong-minded and strong-willed persons of both sexes to lead an exciting life and show themselves off to the world without losing cast among their own set; the certainty of employment for poor people who join the Army; the halo of respectability which even a remote connection with professedly Christian aims throws around the humblest soldier of the Army. But undoubtedly the most potent factor in the Army's success is the General himself. He may be neither a brilliant exhorter nor a close thinker; but he certainly is a wonderful organizer and advertiser. When he and all the members of his remarkable family are dead and gone, will "Eternal Peter of the changeless chair" have long to wait for the disappearance of the S. A. uniform? We think not.

Our Civic Duties.

His Eminence Cardinal Vaughan is persuaded that Catholics should take their full part in the public life of the nation, and, acting as Catholics, should so conduct themselves as to bring honor to their religion. He says: "Catholic cannot remain idle spectators of the great social movement, which is thus being legally and constitutionally directed. They cannot live as aliens and strangers in the land of their birth as though they had no social or civic, no religious duties to discharge in promotion of the welfare and happiness of their country. It will not suffice for them to perform their religious duties to God with exemplary piety, their domestic duties to the members of their household with tenderness and affection. More than this is required. They form an integral part of larger family, the civil society, in which they live. In a multitude of its members that civil society is sick and suffering unto death. It has fallen among thieves; it has been stripped and wounded. Might has often ruled instead of right, wealth and pride instead of charity." The principles of Christianity can be beneficially applied to public affairs. The Golden Rule is for week days as well as Sundays. Honesty, justice, respect for oaths, and other requirements of religion purify politics. And Catholics ought to do their share in putting correct theories into practice.—Catholic Review.

Whose Fault Is It?

Catholics, be united! Disunion is the only thing that can retard our progress. We have no fear for the barque of Peter, for she, buoyed up by the promise of her Divine Founder, will ride safely over the foaming billows of hatred and bigotry. But to her and to her rules let us be loyal. Let obedience be the watchword; so that when an order comes to take decisive action on a religious question we will be found ready and united. Organization is the secret of success, and the sooner we understand it the better. Why should a Catholic young man become a member of an organization antagonistic to the interests of his Church? Why should he seek exclusively the society of non-Catholics? Why should he give utterance to opinions lax, and not held by those to whom God has imparted the sacred trust of guarding the deposit of faith? Not that we wish to deprive any human being of the privilege of frank and fearless speech, but there are times when silence is a duty. Again, we often hear the remark that Protestant societies do more for young men in the way of earthly advancement than Catholic organizations. Perhaps they do. They, as we know from experience, have certainly an ingenious method of placing this and that person into advantageous positions; and if Catholic societies possess not a like facility and influence to whom must the fault of our young men who will not stand by their priests, or second their efforts?

RELIGIOUS NOTES.

Items of Interest to Catholic Readers Gathered from many Sources.

Catholics are forbidden to have their fortunes told by so-called clairvoyants. These impostors can not of themselves predict the future, and if some of them can make a more than human guess at what is coming, their help must be the devil. Even the devil does not know the future, although from what has hap-

pened, and from what is likely to happen he can sometimes make a fairly accurate prediction. Frequently he tries to bring about what he has foretold, to bolster up belief in his "mediums," and especially when what he prophesies is evil. Have no dealings with him.

A Protestant clergyman in Jersey City recently made some comments upon the American Protective Association, which it would be well for the community to lay to heart. "The danger to this country," he says, is not to come from Roman Catholicism, but from infidelity, from a luxurious, materialistic, and selfish spirit which worships nothing but itself; from a divided and quarrelling Christianity which has given us more sects than there were gods in Pagan times. The danger will be found in confounding zeal for God and love for Christ with the narrow partisanship of a society like the A. P. A. I doubt if the A. P. A. leaders have any idea of the work done by the priests of the Roman Church to instruct, retain and lift up their people. We speak of the sacrifices of the Salvation Army, but forget that the priests of Rome have done that sort of work for 1500 years or more. We speak of the devotion of the Army lasses in going after the fallen, and let us give them all due praise, but do not forget the tens of thousands of Catholic Sisters of Charity who have done the same work for centuries."

Sisters Maria Elena Bettin, who founded the Daughters of Divine Providence, died recently in Rome. With great success she presided over that community for some sixty years.

FAINTED IN CHURCH.

The Deplorable Condition of a Young Lady in Brockville.

A Case that Created Much Interest—Weak Almost Bloodless and Frequently Convinced to her bed—Again Enjoying Complete Health. From the Brockville Recorder.

Readers of the Recorder have no doubt followed with interest the many instances related in these columns of recoveries—sometimes of a very remarkable nature, of persons affected with diseases of different kinds, by the use of Dr. Williams' Pink Pills. Apart from the marvellous recoveries, the accounts were interesting to the people of Brockville and vicinity from the fact that this town is the home of the Dr. Williams' Co., and the place where the celebrated medicine is made. The family of Mr. Thomas Humble, residents on Park street north, furnish a case of such recovery no less notable than many previously published, that will be of particular interest in this community. Mr. Humble is an employee of Bowie & Co., brewers, and is well known and highly respected by many of our citizens. The member of his family whose cure we have mentioned, is his eldest daughter Carrie, a girl of about nineteen years of age. The facts in the case were first brought to the notice of the Recorder by Mr. Wm. Birks, a well known merchant tailor, who on one occasion assisted in removing Miss Humble, who was attacked with a fit of extreme weakness while attending service in the George street Methodist church. The other evening a reporter visited the home of the family in question, and upon stating his mission to Mrs. Humble, the story of the case was briefly related, not however, with any desire for notoriety, but rather a determination on her part that it should be given if it might in the least be of benefit to others similarly afflicted. According to her mother's story, Miss Humble's illness dates back to the summer of 1889. Her trouble was extreme weakness and exhaustion, caused by weak and watery blood. She was subject to severe headaches, heart palpitation, and other symptoms which follow a depraved condition of the blood. Often while down street on business the young lady would become so exhausted by the walk as to be scarcely able to get home, and she was frequently confined to her bed for weeks at a time, and to have her meals carried to her. For a period of over three years she was almost continually under medical treatment. The doctors' medicine would prove of benefit while being taken, but as soon as the treatment was discontinued, the patient would become worse. Her friends were much discouraged and feared she would not recover. In the winter of 1893 Mrs. Humble read of similar case where a cure was brought about by the use of Dr. Williams' Pink Pills. This prompted her to give her a trial in her daughter's case, who was at the time so weak that she could not leave her room. The result was remarkable. There was soon a marked improvement, and by the time two boxes were used Miss Humble appeared to be so much recovered that the treatment was discontinued. But it later became evident that the patient had not been fully restored for after a few months there was a return of the trouble. Miss Humble was sent on a visit to some friends in the United States in the hope that a change of air would prove beneficial, but she returned to her home worse than when she went away. Her mother was then determined to give Dr. Williams' Pink Pills a further trial, and the result proved most gratifying, as the girl's health has been completely restored, and she is to-day as well and strong as any girl of her age. Mrs. Humble told the story of her daughter's illness and recovery with an impressiveness that carried conviction of its absolute truthfulness. Miss Humble also corroborated her mother's statements, and they can be vouched for by many of her friends in the church, the Sunday school and others.

Dr. Williams' Pink Pills are an unfailing cure for all troubles resulting from poverty of blood or shattered nerves, and where given a fair trial they never fail in cases like the above related. Sold by all dealers, or sent postpaid at 50 cents a box, or 6 boxes for \$2.50 by addressing the Dr. Williams' Medicine Co., Brockville, Ont., or Schenectady, N. Y. See that the registered trade mark is on all packages.



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MAIL CONTRACT

SEALED TENDERS, addressed to the Postmaster General, will be received at Ottawa until noon, on Friday, 15th February next, for the conveyance of Her Majesty's Mails, on a proposed Contract for four years, once per week, each way, between Lower Fort Garry and Pigeon Bluff from the 1st April next.

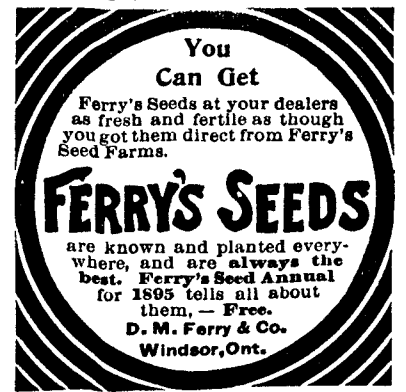
Printed notices containing further information as to conditions of proposed Contract may be seen, and blank forms of Tender obtained at the Post Offices of Lower Fort Garry and Pigeon Bluff.

SEALED TENDERS addressed to the undersigned and endorsed "Tender for 'Tusa Work' will be received until Friday, the 1st day of February next, inclusive, for the construction of a Pier, situated on the west side of Lake Winnipeg, Manitoba, according to a plan and specification to be seen on application to Mr. H. West, in charge of the dredging plant at West Siskirk, Manitoba, at the Department of Public Works, Ottawa.

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Send Your PHOTO. HOMO FOR XMAS. It will be appreciated next to seeing yourself. Be sure to have it taken at the American Art Gallery, 574 1/2 Main St. And finished in the latest and most artistic style. Mrs. CARR is giving special attention to Children.

YOUR LIFE IS IN DANGER

Beig Insured--in the Wrong Office. The Mutual Reserve Fund Life Association OF NEW YORK, (Incorporated.)

E. B. HARPER, PRESIDENT. ASSESSMENT SYSTEM. MUTUAL PRINCIPLE.

New Business First TEN Months of '93 and '94: 1893-\$48,112,345.00 - 1894-\$63,112,395.00. Why? Increase for 1893 to 1st November, \$15,000,050.00.

The cost for \$2,000 Insurance in the Mutual Reserve has been less than the rates charged for \$1,000 under the Old System.

Progress of the Association from Dec. '31, 81, to Dec. 31, '93:

Table with 5 columns: YEAR, Insurance in force, Cash and Invested Assets, Reserve or Emergency Fund, Death Claims Paid.

Average yearly increase, Reserve or Emergency Fund, since January 1, 1882..... \$295,307.44. Average yearly increase, Reserve or Emergency Fund, since January 1, 1889..... \$326,633.52.

Total Death Claims paid since January 1, 1894..... \$2,567,000.74. Total Death Claims paid since organization in 1881..... 20,251,344.60.

Those joining before close of 1894 save year in time and profits. Why not join now and Save Money?

Head Office for Northwest Canada, and North and South Dakota, McIntyre Block, Winnipeg.

A R McNICHOL General Manager.

WATSON, ARMINGTON & CO., PUBLIC CONFIDENCE

Once secured is of priceless value to a stove. It is the mainspring of success, and attracts a patronage (not spasmodic) but steady and continuous. We think we have won the confidence and favor of the people of Winnipeg in our effort to supply them with judiciously selected merchandise, desirable and reliable in character, which we always sell at prices less than are often quoted on goods of questionable age and style.

When we think a reduction of prices necessary to move certain merchandise quickly, we take the loss cheerfully and consider the advertising gained through the low prices our profit.

We have made some of these reductions in the different departments and will continue it for two weeks only. It will be your loss if you do not avail yourself of this Golden Opportunity.

Our stock is full of novelties for the holidays. Another lot of silks for evening wear just in, and at rock bottom prices.

See what we can do for you in dress goods at 25c. PER YARD.

Don't fail to see our special values in Mens Underwear. Smallwares one of our special features.

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The Catholic Paper of Manitoba and N. W. T. \$2.00. It will be appreciated next to seeing yourself. Be sure to have it taken at the American Art Gallery, 574 1/2 Main St.

HALF PINT BOTTLES

Best Stock Ales, Porter and Lager can be had in the above size bottle--which is becoming the most popular for family use.

Very convenient--easily opened--no waste--each contains a glass. Order from any of the wholesale Liquor Dealers--or through your grocer--or send direct to undersigned.

Edward L. Drewry. Redwood and Empire Breweries.

NORTHERN PACIFIC R.R.

Time Card taking effect Monday, Nov. 30, 1893.

Table with columns for North Bound, South Bound, Stations, and Read up/down times.

MORRIS-BRANDON BRANCH.

Table with columns for East Bound, West Bound, Stations, and Read up/down times.

PORTAGE LA PRAIRIE BRANCH.

Table with columns for East Bound, West Bound, Stations, and Read up/down times.

Stations marked \* have no agent. Freight must be prepaid. Numbers 107 and 108 have through Pullman vestibuled Drawing Room Sleeping Cars between Winnipeg and St. Paul and Minneapolis.

Warrimoo..... Feb. 18. Miowera..... Mar. 16.

FOR CHINA AND JAPAN. Empress Japan..... Feb. 4. Empress China..... Mar. 4.

W. W. McLeod, City Passenger Agent 471 Main street. J. S. CARTER, Depot Ticket Agent, or to ROBERT KERR, General Passenger Agent.

OCEAN STEAMSHIPS.

ROYAL MAIL LINE. The Cheapest and Quickest Route to Old Country. Numidan-Allan Line..... Feb. 2. Mongolian-Allan Line..... Feb. 16. Vancouver-Dominion Line..... Jan. 26. Oregon-Dominion Line..... Feb. 9.

The Popular Route ST. PAUL, MINNEAPOLIS

CHICAGO,

And all points in the UNITED STATES and CANADA, also the KOOTENAI GOLD MINES. Pullman Palace Vestibuled Sleeping Cars and Dining Cars ON EXPRESS TRAINS DAILY TO TORONTO, MONTREAL, And all points in EASTERN CANADA, via St. Paul and Chicago.

OCEAN PASSAGES

And Bertha secured to and from Great Britain, Europe, China, and Japan. All first-class steamship lines are represented.

THE GREAT TRANSCONTINENTAL ROUTE to the Pacific Coast.

For tickets and further information apply to any of the company's agents or H. J. BELCH, Ticket Agent, 486 Main St., Winnipeg.

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Direct connection with Steamers at Halifax and New York for all European, South American and South African Points.

Return Tickets on Sale to the Pacific Coast Points.

Hawaiian Islands, Australia, China and Japan.

Sailing from Vancouver. FOR AUSTRALIA. Warrimoo..... Feb. 18. Miowera..... Mar. 16.

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Catholic Prayer Books

Hart & MacPherson, BOOKSELLERS AND STATIONERS. 364 Main Street, Winnipeg, Man.

PICTURES.

GO TO G. W. CRANSTON, 408 Main Street. A large stock to select from, at prices to suit the times. Telephone 480.



Shoes that fit... After Dolge and the Moscow famous felt boots, Johnston's \$2.60, "Romeo" kid shoes, Johnston's \$1.25—kid-oxford, King's \$2.25 Tan and Black Skatin Boots for sale by A. J. MORGAN, 412 Main St.

CITY AND ELSEWHERE.

St. MARY'S COURT, No. 276 C. O. F. will meet on Friday evening at 8 o'clock.

All things will come to him who waits; But here's a rule that's sicker; The man who goes for what he wants Will get it all the quicker.

When a young lady calls a young man a bore it doesn't augur well for the fellow's chances.

A MAN has a close call these cold days when he leaves an office and is yelled after to come back and "close the door."

POLITICS now-a-days are full of uncertainties. To-day a man is on the stump and to-morrow he may be like Dalton McCarthy, up a tree.

UNDER the new tariff regulations broom sticks are to come in free. Do we discern the feminine hand of the New Woman in this?

How dear to our heart is Cash on subscription. When the generous subscriber, Presents it to view; But the one who don't pay, We refrain from description, For, perhaps gentle reader, That one may be you.

EX-LIEUT.-GOV. ROYAL, of the Northwest Territories, is mentioned as the probable successor of the late Senator Tasse in the senate.

This year the feast of the Epiphany (Jan. 6), the feast of St. Blasius, (Feb. 3) St. Patrick's Day (March 17) and the Immaculate Conception (Dec. 8) fall on a Sunday.

Our authorized agent, Mr. James Stack, a now on his western trip, and will be pleased to meet all subscribers who may wish to keep their New Year resolutions and "be on deck."

A MEDICAL authority asserts that cloves are a preventive of nausea. Now, will he kindly explain why so many theatre goers are afflicted with nausea between the acts?

The short story seems to be quite the fad nowadays, said one clubman to another. "I should say so. It seems to me that nearly every man I meet stops to tell me a now short he is."

MR. D. SMITH, inspector of Dominion public works, is at Regina inspecting the heating apparatus in the new court house there. On his return he will stop at Brandon and take over the new Indian industrial school from the contractor, who has finished the work.

IN lieu of his subscription to the Thompson memorial fund, it is currently supposed that Lord Aberdeen has offered to support and educate the late premier's two sons, who are now studying law in Toronto, until such times as they are able to follow their profession.

A MAN by the name of William Hazard, a photographer by profession, formerly of Toronto committed suicide on Sunday at his residence in the Young Block by taking a dose of poison. Despondency in not being able to procure work appears to be the cause of the act. He leaves a wife and family to eke out a living as best they can.

Should you hear an early Mass, don't rush out of the church as soon as the priest has said the last prayer. He may have something to say that concerns you as well as others; something, perhaps, about a holiday or a fast day. And if you miss that by rushing out too soon you will, after reading this item, have to answer to God for not hearing Mass on that holiday or not observing that fast day, in case it was in your power to do so. So remain in the church until the priest shall have said his last say. Then go, and not before.

THE following young ladies took the veil last week at the convent of the Grey Nuns, Ottawa. Vicar General Routhier officiated. Sermons were delivered by Rev. Father Pallier. The young ladies who made their profession were Misses Beaulieu Queller; Mary Harty, Brooklyn, N. Y.; Victoria De Press, St. Dominique; Catherine McCarthy, Pontiac; Emma Mifault, Hull; Emma Lavergne, St. Thomas, Montreal; Adella Leveille, Ottawa; Louise Benecal, Plattsburgh, N. Y.; Marie Beland, St. Maurice, Three Rivers.

25 Royal Crown Soap Wrappers Mailed to the ROYAL CROWN SOAP CO. WINNIPEG, MANITOBA. GIVES YOU FREE BY MAIL YOUR CHOICE OF THE FOLLOWING BOOKS AND PICTURES: - Modern Home Cook Book, - Ladies' Fancy Work Book, - Large List Standard Novels, - Six Beautiful New Pictures. List of Books and Pictures mailed free on application. NONE BUT ROYAL CROWN SOAP WRAPPERS RECEIVED.

Mr. E. L. THOMAS left on a trip to the coast on Friday evening.

A popular occupation with young women is said to be making parlor matches.

TALKING of blessings, how often do we hear now-a-days of Catholics inviting their pastor to bless their newly built houses? The custom should be revived.

THE Federal Government has decided to increase the subsidy to Manitoba on the basis of 190,000. It means an addition of about \$30,000 to the present grant.

THE popular Scotch concert of the season takes place on Friday night in St. Kirk hall, the occasion being the anniversary of the birth of Scotland's national bard, Robert Burns. Attendance at these enjoyable Scotch concerts has steadily grown since their inauguration and there is good promise that the concert on Friday night will be the most successful of all.

THE pastor of a Protestant congregation in Massillon, O., has the bell of his church rung every day at noon, as is the Angelus in Catholic churches and requests all citizens on hearing it to devote a few moments to reflection and prayer. Another proof of that recognition by Protestants of the Church's spiritual methods which is gradually but surely awakening.

A MEETING of Catholics will be held at St. Mary's church this evening to forward arrangements for a grand musical entertainment to be given in aid of the Catholic schools. As the law now stands, unlike the state schools—when there is a deficiency, we are compelled to seek the aid honestly, not by asking for an increased bonus which is expended on high salaried teachers and ornamental edifices.

ST. MARY'S NEW PASTOR.

Rev. D. Gillet, O. M. I., of Ottawa, Will Succeed Father Langevin as St. Mary's Pastor—Expected to Reach the City To-day.

At the high mass in St. Mary's church on Sunday last, Rev. Father McCarthy, O. M. I. on behalf of Father Langevin expressed a desire to meet as many as possible of the parishioners at 3 o'clock in the afternoon for the consideration of a special intimation which would be made known to them at the meeting. In making the announcement Father McCarthy used the words: "This may be the last request which Dr. Langevin will make to you as pastor of St. Mary's." This was the first reference made in public in connection with the appointment of Father Langevin to the Archbishopric of St. Boniface by any of the priests. It has now transpired that Fr. Langevin has already named his successor to the pastorate of St. Mary's. A day or two before Father Langevin left the city for the west he as much as intimated that he had chosen his successor, for in answer to the question "Is he an old or young man?" he said "A little older than myself." Rev. Didaeus Gillet, O. M. I., Prefect at the University of Ottawa, is the successor, and is expected to-day by the C. P. R. express from the east. Father Gillet is one of the greatest of the Oblate missionaries in Canada; he is known throughout the States too, for he has been on the mission fields there. He has filled many important positions in Ottawa and Montreal and though French-Canadian speaks English fluently. Archbishop-elect Langevin is now at Edmonton where he will remain with Bishop Grandin until after Sunday next. He will return to this city, and will introduce Father Gillet to the parishioners. Until then Father Gillet will be the guest of St. Mary's priests.

The Late John Barry.

We much regret having to announce the death of John Barry, brother of Mr. W. H. Barry, of the Royal Oak Hotel, of this city, who passed peacefully away on Wednesday morning the 16th inst. fortified by the rites of the Church. Deceased who was born at Dundas, Ontario, in 1857 came to Winnipeg in 1882, and since then had made himself a host of friends here and at times in respect of all who knew him. During August last he was stricken with typhoid fever whilst engaged at work at Rosefield and unfortunately did not lay up soon enough, the result being a bad medical treatment possible, but he never really completely recovered but gradually sank until the end came as we have said last week. His venerable father Michael Barry who comes yearly from Ontario to visit his son here was with him during his last days. On Sunday last Rev. Father McCarthy who was with him to the last paid a glowing tribute (from the pulpit) to the departed, and also spoke approvingly of his venerable father, who stayed by the bedside of the dying man, incessantly reading prayers to which he answered clearly till the last. The funeral took place on Friday morning at 9.30, and proceeding to St. Mary's church where solemn requiem mass was celebrated by the Rev. Father McCarthy assisted by the choir, thence to St. Mary's cemetery Fort Rouge where the interment took place Rev. Father O'Dwyer officiating. The pallbearers were friends of the deceased: P. Shea, Jos. Carroll, C. Kelly, P. O'Connor, E. Gaudaur, and E. J. Dermody. The funeral which was one of the largest seen here for some time, was in charge of Undertaker Hughes.

France's New President.

M. Francois Felix Faure, member of the chamber of deputies for Seine-Inférieure was on Thursday last elected president of the French republic to succeed M. Casimir-Perier, whose resignation was read in the chamber Wednesday. The day opened wet, and nothing in the appearance or demeanor of the people either in Paris or Versailles indicated that the country was on the eve of an election to fill the highest office in the nation, which had been voluntarily vacated by a president elected a little more than six months ago. The final vote stood: Faure.....420 Bresson.....361

Calder.

Never Before was the Cost of Living so small as now and never were the Prices in GROCERIES cut so low as at CALDER'S.

New Citron, Orange and Lemon Peel, 20c per lb.

- New Currants, per lb..... 5c
New Raisins, 3 lbs for..... 25c
Fancy large loose Muscatels, equal to Layers. See them.
Fancy Layers, in boxes, at..... 50c
New Figs, in boxes, each..... 15c
Extract Lemon or Vanilla, at..... 10c
Fresh Coconut, per lb..... 30c
Chocolate Irving, per package..... 15c
Ireland's Self-rising Buck wheat in Packages, at..... 15c and 30c
Condensed Milk..... 15c

Our Butter and Eggs require no Comment—Uniform in Quality, sweet and a flavor which Cannot be Excelled. Fancy Creamery, in prints..... 30c
Fancy Dairy, in prints..... 25c
Fine Tub Butter..... 20c
Good Cooking Butter..... 15c
Fresh Eggs, 1 dozen for..... 45c

Tel. 666 525 Main St.

DARKEST ENGLAND

Can be had from us for 25c.

The Ferguson Co.

Catholic Truth Society.

At the regular meeting of the members of St. Joseph's Friendly Union and Catholic Truth Society held on Monday evening last Mr. F. W. Russell addressed the members at considerable length on matters pertaining to the question of education. We wish to give our readers a full report of this address and therefore hold it over for our next issue.

Resolution of Condolence.

At the last regular meeting of Branch 52 C. M. B. A. held on Wednesday evening the 16th inst, the following resolution was passed.

Whereas it has pleased Almighty God in His infinite Wisdom to remove by death John Barry brother of our worthy Brother W. H. Barry be it Resolved that this Branch whilst submitting to the Will of an All Wise Providence extends to Brother Barry our heartfelt sympathy in his bereavement. Be it further resolved that a copy of this Resolution be sent to Bro. Barry also to the Northwest Review.

Pleasant Reminders.

While it is at all times pleasant to the publisher of a newspaper to have the subscription list maintained instead of diminished, but in addition to finding enclosed the amount of renewal, to also find the good will and voluntary testimony of our readers, in such encouraging words as the following, taken from many, proves conclusively that our efforts are being appreciated. Please find enclosed my subscription to your grand paper, the NORTHWEST REVIEW. Should have sent my renewal sooner, but trust I am not too late. Wish the Northwest Review all sorts of good luck. THOMAS KINAHAN, Nelson, B. C.

Please find my subscription for your valuable paper, the NORTHWEST REVIEW. With the best wishes for its success in defending Catholic rights. HENRY CONNOLLY, Fort Couloage, Pontiac Co. P. Q.

I enclose my renewal to the NORTHWEST REVIEW. Your paper is proving an able champion for the rights of Catholics, and your devotedness will be rewarded. J. McDONNELL, Montrose, Man.

REQUIEM Mass was chanted at Notre Dame church, Montreal, on Monday last, for the soul of the late Sir John Thompson. The church was brilliantly illuminated and was filled by a large and influential congregation nearly half being Protestants. Mgr. Fabre officiated. Lord and Lady Aberdeen and a number of cabinet ministers were present. The service was the most impressive ever held in the church.

Wood!

4,000—CORDS—4,000 D. D. WOOD, Telephone 585. 455 Alexander St. Wood Yard—Cor. Fonseca and Elm St

GEORGE CRAIG & CO.

The Mammoth Department Store, with a \$75,000 Stock of Choice Merchandise, a large part of which was bought this season at much under current values.

OUR CLOTHING SALE—In the South Store of the three stores all into One Big Centre—has been a great success, this season \$21,000 of wholesale purchases at sacrifice prices to clear large lots, enabling us to sell \$8 to \$10. Overcoats for \$5. About fifty of these left. Suits, hundreds of these at \$10—worth from \$15 to \$18, and hundreds sold at \$6.50, good value for \$10.50, a good number of these still to clear.

PANTS—A great sale. \$ .25 pants for \$1.25. \$3.00 for \$2.00—Shirts for 25c.

DRESS GOODS—1,000 dress patterns to close out at half price. Sale price \$1.95 and \$2.00. See these goods. Fancy Goods thousands of dollars worth to sell before Xmas 've. These goods are selling at very small dry goods profits—little profit does us as our sales are so large now that even three per cent. net still means sales running over \$1,000 a day. Not so bad in eight years business building. Thanks to every one too in assisting to achieve such triumphant results.

Now for December's Big Race to advance still onward, and thus give you greater values than ever, come to

Craig's Music.

In Sympathy with the Times.

- Splendid violin outfit.....\$10.00
Banjo.....\$5.00
Second hand Banjo, complete in case, cost \$3.....\$18.00
Mandoline.....\$6.00
Guitars, Autoharps, Zithers, Accordions. Everything in the music line at hard time. Prices worth 50 per cent more than we ask.

Full line of latest and standard sheet music. Folios, instruction books, etc., complete line of shirtnets, Peters and Linton edition of studies on hand. Honor us by a visit.

S. L. BARROWCLOUGH & CO.

Successors to Mann & Co. 470 Main Street, Winnipeg.

A Winter in Manitoba.

Is simply grand when you have on a good warm

Overcoat.

White & Mnahen's Is the Place To Get it

496 Main Street.

BIJOU OPERA HOUSE

W. H. SEACH, Manager.

Friday..... Jan 25 & 26 Saturday..... SATURDAY MATINEE.

Peerless Comedienne

MISS EMILY BANNER in "Our Flat."

Illustrating the Comical Side of Life in Fashionable London Apartment House. Prices—\$1.00, 75c., 50c.

Reserve Seat Sale open Thursday at Barrowclough's Music Store.

Furs - Furs

For small articles of Reliable quality in fur, itable for Christmas presents, such as fine Seal Caps, Gauntlets and Muffs, dark Beaver capes Storm collars etc., same fine Alaska Sable or Black Bear, and numerous other articles call at

F. Osenbrugges FURRIER Main Street.

For Diamonds WATCHES JEWELLERY SILVERWARE Etc.

VISIT Barre Bros. 432 Main Street.

Hassard Mine Souris

COAL

Lump, \$4.25. Nut, \$3 25.

Sales largely in excess of previous years. It will cost you nothing to call at our office and see it burn. We sell all other coals at lowest prices.

Highest Grade Lehigh, Pennsylvania, Canadian Anthracite, Youghioghney & Blacksmiths.

Shipments to all Railway points. Tamarac and Poplar Wood

DOMINION COAL Co. 407 Main St., adjoining P. O.

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Ready-to-Wear Clothing

The Blue Store 434 Main Street.

Sign "The Blue Star."

Having just received a large consignment of Ready-to-Wear Clothing of all kinds, made up of the best material, the latest styles, and any quantity to choose from. All this "Clothing" must be sold at Once, regardless of Cost. We invite you to come and see.

Our Fall Suits! Our Youth Suits! Our Boy's Suits!

Our Men's Pants! Our Youth's Pants! Our Boy's Pants!

All we want is a visit from you and then you shall be convinced that our Prices

Are Lower Than the Lowest.

Remember The Blue Store No. 434 Main Street.

Sign The "Blue Star."

A. CHEVRIER.

P. O. Box 329. TELEPHONE 279.

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MERCHANT AND DEALER IN Flour, Feed, Bran, Oats, Hay, Coal and Wood.

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Thoroughly taught at Winnipeg Business College and Shorthand Institute by experienced teachers. Course includes Shorthand, Typewriting, Penmanship, and Letter-writing—plus the subjects required by shorthand writers in office work. College Announcement free. C. A. Fleming & Co., Winnipeg, Man.

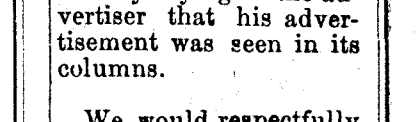
Readers

Advertisements

In the NORTHWEST REVIEW who order goods or other articles advertised, or make inquiries concerning them will do the paper a kindness by saying to the advertiser that his advertisement was seen in its columns.

We would respectfully call the attention of every friend of the NORTHWEST REVIEW to the advertisements which appear in its columns from week to week. When you can buy goods just as good and as cheap from those public-spirited and liberal firms who advertise in and help to support your paper, we think you should spend your money with those who advertise in it. Before buying goods please look over our advertisements, and don't forget your friends.

M. HUGHES & SON,



Undertakers, Embalmers,

212 Bannatyne Street, Opp. Ashdown's Telephone 413.

Telegraph Orders, Given Prompt attention.

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