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Prayer to St. Joseph.

We come to thee, O Blessed Joseph, in our sore distress, and having sought the help of thy Most Blessed Spouse, we now confidently implore thy assistance also.
We humbly beg that, mindful of the dutiful affection which bound thee to the Immaculate Virgin Mother of God and of the fatherly love wherewith thou didst cherish the Child Jesus, thou wilt lovingly watch over the heritage which Jesus Christ purchased with His Blood, and of thy strength and power help us in our urgent need.
O Most Provident Guardian of the Divine Family, protect the chosen race of Jesus Christ; drive far from us, most loving Father, every pest of error and corrupting sin; from thy place in heaven, most powerful deliverer, graciously come to our aid in this conflict with the powers of darkness; and as of old thou didst deliver the Child Jesus from supreme peril of life, so now defend the Holy Church of God from the snares of her enemies and from all adversity; have each of us always in thy keeping, that, following thy example and borne up by thy strength, we may be able to live holily, die happily, and so enter into the everlasting bliss of Heaven. Amen.

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FAR FROM THE OLD ISLE,

But Fondly Remembered by Those Who Will not Forget Her.

The following interesting account of the banquet held under the auspices of the St. Patrick's Society was unavoidably held over from last week:

The new dining-room of the Leland House was a scene of brilliancy on 17th inst. Numerous long tables were laden with viands, tempting to Irish palates, and no less so to those of their friends of other nationalities who joined them in the banquet held in honor of St. Patrick. The chair was occupied by Mr. Archer Martin, and the vice-chair by Major Brophy.

To the right of the chairman were: Consul Taylor, Hon. J. D. Cameron, provincial secretary; Mayor Taylor, M. Bawlf, honorary president of the society; D. Smith, J. J. Golden; to his left were: D. M. Telford, president of St. Andrew's Society; E. M. Robinson, president of the St. George's society; Grand Master Goggin of the masonic order; W. H. Bourke.

To the right of the vice chair were ex-Ald. Alex. McMicken, Dr. J. R. Jones; to his left was Major Arnold.
Among others present were: F. Walsh, Ald. Bole, M. R. O'Loughlin, T. Black, F. J. Dorsey, A. Bethune, J. Hanby, P. McCaffrey, F. Mulvey.

Prof. Johnson, A. G. Morgan, Naismith, J. Doherly, J. Carley, H. A. Costigan, R. Evans, J. W. Lathorne, W. A. Charlesworth, J. W. Shaw, T. Montgomery, C. O'Kelly, W. McQuaker, J. G. Carley, M. Gallagher, E. J. Dermody, W. Jordan, J. Jordan, T. J. McCarthy, C. James, J. R. Richardson, Chief Code, J. G. Mathers, J. T. Huggard, Jos. Fahey, F. D. Deegan, D. F. Allan, James Arthur Prof. Dore, J. E. Wright, Martin McKittrick, H. O'Connor, A. McKenzie, H. C. Vance, P. O'Phelan, W. J. Boyd, C. Montgomery, F. Mulvey, R. Burd, C. A. Barber, P. Lawlor, Capt. Correll, F. J. Nixon, F. C. Elliott, M. Gallagher, J. McLaren, J. Capell, J. Carey, J. Haverty, Germain, C. B. Deacon, F. Myers, K. McDonald, G. A. Mitchell, W. F. McCreary, Conway W. E. Burbank, Jas. Scott, Davitt, Principal McDermid, J. McKechnie, F. McPhillips, J. Donohue, E. Cass.

THE MENU.

The following menu was served in regular Delmonico style by Capt. Douglas' efficient staff of waiters:
Oysters à la creme.
Celery Oives.
Columbia salmon en Chambord.
Potatoes à la Windsor.
Timbales de foie gras Léopardere.
Prime roast of beef au jus.
Salmi of wild duck à la Parisienne.
Green peas.
Oranges glacés à la Georges Renault.
Boneless turkey en gelée.
Shrimp salad.
Jellied chicken en pyramide.
Macedoine de fruits à la Curacao.
Charlotte russe.
Claret and Lemon Jellys. Ice cream.
Cake, Nuts, Raisins. Fruit.
Coffee.

THE TOASTS.

The chairman, in a loyal speech, in which he extolled the national flag, proposed the first toast of the evening, "The Queen."
The vice-chairman proposed "Friendly Foreign Nations," coupled with the name of U. S. Consul Taylor. The toast was enthusiastically received.
Consul Taylor, in a brief response, renewed his thanks for the reception of the toast which, he was well aware, was a warm and generous tribute to the American people in the person of President Cleveland. Perhaps there is no better illustration of the elements constituting the republic than the presidential roll of honor. Our English ancestry predominates, but what types are more prominent than Grant of Scotland and Jackson of Ireland—Andrew Jackson, the hero of New Orleans and of the first grand victory—in the destruction of a national bank—in of democracy over plutocracy. No less representative were the captains of the war for the union, Sherman of English, Grant of Scottish, Thomas of Welsh, and Phil Sheridan—dearest name of all—of Irish ancestry. The consul, anticipating the rich, historical topics which were in reserve for discussion at the full concert pitch of a St. Patrick's festival, would only refer to the Irishman in America after the bitterness of exile had been succeeded by the free and progressive life of the west. Especially in the Mississippi and Pacific States, have his national and personal characteristics reached their highest development. In his own state, Minnesota, among numerous illustrations, the name of John Ireland is proudly eminent, and the greatest prizes of Californian and other mining communities have been won by Irishmen—who constitutionally know no fear and rush in where angels fear to tread. Erin will always be in the heart of an Irishman, but his ambition will only find its full scope in the west of the Union and Dominion of America.
"The Army and Navy" followed, coupled with the name of Major Brophy. After the band had played the "Red, White and Blue," Major Brophy made a suitable response, giving a well-deserved tribute to the deeds of British soldiers and dwelling specially upon the virtues of the soldiers of the Irish race, naming a number of the great heroes.
An Irish song by Major Arnold was introduced at this stage and was well received.
The Dominion, Local and Civic Governments was proposed by the vice chairman. A letter was read from H. J. Macdonald, M. P., regretting his inability to be present.

Ulster's True Voice.

The true voice of Ulster on the question of Home Rule for Ireland comes to us in the form of a declaration issued some days ago by the Irish National Federation of Belfast in which the members of that body "direct the attention of the electors of Great Britain and of the advocates and upholders of popular government and well-ordered freedom everywhere to the criminal efforts of Lord Salisbury and the Unionist party to incite the Orangemen of Ulster to rebellion, with a view to intimidating the Imperial Parliament from carrying into effect the constitutionally expressed will of the electors of the United Kingdom."
In support of their appeal the patriotic Belfast men present some facts which will be eye-openers to those people in Great Britain who have hitherto given heed to the Orange platform talk about "Protestant Ulster." Here are a few of the facts:—
"Exclusive of Belfast, the Catholics are in a majority [in Ulster] of over 80,000. In six out of nine Ulster counties the Catholics form the majority of the population. At the general election in 1892, out of a total of 123,265 votes, 69,464, or a majority of 15,663, were recorded in Ulster for Home Rule. There are only two counties in the province for

some gentleman on his right had accompanied the prohibition delegation. He also spoke of the little misunderstanding between England and Ireland that had existed, and expressed the hope that those two great peoples would soon become reconciled. He also bore a high tribute to the character of Hon. Edward Blake, a gentleman of Irish descent, and wished him all success.

Mayor Taylor next responded. He said with the first mayor of the city of Winnipeg, 1874, Francis E. Cornish, there had been three Irish mayors in the city; of the others, two were English, and the remainder of the twelve, Scotch. The Irish had a fair share of seats in the present council.

"The Day We Celebrate" was announced by the chairman as the dearest on the list. It evoked great enthusiasm, and the playing by the band of "St. Patrick's Day" stirred the emotions of the company.

Mr. J. J. Golden was chosen to respond. He turned his attention to the green isle which originated the day, and traced the Irish nationality to other countries in Europe, and across the Atlantic to America. He argued that there were no Scotchmen, the Lowlanders being Saxons and the Highlanders, Irishmen.
A song by Mr. R. Arthurs, "Maid of Tralee" was loudly applauded.

"The Emerald Isle" from the vice chair, called Mr. J. T. Huggard to his feet. He spoke as a Canadian-born Irishman. He expressed warm feelings towards Ireland, and lamentations over her troubles.

Mr. F. J. Nixon here gave a humorous Irish recitation which was well received. "The Land we live in," was honored in true Canadian spirit. Mr. N. Bawlf responded, characterizing the land as the one which all would agree was the finest they had ever seen. He reviewed the progress of the country since 1877, when he came to reside here. Then the people were importing grain and flour; and 1883 they were sending grain east; since that the country had progressed so that in 1887 the great crop blocked all the railroads; not even the C. P. R., of which all were proud as a Canadian road, was able to handle the crops. He spoke of the want of more people, as a means of getting cheaper freight rates; pointed out the importance of deepening the St. Lawrence canals; and in this connection mentioned the erection of a million-bushel elevator in Boston to accommodate the grain of Manitoba and the Northwest.

"Our Sister Societies," proposed from the vice-chair, was responded to by Mr. D. M. Telford, president of the St. Andrew's society, and Mr. T. Robinson, president of the St. George's society. Mr. Telford referred to the fact of St. Andrew's society being the oldest national society in the city, having attained its majority on the 30th of November last. He told of a visit which he had once paid to Ireland, when he had kissed the Blarney stone. Mr. Robinson spoke in a fraternal spirit and wished the St. Patrick's society prosperity. He spoke of the usefulness of the national societies in the way of welcoming their fellow countrymen who came to reside in this country.

Mr. Arthurs here favored the company with another song, "My Sweetheart when a boy."
"The Learned Professions" was proposed by the chairman who read a letter of apology from Rev. Father Drummond; and also stated that Dr. Jones had been called away. Mr. T. G. Mathers responded on behalf of the profession of law. He spoke of the brilliant leaders, drafted from the Irish race, who had adorned the profession of law, as well as other professions.
An Irish song "Never take the horse shoe from the door," was then sung by Major Arnold, and heartily endorsed; he responded with a song about "The heart that has truly loved."

"The Ladies," was the last toast of the evening. It was gallantly honored, with the singing of "They are jolly good fellows," and a humorous speech by Mr. C. B. Deacon.
Notwithstanding the lateness of the hour at which the banquet had commenced, making it one o'clock before the toast list was entered upon, "God Save the Queen" was sung and the assembly dispersed at a quarter to three in the morning.

Father Caron was absent in Balgonie last week as a delegate from His Grace. Father Lemieux also had a 20 mile drive to Erlenwald an Austrian colony north east of Regina for the purpose of assisting at the burial of a young married man who died very suddenly last week. Strange to say these people have little or no efforts to avail themselves of their privileges as Catholics in calling for the priest except to bury their dead but certainly their ignorance of the ruling languages is partly responsible for this.
The ladies of the altar society have invited Father Drummond to give a lecture here on the evening of Easter Monday so the citizens look forward to a treat on that date and every effort is being made by those worthy ladies to have a large audience present.

We observe in the Review that Father O'Riordan will continue his very successful mission work westward but Regina appears to be left out of the question. If almost makes us sorry that we show the good effects of our last mission of several years ago so plainly that we are not considered as requiring a waking up.

Joins the Church.
A noble convert to Catholicity is Rev. Jesse A. Locke, one of the assistants in St. John's Protestant Episcopal church, in Varick street, New York. Mr. Locke announced the fact of his conversion by letters dated from London, Feb. 9th, to several of his friends in that city. Mr. Locke is 34 years of age and was educated in Columbia college and in Geneva Theological Seminary, from which he graduated in 1856. After his ordination he became an assistant in the Garden City, L. I., cathedral, and came from there to New York four years ago. His family are Baptists. It is said that his wife, who is a devout Catholic, was instrumental in bringing him into the Catholic church. Since the letters were written Mr. Locke has gone to Rome. He left London for his pilgrimage on Feb. 14th. He is expected to return to this country next month, and it is not believed that he has any fixed plans for the future.
Freeman's Journal.

Regina Notes.

St. Patrick's day in Regina, mainly owing to the sharp frost and a keen south-easterly wind, was not so pleasantly spent as it might have been had the weather been more in accord with season.
At 10 o'clock Mass was celebrated by Father Caron which was fairly well attended and, notwithstanding the cold, enough of "green" was displayed to commemorate the day.
In the evening the Penny Readings association gave an entertainment to an over-crowded house during which the day was very appropriately remembered by several of those assisting, in songs, reading, etc.

Following a well-understood Trans-Atlantic example a few well-known Irish hatters were careful to get "gloriously full" early in the day and of course charged the account up to the 17th. The "funny man" of one of our local papers worked off an article on St. Patrick which can scarcely be considered creditable to journalism.
Lieut. Governor Royal has returned from Ottawa and is looking well after his trip.

Madam Royal who was recently summoned to Edmonton on account of the serious illness of Mrs. Dr. Royal has returned with the welcome news that Mrs. Royal is better. A baby boy has recently arrived in the household of Captain Gagnon and all are well.

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Mr. A. A. McKinnon, Fort William, Ont. and Mr. C. Dahm, Rat Portage, Ont.
J. Barreau, Medicine Hat, N. W. T.

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The Northwest Review

OUR ARCHBISHOP'S LETTER.

ST. BONIFACE, Dec. 12th, 1892.
Messrs. E. J. Dermody, & Co.

GENTLEMEN—I see by the last issue of the Northwest Review that you have been instructed by the directors of the journal with the management of the same, "the company for the present retaining charge of the editorial columns."
I need not tell you that I take a deep interest in the Northwest Review which is the only English Catholic paper published within the limits of Manitoba and the Northwest Territories. I hope that you will obtain a remunerative success. It is enough that the editors do their work gratuitously, it cannot be expected that they should expect remuneration. I therefore strongly recommend to all Catholics under my jurisdiction to give a liberal support to the Northwest Review. It has fully my approval, though, of course, I cannot be responsible for every word contained in it. The editors write as they think proper, they are at full liberty to say what they wish and in the way they like best. The sole control I can claim is over the principles they express and I have no hesitation in stating that the principles announced by them are sound and ought to be endorsed by every sound Catholic in this country.
I therefore consider that you enter a good work and I pray to God that He will bless you in its accomplishment.

I remain,
Yours as always in Christ,
ALEX. ARCHBISHOP OF ST. BONIFACE,
O. M. I.

NOTICE.

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

WEDNESDAY, MARCH 29.

EDITORIAL NOTES.

When the clique of Ulster malcontent have vanquished the military forces of England they can proceed to the conquest of the other three provinces of Ireland. Not a moment sooner.

The Holy Father would not allow them to make use of him in Germany. He declined to use his influence to secure the passage of the Army bill. Consistent with his action everywhere, he would not interfere with the politics of the German Empire.

It looks as if the Unionists have delegated the task of fighting the demand of the Home Rulers to the Orange brethren of Ulster. Lack of argument against the bill in the House of Commons is being supplemented by bluster in the lodges. Strategy of this kind demonstrates that Balfour and his following are in the last ditch.

Protestant sentiment in Germany against the return of the Jesuits is finding expression in memorials to the Emperor protesting against their re-admittance. The Kaiser will not be influenced by the prayers of these unreasonable bigots. Constitutional government has been carried out, and there is a Catholic controlling the Reichstag. The Jesuits are bound to return.

Catholic parents are in conscience bound to give their children a thorough Catholic education. This can only be obtained in a Catholic school. In places where there is no Catholic school and Catholic children are compelled to attend a public school, parents are obliged to instruct their children in the tenets of the Faith. This rule is inexorable.

It does not need the assurance of the Duke of Devonshire to convince us in our belief that the House of Lords will throw out the Home Rule bill. It is the destiny of their Lordships to do so, and they cannot go back on it. The time has come for relieving these hereditary legislators of their functions, and all that is needed to precipitate the matter is a sharp and decided issue between them and the elected representatives of the people. "Throwing out" the Home Rule bill will furnish the necessary casus belli, and Gladstone and his party will retaliate by throwing out the Lords.

"THE POPE ENDORSES NATIONAL SCHOOLS."

Perhaps among all the misrepresentations on the school question in Manitoba none are so amusing as those put out by the gigantic, though somewhat heavy intellect, of the Brandon Sun. Under the above heading, the Sun builds up a man of straw for the amusing privilege of knocking it down. Of course "the Pope endorses national schools." So does every Catholic in Manitoba endorse them. What they do not endorse are Protestant schools for the education of Catholic children. That is something that they do not and never will endorse. Evidently the ponderous intellect which guides the destinies of the Sun has not yet grasped the difference between a national and a Protestant school system. Of course, the Pope is very anxious to endorse a national system of schools properly conducted, but it would require a great stretch of imagination to make the Pope believe that a school, in which Protestantism is inculcated and taught and Catholicism insulted, is a national school worthy of endorsement. But, then, the Sun says that "the Pope endorses national schools" and, of course, the Sun knows all about it. And now that the Pope does endorse these schools, the Sun says that the Catholics of Manitoba are in a "real difficulty" what to do! It is really very kind of our contemporary to compassionate us on this "real difficulty," but we assure it that the real difficulty with us is to understand how it is that the Sun is such a stupendous jackass. It is a clear loss of time to try to enlighten it. It says:

"It is beyond all doubt that archbishop Ireland and the progressive party in the states have insured the pope's special commendation and endorsement of their views on the discontinuance of separate or parochial schools, so far as they have advised in that direction."

Now, this sheet completely misrepresents Archbishop Ireland when it says that he wishes the "discontinuance of separate schools," or that the Pope was against those schools. On the contrary our Holy Father is most anxious that these parochial schools be maintained wherever it is possible to do so efficiently. It is only when the Catholics are too poor to support or efficiently maintain parochial schools, that the Pope tolerates the public schools, and then he only does so on the express command that greater precautions be taken to counteract the evil influences which an attendance at such public schools create. Is that endorsing those schools? We may have to tolerate a thing which we cannot endorse. The editor of the Sun is an instance of what we mean. While none but a fool could endorse any of the "rot" he writes about Archbishop Ireland and Satolli and the Pope, yet we are required to tolerate the ignorance of the thing itself. The church is always reasonable and never expects impossibilities. Hence it is that Catholics are too poor, or too few to support an efficient Catholic school, the church will allow them to use the other school, but in such instances she requires greater care on the part of parents and pastors. Mgr. Satolli very clearly sets this out in his eleventh proposition, of which we have heard so much. In that proposition he says:

"It is greatly to be desired, and will be a most happy arrangement, if the Bishops agree with the civil authorities or with the members of the School Board, to conduct the school with mutual attention to and due consideration of their respective rights."
"While teachers of the secular branches are legally inhibited from offending Catholic religion and morality, let it be the right and duty of the church to teach children the catechism, in order to remove danger to their faith and morals from any quarter whatsoever."

It seems well to quote here the words of our Holy Father, Leo XIII. (See the Pope's letter to the Archbishop of New York and to the Bishops of the Province):

"We further desire you to strive earnestly that the various local authorities, firmly convinced that nothing is more conducive to the welfare of the Commonwealth than religion, should by wise legislation provide that the system of education which is maintained at the public expense, and to which Catholics, therefore, also contribute their share, be in no way prejudicial to their conscience or religion."
"For we are persuaded that even your fellow citizens who differ from us in belief, and whose characteristically intelligent and prudence, will readily set aside all suspicions and all views unfavorable to the Catholic church, and willingly acknowledge her merit, as the one that dispelled the darkness of paganism by the light of the Gospel and created a new society distinguished by the lastra of Christian virtues and by the cultivation of all that refines. We do not think that any one there, after looking into these things clearly, will let Catholic parents be forced to erect schools which they cannot use for the instruction of their children."

Here is found all that the Pope endorses! And in endorsing it, we would like to call the special attention of the Sun to the first and last sentences of the Pope's remarks. Read them over carefully, dear Sun and you will find in them a clear and unequivocal condemnation of the Government of Manitoba in abolishing the very thing the Pope recommends and establishing in its place "schools which they (the Catholics) cannot use for the instruction of their children."

The Catholic Times, speaking of this letter of our Holy Father says:
"The letter, so far as we know, has never been published. This is much to be regretted, as we infer from the part quoted by Mgr. Satolli, that the whole letter was the eloquent appeal of a

Pontiff whom the world admires, to the love of fair play, to the generosity and to the religious sentiment that characterizes the great mass of the American people.

The object of it is to direct the attention of our fellow citizens to the hardships Catholics labor under in being obliged to pay taxes for schools they cannot send their children to. The Pope concludes with these hopeful words, founded on his knowledge of the American character:

We do not think that anyone there after looking into these things clearly will let Catholic parents be forced to erect schools which they cannot use for the instruction of their children.

The vital point, however, is expressed in the following words:

We further desire you to strive earnestly that the various local authorities, provided that the system of education which is maintained at the public expense, and to which Catholics, therefore, also contribute their share, be in no way prejudicial to their conscience or religion.

These words that have been so severely criticised are not the words of Mgr. Satolli, but the Pope's.

What amount of comfort can the Brandon Sun or the Greenway government extract from the utterances of the Holy Father on this subject.
The ideal school is that in which religion is taught, that in which the moral nature is developed step by step with intellectual and physical nature. Such is the ideal, or perfect type of a Christian school contemplated in the legislation of the Council of Baltimore. This ideal type is what Catholics should strive for when it is possible.

The Holy Father in his decree concerning the Faribault system says:

"In truth we have in the examination and judgment of this cause been mindful and extremely careful of the decrees on parochial schools which, by the previous directions of this Apostolic See, were adopted at the synods of Baltimore. Indeed we desire that these decrees be faithfully observed, but, as in the case of all general laws, if any special and unexpected circumstances arise equity suggests that an arrangement departing somewhat from the letter of the law may be tolerated."

This declaration, together with the instructions given to the Archbishops and Bishops of the province of New York and quoted in proposition XI, gives the full mind of the Holy Father on the school question.

Having indicated what the perfect Christian school ought to be in cases where the ideal type can be realized, he directs attention to other cases where, owing to certain conditions and circumstances, this ideal is practically impossible and gives instructions in reference to those children who have only the alternative of growing up in ignorance or attending the public schools. His words are clear and emphatic:

"We further desire that you strive earnestly that the various local authorities, * * * should by wise legislation provide that the system of education which is maintained at the public expense, and to which Catholics, therefore, also contribute their share, be in no way prejudicial to their conscience or religion."

Despite all our trouble in trying to enlighten the Sun on this subject; despite the fact that Mgr. Satolli and the Pope govern the very thing the Greenway government has done and applaud that which it has undone; despite all this, the editor of the Sun will again return to this subject with an ignorance or willfulness truly alarming, and renew again its misrepresentation of Mgr. Satolli and our Holy Father.

THE PRESBYTERIANS AND THE PRIVY COUNCIL.

Ever since the passage of the present school act, no Synod, Conference, or other meeting of the sects has closed its labors without, in some way, placing two things on record (1) denouncing any attempt to remove the Bible or Protestant religious exercises from the class room, and (2) to endorse the action of the Greenway Government in abolishing Catholic schools. It may appear illogical and contradictory, to some minds, to place those two propositions side by side, but yet, such is the fact. These sects see no contradiction whatever in demanding religious exercises and the Bible for themselves, and, at the same time, abolishing, or rather endorsing the abolition of similar rights for Catholics. It was no surprise, then, to the public, that the Presbyterians in Synod assembled, did pass such a set of resolutions, last November. They had done so before and were only repeating the same. In fact it would be a surprise if a synod of any of the sects had closed its deliberations without endorsing the Greenway government for what it had done to the Catholics. But what made their resolutions particularly interesting to the public was a startling fact which escaped from Dr. Bryce during the debate on the resolutions under consideration. Had Dr. Bryce been speaking for himself, or had he made the remarks we are about to quote and given them as the result of his own opinions, we would have simply put them down as a further instance of Bryconian flapdoodle, but as he made those remarks in the Synod and with its endorsement, they are deserving of very serious consideration.

Among many other things, Dr. Bryce said, in speaking on the educational question under consideration by the Synod:

"The Synod ought to firmly and decidedly take a stand. The action of the Presbyterian body, as representing the

strongest religious denomination in the Northwest, in declaring for national schools on two previous occasions, which declaration was sent to the Privy Council, had an important effect on the decision which was given."

Now, what think you, friends of the rev. doctor Bryce, about the morality of this admission? What think you of the morality of a body of Christians, in solemn Synod assembled, who could have the audacity to send their narrow and intolerant declarations to the Privy Council, for the purpose of affecting their decision? The Catholic minority were fighting for their dearest rights; those rights were pending before the highest court in the Empire; they were *sub judice*, and a religious sect, which claims to be the strongest in the Northwest, actually and really sent resolutions to their Lordships of the Queen's Privy Council, for the express purpose of effecting their judgment on a matter involving the legal status of the Catholic minority! And Dr. Bryce said that this declaration "had an important effect on the decision which was given!" Had Catholics said this much about the Privy Council; had they hinted that their Lordships were guilty of such a crime against law and justice, and the most ordinary rules of jurisprudence those men would hold up their hands in holy horror and accuse us of everything bad, but, what would have been crime in us as an act of righteousness on the part of the Presbyterian synod? Does that synod realize what its language means? Do they realize the compromising position in which they place the judges of the highest court in the realm? It was bad enough to let the public know that they approached the judges of the Privy Council with copies of their declarations! That was an act of infamy and an insult to the court; but to openly and publicly boast that they successfully did so, is to cast a damning stain on the integrity and impartiality of the Highest court in the Empire. Shame and the fear of an outraged public opinion made the synod keep its infamous conduct a close secret, and had it not been for the moral obliquity of the Rev. Dr. Bryce the general public would never have known anything about it. It would never have known to what depths of infamy and to what insulting impertinence a Presbyterian synod can go to interfere with and, if possible, destroy the rights of Catholics. And yet these are the men who would have us believe that they are actuated by no other feeling towards us than that of justice and fair play?

Now that the Rev. Dr. and through him the Presbyterian synod, have told us that it approached the Privy Council; that in doing so, declarations "had an important effect on the decision which was given;" that at the time the synod did so, the case before the court was *sub judice*, would Dr. Bryce, or the synod for whom he was speaking, go one step further and tell us by what authority he boldly claims that the Privy Council was "affected" in its decision by the representations of the Presbyterian synod? We were of the opinion that their Lordships had only to deal with a question of Law. We would not like to insult their Lordships by asking the synod if the judges of the Privy Council officially notified the synod of the receipt of their declaration and informed it of the "important effect" which said declarations had on the decision which their Lordships gave on the appeal then pending before them? The rev. doctor would confer a favor by enlightening the public on this point. We have always, in these columns, treated that "Tribunal of Last Resort" with great consideration and would not even now, treat it disrespectfully; but the Rev. Dr. Bryce having made that statement in open synod must either substantiate it or withdraw it. It was not contradicted then or since, although it appeared in the press of the city on the 23rd of last November, was Dr. Bryce deliberately lying when he made this statement, or did the Privy Council imitate to him or any member of the Presbyterian synod that it was either directly or indirectly affected in its decision of the Manitoba school case, by the Synod of the Presbyterian church in Manitoba? If they did not, then we leave Dr. Bryce and his Presbyterian friends to the judgment of an indignant and outraged public.

ARE THE SCHOOLS PROTESTANT?
The Hon. Mr. Laurier, in his speech on the school question referring to the statement made by His Grace, the Archbishop of St. Boniface, that the present schools of Manitoba are Protestant, said:

"If this be indeed true, if under the guise of public schools the Protestant children are being forced to attend these Protestant schools, I say and let my words be heard by friends and foes over the length and breadth of the land, the strongest case has been made out for interference, and, though my life as a political man depended upon it, I would undertake to say on every platform in Ontario and Manitoba, yes, and in every lodge room, that the Roman Catholics of Manitoba had been put to the most infamous treatment."

Mr. Laurier is quite right in his opinion "that the Roman Catholics of Manitoba had been put to the most infamous treatment." At the recent meeting of the Winnipeg Public School Board, a motion was passed that will remove all doubt on that point from the mind of the Hon. gentleman that "under the guise of public schools, the Protestant schools

are continued and Roman Catholic children are forced to attend these Protestant schools" or, at least, support them and provide other schools afterwards for themselves. The motion read as follows:

Moved by Messrs. Howard and Cameron that the religious exercises prescribed by the advisory board be observed in all the public schools of Winnipeg.

In the matter of religious exercises, the superintendent explained what was done in this line, at present. Selections from the authorized edition of Scriptural passages are read and the Lord's prayer or other prayer in the formula is repeated; all this is done at the close of the day's session in order to give all desirous of retiring an opportunity to do so. The ten commandments are repeated and the instructions of the advisory board are carried out. The memorizing of certain pieces of poetry and the ten commandments are suggested as being an excellent means of enforcing morality.

We wish to point out to the Hon. Mr. Laurier and to all others whom it may concern or interest, that "the religious exercises prescribed by the Advisory Board" are exactly the same as those which were formerly prescribed by the Protestant section of the defunct Board of Education—nothing more and nothing less.

During the twenty years educational history of the province, prior to the present school act, there existed a system of schools known as Protestant schools. In those schools the religious exercises were the same as those prescribed by the Advisory Board for use in the present schools. We claim, therefore, that the present public schools are Protestant under the thin guise of public schools. It is true they are called in the act, non-sectarian schools, but they have no more right to be considered such than had the old Protestant schools. If the present schools are non-sectarian, then the old Protestant schools were non-sectarian and again if the old Protestant schools were Protestant, then the present ones are equally so. Mr. Laurier, then, is quite safe in proclaiming it "over the length and breadth of the land" that "the strongest case has been made out for interference" on behalf of a persecuted and most infamously treated minority. We tell the Honorable gentleman that he may search through all the political records of this country and he cannot find anything to equal the treachery, duplicity and dishonesty which mark the conduct of the present government in dealing with the Catholic minority in Manitoba. The French and Catholic minority had it in their power to retain the Harrison government in office and keep Mr. Greenway in opposition. Greenway and Martin knew this, and in order to get into office they made the most solemn promises to the French Catholics: that they would protect them in all the rights and privileges which they were then enjoying, and in every way befriended them, provided those French Catholics would support their candidate, who was a Presbyterian and defeat the government candidate, who was a minister and a French Canadian Catholic. But why repeat the vile conduct of the Greenway government. It must be well known to the Hon. leader of the Liberal party at Ottawa, as it is to every who has any knowledge of Manitoba politics. We would also remind Mr. Laurier that the present attorney-general of Manitoba, lately repudiated all those promises, made by Mr. Greenway and Mr. Martin, because they were not written in the platform of the party. Mr. Laurier may not be able to see the nice distinction made by Manitoba's attorney-general, but it may serve to give him a better knowledge of the political morality of the government of the province of Manitoba. But, no doubt, the hardest thing of all for Mr. Laurier to understand will be the gigantic cheek of those men in calling themselves *Liberals*!

ULSTER AND HOME RULE.
Regardless of the fact that Gladstone is a Protestant—indeed, the Protestant who aimed a severe blow at the Catholic church twenty years ago; and also that all the members of his Cabinet, with one exception, are Protestant, the Orange leaders of Ulster pretend to believe, and succeed in making their ignorant followers believe, that the Home Rule bill is designed to give the Catholics of Ireland the opportunity to persecute Protestants. These Orangemen held a meeting at Belfast last week which, it is said, was attended by fifteen thousand people. It was called by the Mayor of that city, and in his capacity of chairman, that official delivered an address which was remarkable, even in Orange Belfast, for the bitterness that is born of bigotry and religious intolerance. Without qualification he stated to that immense body of men, that Gladstone's purpose is to hand over the Protestants of Belfast and of all Ulster to the Catholics of Ireland, to be persecuted! At the same meeting a Methodist preacher advised the Protestants of Ulster to arise in open and armed revolt in case the Home Rule bill shall pass into law; and he preached from his pulpit that it will be the religious duty of the Protestants of Ulster to resist, by force of arms, the execution of the Home Rule law. Johnston, a member of the British Parliament and Grand Master of the Orangemen of Ulster, called and presided at an open meeting of his followers, and said to them that "there has been no crisis in

Ireland so grave since James II." He had bibles circulated among the audience and called on every man present to solemnly swear to resist Home Rule "even should they have to fight over again the Battle of the Boyne."

But, we regret to say, such manifestations of Protestant bigotry and hatred are not confined to Ulster. The correspondents of American daily papers inform us that in the Catholic provinces also manifestations of the old Protestant spirit are not infrequent, and that even men who have until now been adherents of the Liberal party are pretending to believe that it Home Rule becomes law the Protestants of Ireland will be persecuted by their Catholic fellow subjects. This is surprising, and as sad as it is surprising.

We think we may say without fear of contradiction, that the history of Ireland since the date of the enfranchisement of the Catholics of that country, does not furnish one instance of the persecution of a Protestant by the Catholics,—though the old spirit of Protestant ascendancy prompted acts and courses which many times irritated Catholics. We believe that no people ever existed who are so remarkable as are the Catholics of Ireland for the absence of the spirit that prompts to religious persecution. In the Catholic province of Munster, in which, of course, there are many Protestants, no manifestations of religious bitterness are ever heard of,—that is since the days of famine and "souperism," when the agents of the English Protestant missionary societies went from house to house insulting the poor Catholics in their poverty. In the cities of the three Catholic provinces, the highest civic offices are voluntarily shared between Catholics and Protestants. In the Catholic City of Cork, for example, where Protestants are but as one to seven of the population, the Mayoralty is frequently bestowed upon a Protestant, and until the Protestants in the City Council all arrayed themselves on the anti-national side of politics, the rule was to bestow the highest civic offices on a Protestant at least once in three years. It is but a year ago that the Catholics of the Council and of the city at large joined in recommending a Protestant merchant to the Lord Lieutenant for the office of High Sheriff. Indeed, throughout the Catholic provinces the relations existing between Catholics and Protestants have always been those of kindness and mutual good-will—except when the old, dormant spirit of Protestant ascendancy was roused by some Protestant preacher.

In Ulster, however, the spirit of Protestant hatred has always ruled the land. The Protestantism of that province has always been of the Orange kind,—and that is, of its very nature, a persecuting kind. In its chief city, Belfast, a Catholic has never been permitted to hold public office. Some of the most estimable people in that busy city are Catholics, they are leading merchant, large taxpayers,—in fact, in every way worthy of public esteem; but not one of these has ever been called to the Mayor's chair, or to a seat in the City Council. The Protestants of the city act towards them as if the Emancipation Act had never passed. The great metropolis of Protestant England elects a Catholic to the highest office in its gift, that of Lord Mayor, and the Protestant Lord Chancellor of England welcomes him to office; but in Belfast a Catholic is as rigidly excluded from office as he would be in Boston in the time told in Hawthorne's "Scarlet Letter."

The hostility of the Ulster Protestants to Home Rule is not founded on their fear of persecution at the hands of Catholics. All Ireland knows, all the world knows, that they have no ground for such a fear. The real reason is, their desire to maintain Protestant ascendancy. The Home Rule bill itself gives the Protestants of Ireland every guarantee—too many, we think—against the practice of injustice or unfairness by Catholics. But, without any guarantees, and even if the bill placed in the hands of Catholics the power to persecute the Protestants at their pleasure, the Protestants would receive the fullest justice from their Catholic neighbors. Yes, we really believe that if the government of Ireland were placed in the sole control of Archbishop Walsh or Archbishop Croke, the Protestants of Ireland would receive their full rights; for, while the Protestants of Ulster are known, the world over, to be Protestant bigots *par excellence*, the Catholic prelates and priests of Ireland are as widely known to be the defenders of religious freedom, justice and fair play.—*New World*.

Literary Note.

Katherine Conway, one of the noblest workers in the Catholic journalistic field, (her "Watchwords from John Boyle O'Reilly" was a phenomenal success last year) will issue through Cupples of Boston, a book for the coming Easter Season, entitled, "A Dream of Lilies." Miss Conway has the happy faculty of hitting the taste of the public. She is fast becoming a universal favorite, and like Miss Procter, is as much liked by the better class of Protestant readers as she is revered by the entire Catholic world. The announcement of this new book has already brought to her publisher heavy advanced orders, compelling him to go to press with a second edition of it before a copy of the first is on the counters of the booksellers.

GRANTLEY MANOR.

A TALE

LADY GEORGINA FULLERTON, Author of "Lady Bird," "Ellen Middleton," &c

CHAPTER V.

She felt afraid—it was only a little nervousness—she lifted up her head, and turned her flushed cheek towards the window. She looked on the lovely landscape below, the broad glad river, and the purple hills beyond; a little bird was fluttering wildly near the window. It seemed stunned at last, and lying on its back, gazed upward in silent terror. A hawk was hovering over it, Margaret watched it with intense interest, and when the bird of prey pounced on its victim, she gave a slight scream and shut her eyes. When she opened them again, two or three bright feathers, stained with blood, were lying on the gravel walk.

"Poor bird—poor little bird!" she said in a low tone, and her voice trembled. "What nonsense is this? What is the matter with me?" she impatiently exclaimed, after a moment's interval, and drawing a deep breath, she shook off that strange impression. A wild fit of gaiety succeeded it. She sat down at the pianoforte, and her fingers ran over the keys with triumphant rapidity. She threw open the window, and snatching a branch of laurel from the tree beneath it, she threw the shining leaves into the fire and smiled to herself as the bright flame rose and the sound of a mimic artillery burst from them, such as had often amused her childhood. She moved from chair to chair, from window to window, open every book on the table, and then threw herself into her low armchair before the fire, and gave herself up to a fit of musing, in which was acted and re-acted in fancy the short but important scene which had occurred in the study. Her cheeks again turned crimson as she thought that by her own unguarded expressions she had perhaps drawn from Edmund Neville an avowal of his feelings. She had checked that avowal in time to save her own self-respect, but would he ever ask her again to listen to him—or would he take her at her word, and need woo her more? Oh, no! her eyes—and she looked up in the glass at those large, dark, mischievous blue eyes—would soon bring him back to her feet; and she glanced at the fender on which the smallest feet in the world were resting, and the smile which played on her lips and which dimpled on her cheek would have been enough to bring back the most restive admirer from one end of the world to the other. "And luckily," thought Margaret, and the smile turned into a laugh, "he is not yet at the other end of the world; and if he ever gets there, or away from Grantley, without asking to be heard again, my name is not Margaret Leslie, and I am not my father's daughter." And the spoiled little beauty left her room with as determined a step and resolute a countenance as if about to scale the walls of Badajoz or the ramparts of Burgos.

friend of a man whom three weeks ago you had never seen?" "I made acquaintance with him under a false impression; I fancied he had been your friend; I am now undeceived; but I cannot follow you in your rapid changes of opinion, especially when you cannot account for them." "You are severe, Margaret, but perhaps just. God forgive me if I have wronged Edmund; if I have misjudged him! I spoke hastily, and—what do I see?—tears in your eyes, my dear! Speak to me, dearest. Do not turn away from me. I can bear any thing but that! Tell me, Margaret, and forgive me for asking the question—as an old friend—almost a father—"

without professing it himself, Colonel Leslie evinced for the Catholic religion. On this last occasion he turned his eyes on Margaret with a stern expression, which soon changed into one of painful thoughtfulness and deep abstraction. These misunderstandings embittered all their domestic intercourse, and maintained in his mind a sense of resentment against those who were, as he believed, supporting Margaret against him, and keeping alive her prejudices against his absent child. It was in this spirit, and under these unfavorable impressions, that the father and the daughter met on the occasion we are adverting to. (To be Continued.)

SEPARATE SCHOOLS

As Viewed by the Popular Representative for Winnipeg. We clip the following from the Antigonish, N.S., Casket, which fully explains itself. It says: Sir John A's son, who represents Winnipeg at Ottawa, says that the way separate schools were abolished in Manitoba was barbarous and brutal. Persecution usually is barbarous and brutal, but the Protestants of Manitoba have too much at stake, as they look at it, to stop at trifles. Manitoba has a great future before it. It is even now the granary of the Dominion. It will support a teeming population. The sects, especially the Presbyterians, are leaving nothing undone to plant themselves there firmly. They are building for the future. The persecution of the Catholics of Manitoba cuts both ways in favor of the sects. It weakens the Manitoba Catholics and it tends to keep Catholic immigrants out of the province. The French-Canadians of Quebec are thus loudly warned that when emigrating they should go to the States rather than Manitoba if they wish to avoid the bitter enemies of their religion and their language. The more the Manitoba Catholics cry out under sectarian pressure the more the sects like it. That is the brutal part of it. The object is to make Protestant Ascendancy a fixture for all time in Manitoba.

PRIZE REBUS



\$1000.00 IN PRIZES GIVEN AWAY. Mrs. McGinty has lost her husband, and he is to be found combining the above picture. The Proprietors of the Ladies' Home Monthly will give a first-class Upright Piano of the very best make, valued at \$350, to the person who can first find McGinty in the above picture. A reward of a Safety Bicycle, valued at \$135, for the second correct answer. A complete Business Education at a Commercial College to the third correct answer. A Gold Watch to the fourth correct answer. A Coin Silver Watch to the fifth correct answer. A \$5.00 Piece to the sixth. A fine Nickel Watch to the next three. We will give to the last correct answer a Gold Watch to the second correct answer to the last a Coin Silver Watch, and to the third, fourth and fifth from the next each a pair of Gold Rings. A new process made by Hall Bros. 28 to 32 Spadina Ave., Toronto, in a fine combination frame, \$43.50. And to the sixth, seventh and eighth correct answers from the next each a Solid Gold Glove Button with chain and charm attached. CONDITIONS:—Each Contestant is to cut out the above picture, and cross with a lead pencil or ink on McGinty's face, and send same to us with ten checks for \$50.00 (D. H. Bissell, Oxford St., Diamond East Kings; D. M. Sano, Bank of Commerce, Spadina Ave. and College St., Toronto, Business Education; Hon. C. A. P. Pelletier, Senator, Ottawa; Gold Watch; J. Watch, Miss Florence Nelles, 230 Dundas St., London, Ont.; Gold Brooch; D. W. Johnson, 332 Carey St., Winnipeg; Man. Gold Brooch; Mrs. Thos. McCann, 77 Ont. Gold Brooch; Rose Leclair, 27 Albrecht St., Montreal, Quebec, Gold Brooch; Mrs. A. W. Wood, 622 Sherburn Ave., Chicago, Ill.; Gold Brooch; Mrs. W. Robertson, 78 John St. S., Hamilton, Ont.; Gold Brooch; Mrs. J. A. Griffin, 1 St. Paul St., Cedarhurst, Ont.; Silver Watch; Mrs. H. J. Folger, box 85, Franklin, Mass.; Gold Brooch; Frankie Hampton, Mt. Forest, Gold Brooch; Mrs. W. W. Brantford, Ont.; Gold Brooch; Mrs. W. Krets, 275 Genesee St., Buffalo, N. Y.; Gold Brooch.

\$25,000 IN REWARDS. Seventh half-Yearly Literary Competition of The Canadian Agriculturist. In accordance with their usual custom for some years past, the publishers of that old and reliable publication, The Canadian agriculturist, now presents its seventh Great Half-Yearly Literary Competition for the winter of 1893, to the people of the United States and Canada. The following is the prize list: 1st Grand Prize, \$2,500 in Gold; 2nd " " 1,000 in Gold; 3rd " " 500 in Gold; 4th " " 250 in Gold; 5th " " 100 in Gold. 5000 Elegant Silver Tea Services, Pianos, Organs, Gold Watches, &c., &c., making a total of over 4,000 prizes. How to SECURE A PRIZE.—Take a few sheets of paper and make all the words you can out of letters contained in the words, "COLUMBIAN EXPOSITION," and send them to us, enclosing one dollar for six months subscription to the Agriculturist or the Ladies' Home Magazine—two of the best home monthlies in the world. RULES.—Foreign words not allowed. 2. Letters cannot be used oftener than they appear in the two words "Columbian Exposition." 3. Names of places and persons barred. All lists containing over 100 correct words will receive a valuable special prize. Send postal card for list of prize winners in former competitions. Address: THE AGRICULTURIST PUB. CO., Peterborough, Canada.



ANY SHAPE OR FIGURE of body or pocket-book, no matter whether you are as lean and attenuated as a rail or round as a ball, can be fitted to a T at our store. When you wish to suggest a scenario of cloth or a fire sale, your appearance creates the impression that as far as you are concerned, the world is out of joint. We are making the robes that seem this season, which will fit you as snug as a warm cover on a winter night and be in every particular as thoroughly finished in appearance as a book on the latest page. The garments look what they are—elegant, stylish and genuine and as far removed from shoddy as the equator is from Greenland.

WHITE & MANAHAN'S 496 Main Street.



TENDERS. INDIAN SUPPLIES. SEALED TENDERS addressed to the undersigned and endorsed "Tender for Indian Supplies," will be received at this office up to noon on THURSDAY, 20th April, 1893, for the delivery of Indian Supplies, during the fiscal year ending 30th June, 1894, duty paid, at various points in Manitoba and the North-West Territories. Forms of tender, containing full particulars relative to the supplies required, dates of delivery, &c., may be had by applying to the undersigned, or to the Indian Commissioner at Regina, or to the Indian Office, Winnipeg. This advertisement is not to be inserted by any newspaper without the authority of the Queen's Printer, and no claim for payment by any newspaper not having had such authority will be admitted. The lowest or any tender not necessarily accepted. L. VANKOUGHNET, Deputy of the Superintendent-General, Department of Indian Affairs, Ottawa, March, 1893.



SEALED TENDERS addressed to the undersigned, and endorsed, "Tender for Court House, &c., at Lethbridge, N.W.T.," will be received at this office until Wednesday, 12th April, 1893, for the several works required in the erection of Court House, &c., at Lethbridge, N.W.T. Plans and specifications can be seen at the Department of Public Works, Ottawa, and at the office of the collector of Customs, Lethbridge, on and after Wednesday, 22nd March, and tenders will not be considered unless made on paper supplied and signed with the actual signatures of tenders. An accepted bank cheque payable to the order of the Minister of Public Works, equal five per cent. of amount of tender, must accompany each tender. This cheque will be forfeited if the party decline the contract, or fail to complete the work contracted for, and will be returned in case of non-acceptance of tender. By order, E. F. E. ROY, Secretary, Department of Public Works, Ottawa, 13th March, 1893.

FIRE & MARINE Insurance Agency.

G. W. GIRDLESTONE FIRE COMPANIES REPRESENTED: The Guardian Assurance Co., total funds, \$31,700,000; Royal Insurance Co., total funds, 51,000,000; City of London Fire Ins. Co., total funds, 10,000,000; The Northwest Fire Ins. Co., authorized capital, 500,000; Insurance Co. of North America, total assets, 3,700,000; Reliance Marine Insurance Co., Ltd. All classes of insurable property covered on the shortest notice at current rates. \$250,000 paid in losses since commencing business in 1879. NO DISPUTED CLAIMS. Agents wanted in unrepresented places. OFFICE 375 & 377 Main St., Winnipeg, Man.

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FISH! FISH! FISH! FOR GOOD FRIDAY. I have a most complete and splendid assortment of Fresh Fish, over 40,000 pounds Choice stock still on hand. My large freezing capacity enables me to supply you when all other sources fail. Finest Oysters in the city. I have also Choice Collections of Poultry, including Turkeys, Geese, Duck and Chickens. Prices are right, send me your Eastern orders. J. H. DAVIS, 207 Portage Ave. Telephone 155.

C. A. GAREAU MERCHANT TAILOR Has just received a large stock of Suitings Overcoatings & Pantings suitable for Spring and Summer wear. A full stock of READY-MADE CLOTHING of the best material always on hand GENTS' FURNISHINGS. HATS, NECKTIES, ETC., IN GREAT VARIETY. Sign of the Golden Shears, opp. N.P. Hotel, 324 Main Street, Winnipeg.

EDWARD L. DREWRY'S Most Extensive & complete Brewery and Malting in Western Canada. FINE ALES, Extra Porter and Premium Lager. REDWOOD AND EMPIRE BREWERIES, WINNIPEG, MAN. The Canada North-West Land Company Limited Have the option of selecting under the terms of their agreement with the Canadian Pacific Railway, Over 2,000,000 Acres of the Finest Agricultural Lands in Manitoba or the North-West Territories, Which they offer for sale on Easy Terms. Payments by Installments. No Cultivation Conditions. Write for Particulars of the Company's system of accepting shares instead of Cash in payment of Lands, by which a considerable saving is effected. TOWN LOTS for sale in all the Towns and Villages on Main Line of the Canadian Pacific Railway, BETWEEN BRANDON AND THE ROCKIES. COAL LANDS RED RIVER LOTS Maps and all other information can be obtained at the office of the Company. Winnipeg Office: 339 Main Street. London Office: 90 Cannon St., E. C. W. B. SCARTH, Land Commissioner. JOHN R. NESBITT, Secretary.

"BANKRUPT STOCK" OF CLOTHING THE BLUE STORE, A LARGE STOCK OF CLOTHING BOUGHT '60' CENTS ON THE DOLLAR AND SOLD AT THE VERY LOWEST PRICES. Men's and Boys' Suits Sold at Half Price. Remember THE BLUE STORE, 434 Main Street. AS AN ADVERTISING MEDIUM, THE NORTHWEST REVIEW is unsurpassed in reaching the Catholic population in the Northwest.



Ladies' and Gents' \$2 and \$3 Boots. Good Wear, Perfect Fitting, Mailed to any Part of the Country.

A. G. MORGAN, 442 MAIN ST., McINTYRE BLOCK

In any of the readers of the REVIEW who are in possession of news of a social or personal character...

CITY AND ELSEWHERE.

To-morrow is Holy Thursday. M. E. HUGHES left on Wednesday last by the N. P. for Duluth.

The Bishop of Lasagnos has been appointed Apostolic Delegate to the South American Government.

JOSEPH CALLIN a prosperous and highly respected farmer of Whitewood district is a guest at the Seymour House.

MISS PATTIE HAGARTY, of Portage la Prairie, is to give a declamation and violin solo in connection with the drama "Hidden Gem" on Easter Monday at St. Boniface.

The English pilgrimage that made its way to Rome on the occasion of the papal jubilee is said to have been the largest since the days of Henry XIII.

St. JOSEPH'S Day, March 19th was the twenty-second anniversary of Cardinal Taschereau of Quebec, his consecration as successor to Archbishop Bailligan.

The raffle which was to take place on March 23rd by the St. Joseph's union has been postponed till April 27th when it will be raffled in their hall McDermot St. at 8 o'clock p. m.

SACRIFICES are many times to be made by converts to the church. Only quite recently when Mr. Land, secretary of the Primrose League, England, upon joining the Catholic church was disinherited of a fortune of \$200,000 a year.

MR. W. R. IMMAN, the druggist, has leased the premises adjoining his store on Main Street, and will connect the two furnishing the additional one up as an Optical goods department, which will be under the management of a specialist from Chicago.

THE members of Branch No. 52 C. M. B. A., and St. Joseph's Friendly Union will attend the 8 o'clock Mass at St. Mary's church on Sunday morning next in a body to receive Holy Communion.

His Grace has been pleased to signify his intention of being present at the entertainment to be given by the boys of St. Boniface College. This, and the interest taken in it by many friends will be a spur to urge the students to do justice to Cardinal Wiseman's great play.

Now that St. Cutbert's Church is built, and beautiful, it will be more easy to carry out more completely the services of Holy Week. Besides the Mass on Holy Thursday, on Good Friday morning there will be Mass of the personified in the evening at 7:30, Passion Sermon.

THE work for the educational exhibit at the Chicago World's Fair by the pupils of St. Mary's boys' school in charge of the Brothers of Mary, teaching in this city is finished and has been sent to Chicago in the early part of this week.

The Catholic Mirror thus reports the sad death of the Rev. Michael E. McCarty, of St. Peter's church, Baltimore, which sad occurrence happened on the 15th inst., while returning to the parochial residence from a sick call.

A VERY sad death occurred in the cars of the east express which arrived here in three sections on Thursday last. Mrs. Verbene a native of Belgium, aged 75 years and mother of Mrs. Castleman, who settled in St. Boniface last year.

Plant Ferry's Seeds and reap a rich harvest. They are always reliable, always in demand, always the best.

HOLY WEEK AND EASTER SUNDAY.

At the Immaculate Conception Church. Holy Thursday: High Mass at 10 a. m. Evening service, with sermon by the Rev. Father Lord of St. Boniface College at 7.30.

ST. MARY'S NEW SPIRE. Subscriptions Have Begun to Come in for The Erection of a New Spire For St. Mary's Church.

Two hundred dollars have already been received viz. 100 from Rev. Fr. Fox, 50 from Mr. Dennis Lennon, 25 from the late William Enright, and 25 from Mr. William Jordan.

The Fish of Manitoba and the Territories.

Mr. R. LaTuche Tupper, Superintendent of the fish hatchery at Selkirk, has offered, through the Winnipeg Industrial Exhibition Association, a prize of \$20 for the best essay on "The Fishes of the Lake Winnipeg Basin and its Tributaries."

THE RUMORTOO PREVIOUS.

Archbishop Tache Interrogated on the Question of a Coadjutor. -No Step Yet Taken. Le Manitobais informed that Archbishop Tache was asked how the telegraphic and newspaper reports of the appointment of a coadjutor bishop should be regarded, and that he answered: "I am very sensible of the interest which the press or those who inspire it take in me; everybody here knows that I am infirm, and that there would be work for a coadjutor, so the idea which is perhaps a suggestion is not a bad one; only those who speak or write on this subject say a great deal too much about it, since I have, as yet, made absolutely no approaches to Rome to obtain this happy result."

Royal Convert to Catholicity.

Few people will be astonished in Germany if the announcement that the Grand Duke of Baden has become a convert to the Catholic Church proves to be correct. Notwithstanding the fact that he has hitherto figured as one of the principal supporters of the Lutheran Church, it is no secret that both the Grand Duchess and himself have long shown a marked inclination for the Catholic form of worship.

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These diseases are too well known to require any description. How many thousands are carried every year to the silent grave by that dreadful scourge, consumption, which always commences with a slight cough.

A SIMPLE WAY TO HELP POOR CATHOLIC MISSIONS.

Save all cancelled postage stamps of every kind and country and send them to Rev. P. M. Borral, Hammonont, New Jersey. Give at once your address, and you will receive with the necessary explanation a nice souvenir of Hammonont Mission.

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The most popular. Every Schaeffer Piano warranted for ten years, double the time of any other maker. Pianos at wholesale prices. No interest. No humping.

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Wines, Liquors, Cigars. Are selling Pure Ontario Grape Wines at \$1.50, \$2.00 and \$2.50 Per Gallon.

A CHOICE lot of Cigars containing the Leading Brands at cost price. 314 Main St. Telephone 241.

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CONDUCTED BY THE SISTERS OF CHARITY. Under the patronage of His GRACE THE ARCHBISHOP OF ST. BONIFACE. -TERMS- Entrance Fee—once for all—\$5.00

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Directed by the Sisters of the Holy Name of Jesus and Mary, Winnipeg, Man. -TERMS- Payable Quarterly in Advance

HUGHES & HORN, Undertakers, Embalmers, 470 Main Street, OPPOSITE COMMERCIAL BANK, TELEPHONE 413.

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AND YOU'LL REQUIRE A NEW SUIT Having just opened out a Tailoring Establishment at 705 Main Street, with a Full line of Overcoatings, Suitings, Pantings, etc., I am prepared to suit fancies and tastes in these lines, Call and judge for yourself.

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IT IS THE SPRING OF '93. During the opening months of the Spring Season we will make you all

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We keep the Latest Shapes in Walking Shoes, House Shoes, Dress Shoes, Low Shoes, And Slippers.

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Our Assortment is Complete in Youths' Shoes, Misses' Shoes, Boys' Shoes, Girls' Shoes, Childrens' Shoes, and Slippers.

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RICHARD BOURBEAU,

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NORTHERN PACIFIC R.R.

Table with columns: North Bound, South Bound, STATIONS, Time Card taking effect on Sunday 20th, 1892.

Table with columns: East Bound, West Bound, STATIONS, Time Card taking effect on Sunday 20th, 1892.

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