AD MAJOREM DEIGLORIAM."

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

WINNIPEG, MANITOBA, WEDNESDAY, JANUARY 2, 1895. VOL 10, NO. 27.

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1. All Sundays in the year.
2. Jan. 1st. The Circumcision.
3. Jan. 6th. The Epipinany.
4. The Ascension.
5. Nov. 1st. All Saints.
6. 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 Season's being the Wednesdays, Fridays and

being the Wednesdays, Fridays and Saturdays of
a. The first week in Lent.
b. Whitsun Week.
c. The third week in September.
d. The third week in dvent.
f. The Vigils of
a. Whitsunday.
b. The Solemnity of SS. Peter and Paul.
c. The Solemnity of the Assumption.
d. All Saints.
e. Christmas.

III. DAYS OF ABSTINENCE. All Fridays in the year. Wednesdays in Advent and Lent. Thursdays in Holy week
Salurdays in Holy week
The Embre Days.
The Vigits above mentioned.

Business Men in a Hurry eat in restaurants and often food insufficiently cooked. Ripans Tabuless cure dyspesia and sour stomach and immediately relieve

St. Boniface Academy CONDUCTED BY THE SISTERS OF

CHARITY. Under the patronage of His GRACE THE | many more sincere good men of that

An Able Exposition by One Who Seems to Know

Ot the Inside Doings of a Godless Combination.

To the Editor of the Northwest Review. SIR,-Will you kindly give some space in the Northwest Review to the poor Chinook, etc., for nearly thirty years. may, he will be satisfied if it explains. why he tells you frankly, in your own then seemed to him somewhat unfair to the French Grand Orient, and to miswhich carry with tnemselves their antidotes, but still they do a great deal of harm by fostering godless public institutions, godless schools, socialism, etc Well, will you say why does this correspondent come up with his complaint so late after the 14th November. No doubt, Mr. Editor, it is rather late; but don't you know that editors and clergymen are too often over burdened and over worked, we will not say and badhurry to take up the cudgel. He also alleges the excuse, that his first writings were intended for the secular press, for the simple reason that the little rem-nant of politesse Francaise he had left, made him object to tackling you in your own sanctum; but now he feels obliged to throw overboard this particle of French feeling. Kindly listen to his ex-He took time to consult men wiser than himself, on the secular press Although all editors fight hard with the pen for their grand freedom of the press, he nevertheless came to the conclusion that the secular is not as free as the religious press, which does not clamour so high and is satisfied with a reasonable freedom. How few secular news-papers dare to print anything against the family of the triangle. Verily there them are so small in the Northwest, that it seemed unfair to our old Frank scruples less to ask it from a member of his own family, because it numbers be-lish type and the other of the French tween 200 and 300 millions of Catholics. each with his private and individual 1854 and effacing the same in 1877? Any how, a Catholic paper cannot hide peculiarities, such as private religious, its colors, the fend between the two crirreligious, dispositions. Our French families, the one standing on Saint B... Mace is founder of the ligne d'enops who govern the Catholic church and the Catholic diocese, now they keep warning the Catholic family against the triangle and its allies, the Odd Fellows and sundry other secret societies without any distinction of country whether in France, England or else-where. Although it is well known that no civil government is so well informed on the doings of the secrec brotherhoods, as the Catholic church authorities, many even amongst Catholics, think that Catholics, whether priests or learned laymen, cannot know anything of the secrets of Freemasonry and its allies. These good folks ignore how often the secrets leak out of the lodges, tem-ples and convents even of Masonry and why should not a priest have, as well as any one else, the right to pick up these secrets? Your correspondent found out as early as 1854, similar secrets. By mere chance he found in a large edition of Voltarie which he was consulting for references, all the secret papers of an important Freemason. This forgetful gentleman was then the printer to the Catholic bishop and the Napoleonic prefect of Ajaccio, in Corsica. same way he has also had at hand the ritual a Masonic dignitary used for establishing lodges of the . . in a British colony. With these and similar keys, colony. With these and similar keys during forty years, he has occasionally had a fair insight into the temples and convents of the great architect of the universe, to the amazement of some Masons of his acquaintance or his friends. Please, do not be scandalized, your correspondent can be a friend with any. body he thinks at in purely secular matters, and he respects their honesty and good faith in religious matters, but he would never, to save his life, join them in their religious worship. He frankly acknowledges that he found sort amongst the English than amongst

the French or Italian Masons, for the

reason he will give farther on. Let us remark that for forty years he has been

very fond of books, periodicals, month-lies, weeklies, dailies, giving infor-mation on the secret societies; he must

WHAT IS FREEMASONRY? atheism of the French grand orient and find in the English masonry many practical religious Protestants, and in the are rather worshipping than worshipful. correspondent sees no such abyss; the ensigns on the temples differ—in the why also the religious Masons are com-inside there is no essential difference paratively speaking, much more numermeaning of the Masonic symbols and signs; etc. The Review is not satisfied the rule amongst the French, who as soon they enter the Masonic order must soon the soon they enter the Masonic order must soon the soon they enter the Masonic order must soon the soon they enter the Masonic order must soon the soon they enter the Masonic order must soon the soon they enter the Masonic order must soon the soo atheism of the Paris Grand Orient by the English Masons; it wants these gentlemen, who for centuries have had the same ancestors in the tri-angle family as the French Masons, to repudiate even the old family name. Brothers may vary, but will not disown and diseard their family name when English of a born son of La belle France, now thirty-three years a British subject and manners. Evidently the REVIEW by his own free will; he owns he did asks too much of the English triangle not speak much French nor English but Chinook, etc., for nearly thirty years.

The care he has got too much of the thorough of the proportion of Catholics is very small, almost characters of the French and English, nil. No wonder it is expected that the religious religions religious re They say he has got too much of the the religious, political social and other eventually the Masonic order will abinstitutions under which they live, the r customs and manners, necessarily briefs | Catholic church. | Moreover Protestantmore or less circumstantial differences ism is an amalgamation of all the most in the manners and appearances of the opposite christian sects, born from prisanctum, that he found fault with you Masonic doings and workings in each on the 14th of November last. You country, but the same nature, the same just in the same style as English Masessential features, and the same ulul mate results are to be found in the Masonry of England, France, Germany, and this, with a good addition of all the Italy, and every other country. Let us Jews, Mahomedans, Deists, Rationalists, lead on the English. Atheism, plalla- Italy, and every other country. Let us dism or Luciferianism may be evils look at the reasons and causes of the accidental differences between the pagans and fetichers with their religious french and English branches of uni-tenets, dogmas, beliefs and unbeliefs.

versal Freemasoury. The furia Francese, as expressed by the Italians, is as well known as the fog and coolness of Albion. The British may admit the same principles as their neighbors across the channel, but are they not slower to sacrifice practical, common sense to logic, as was the case with Stuart Mill, in spite of his logical turn of mind! On the contrary, the too lively French soon sacrifice practical common sense to logic, and, unmindful ly paid. We will only say that in such a matter there was no necessity to consequences of the same principles if they are once admitted by them. Hence, when the flow-tide of Masonry is towards godless institutions, such as godless schools, or atheism in public life and affairs, leaving religion to private individuals who wish for it, you can see the full tide of godless government, godless presidents, godless ministers, godless schools on the French side long before you notice the same godless atheistic logical ensign on its Masonic temples and lodges. We will start ab ovo. B.: the family of the triangle. Verily there Mace is a great partisan of Masonic eduare a few exceptions, but the number of cation. Your readers may form an idea ligion than any other society for the pro

of the Grand Order in Faris. B.: Massicault, the orator of Masonic opportunism, tried to moderate the tide by warning the brothers. that a great perturbation in the lodges would be the results according to Lo. Fig. 1. sterile discussion which succeed each

'dom of conscience." opportunists who found themselves in between logic and the true tradition won the day, the year after. In the convent held in England, B. Golphin said, pertinently: Grand Orient. Many French masons

paratively speaking, much more numerthe religion instilled into them in their youth, especially by their mothers. Hence in English countries it is more difficult to atheists or godless Masons to have a majority than amongst the French indeed the proportion of Euglishmen who are Freemasons is much larger than of Frenchmen; but very large in the proportion of practical religious Protestants who are under the soro the Protestant sects, but not the vate judgment working on revelation, onry is an amalgamation of all the christian sects especially the Protestant, Pantheists, etc., and even respectable tenets, dogmas, beliefs and unbeliefs. No respectable individual, (respectable according to English styte) who can pay the Masonic fees, is excluded from its lodges, temples or convents. It has always been and still is a puzzle to your correspondent to explain how those Anglicans, especially of the "High Church, who would not join the dissenters in their religious christian worship, can consistently enter the Masonic temple with all kinds of dissenting chris lans, dissenting anti-christians, dissenting infidels, Jews, Mahomedans, pagans and fetichers, and join them in the Masonic worship. Those reverend gentlemen use in one templ the rites, ceremonies, symboles, rituals of the Anglican baptismal font, and sometimes the chal-ice, the confessional, the tabernacle, the episcopal crozier and miter; the same fetichers, whether African, Asiatic or reverend gentlemen in another temple will use without scruples the triangle, the towel and other paraphermalia of tide almost imperceptibly moving to-wards the English shore. But whether serious, they will use zealously the ritslow of fast, nothing can stop the tide ual, and perform piously and devoutly from reaching its natural height. After the ceremonies of Masoury. Now either these preliminaries, let us look at the all this has a religious meaning or it has French Grand Orient rushing headlong not? If there is no Masonic religion to put up a godless or atheistic, but can they tell what is the meaning of having a ritual and rites which necessarily suppose some kind of a religion. of this French gentleman by comparing motion of fine arts or any other purely B. Mace to B. Goggin, whose zeal secular pursuit and interest, why conto ask them to publish his poor liter-ature in presence of so many foes; he well known in Manitoba and our North- Orient than any other purely secular society for placi g "God and the immortality of the soul" in its constitution in

How many English secular societies are there which have not God and the immortality of the soul in their consti-Peter's Rock and the other on the tri-angle of the great Architect of the Uni-banishing of every religious teaching glish Freemasonry against the atheistic werse, is of too long standing and too well known for a Catholic to hide his banished the word "God" from the Grand or godless French Grand Orient goes to show that Masonry has more to do with on the ensigns of their convents, temples on the ensigns of their convents, temples color; the one is as much obliged to make public his profession of faith as the other to keep it secret, (see Catholic atechisms and Masonic ritual.) Every body knows that Catholicism and Free masonry never agreed and can never and the immortality of the soul," which masonry never agreed and can never and the immortality of the soul," which masonry never agreed and can never and the immortality of the soul," which masonry never agreed and can never and the immortality of the soul," which masonry never agreed and can never and the immortality of the soul," which masonry never agreed and can never and the immortality of the soul," which masonry never agreed and can never and the immortality of the soul," which is always been the case in Free that the color of the same nature and with the same at the ceremonies of Masonic order, etc.

"The Latomia" (revue maconique) T. II to sait the same nature and with the same at the ceremonies of Masonic order, etc.

"The Latomia" (revue maconique) T. II to sait the salways been the case in Free that the case in Free the same nature and with the same at the ceremonies of Masonic order, etc.

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"The Latomia" (revue maconique) T. II to sait the case in Free the case in Free that the ceremonies of Masonic order, etc. were written in it only in 1854, to suit p. 134, struck a truer note when it wrote: masonry for centuries before and after were written in it only in 1854, to suit the necessities of the times and quiet the too scrupulous. What was done in 1854, why could it not be undone in 1854, which is not a like in 1854, which is not a like in 1854, which is not a like in 1854, 1877 by the same Grand Orient, to sui, vince revelation, and permits reason other circumstances and conveniences? only the vain work of giving a form to B. Mace and his party relied on the an object which is not of its dominion; force of logic, which carries the day so on the contrary in Masonry reason has often amongst the French, while the not only to supply the form but also the practical common sense of the Anglo-Saxons will e slow to follow in such a Protestantism must either go back to matter. They relied also on what they maintained was the true masonic tradition and they were right. In 1876 this party was strong enough to introduce its a time be satisfied with the right of givatheistic resolutions in the very convent ing a reasonable form to what is preten-of the Grand Orient in Paris. B. Mas- ded to be above human intelli-

> ult: according to Le Français (30 Mars, and nalf reason). . . . These con1878) B. Massicault said: "Nothing siderations explain the events actually taking place in Protestantism. The mystical and allegorical history of Chris-"other for the last two thousand years tianity, the mystico ideal interpretation without any result. * * * * You of the Christian dogmas, the supreme "mignt let time do the work and wait endeavors lately made to maintain this for the not far off day when Free-kind of Christianism in the Protestant "masonry will be in a position, without church have completely expelled all re-fear of being disorganized, to suppress velation from the domain of reason. the dogmatic declaration (of God and By these negotiations undertaken for "the importality of the soul) contrary to obtaining peace reason has convinced the logical minds of the friends of free-itself of its triumph; it has stated the radical antipathy between its doctrine The atheistic resolution was carried in and the teachings of the Protestant spite of the opposition of the Masonico- church; or that there is no medium unbelief

Paris in 1877, by a large majority of "When Masonry gran s admittance into votes; the words: "God, Immortality its temples to a Jew, to a Mahomodan, of the soul;" were obliterated out from to a Catholic, to a Protestant it is on the temples, lodges and convents of the condition that he will eventually become a new man, abjure his past errors. who still believe in the existence of the free himself of the superstitions and prepersonal God of the Catholics or of the judices which cradled his youth, other Protestants, of the Jews, even of the wise what business has he to join our Rationalists and Deists, felt a sincere re- Masonic meetings?" I would ask the gret and experienced a kind of horror at same question with a special interest, the logical consequences of principles- from the Anglican bishops and clergythe import of which they never suspec- men who have joined Freemasonry. lies, weeklies, dailies, giving inforted before. Let us remark here that mation on the secret societies; he must catholic Freemasons, being excommunicated from their church, give up, at pleasure in unravelling the hiden least exteriorly, the christianity in the last to whom the anti-Christian threads of the triangle family, which they were reared, while Protestan old enemy of his own, for tants, whether laymen, ministers or centuries. Revenous a nos moutous, even Anglican High Church Bishops, these good natured, reverend gentlemen why car of their designs and secrets. The way taking medicine until you are sick? You have so of Ripans Tabules in the house and at the first signs of a headache or iblious attack a single tabule will relieve yo an abyss of difference between the churches. This is the reason why you are rather controlled than controlling

tical religious Protestants, and in the are rather worshipping than worshipful. French no practical religious Catholics; It is a wonder, Mr. Editor, that you only noticed it so lately; your correspondent has noticed it long ago. For instance, in Kamloops, B. C., where the late Anglican Bishop of New Westminster (God have mercy on his soul) had a Mason of some degree, with a Jewish name, blessing (heaven forgive me) I ought rather to have said cursing, the foundation stone of the Anglican church in Kamloops!

As must be well known that after the Convent of Paris, in 1877, had obliterated the words, "God, immortality of the soul," the English Freemasonry obliterated the name of the French Grand Orient: but no doubt French Grand Orient; but no doubt English Masons still acknowledge individual French brothers with the grip, the triangle and trowel, unless the French were altogether excommunicated from universal Freemasonry, an excommunica-tion unheard of. Practical common sense would not allow English gentlemen to refuse to the French brothers a grip they extend to brother Buddhits and Fetchers. It was enough to refuse to B .. Golphin and his associates the success granted to B. Mace and his party by the French. We fancy English respectability is satisfied with having the word God still written on its frontispiece, and blame the French Orient for effacing it. This English Puritanism was intended only for the uninitiated. The French Polic and honor being somewhat vexed at the English Puritanical condemnation, ask what do the English mean by the word God? Some mean the God of the Protestants, trine or one in person, incarnate or not incarnate, etc., etc. Some mean the God of the Jews. of the Mahomedans; some the God of the Rationalists, who never made any revelation, save by the voice of conscience; some the God of the Deists, who dies not trouble himself about the doings of men: some the God of the Pantheists, who is everything, even dust and smoke; some the God of the Spiritualists, who is any kind of spirit; some the God of Materialists, Church, as by law established, with the who is no spirit at all; besides all these and many other gods, the worshippers Australian—all the worshippers of any kind of god, even of a Luciferian god, are all admitted in the English brotherhood..., with all their gols: provided they be to the eyes of the English Free-masons respectable men, and provided Pagans they be princes, or clieftains. richmen, or learned men, or influential men. The English Freemasoury proclaimed solemuly its disapproval of the French Grand Orient's action when it struck out from its constitution the word God, but by keeping the name of God on the frontispiece of its temple, it admitted the hundreds of gods worshipped in the British empire, and even out of it. The only God it cannot include is the God worshipped by us Catholics; no true Catholic can be a Freemason. Catholicism and Freemasonry cannot go together to the Masonic temple. This is a consolation for a true Catholic, when he hears the blasphemy of a Fr nch Mason saying it is better to have no god on the Masonic frontispiece than to have and the immortality of the or lodges, while inside they have the greater nor more essential, nor more imt portant after 1877 than before that time-Indeed the convents of the French Grand Orient in 1877 only obliterated what the convent of 1854 had written for the first time. There is no essential difference between the English and French Masonry after 1877, as there was none before 1854. No doubt Masonry is a progressive order-in England, in France and everywhere. It progresses on the same principles, by the same causes, towards the same end. The progress may be quicker or slower, and shaded more or less, according to the circumstances of place, nationality, time, revolution, etc., but the root, the trunk and fruits are one and the same in England as in France; the difference between the two is more in the appearance than in the reality. We hear just now the rumor of an

entente cordiale between England, Russia and France; could not the Euglish branch of the . . . family avail itself of the occasion to make amende honorable to the French branch? They would have only to assure the French confreres..., contrary to the advice of the REVIEW, that the dear old family name of Freemasons will not be changed, so long as the Masonic blood and life run in the French and English veins. Is it not well known that blood is thicker than water? Even than Anglican, Presbyterian, Weslevan and all other Protestant water? The Catholics aloue, resting on St. Peter's Rock, claim to have blood of their own, and to form a family of their own. Their Holy Father Leo the XIII. stands like a giant in the Vatican, near St. Peter's, the greatest of all temples on earth; while in the Borghese Palace stands, like a pigmy, the Circumcised! Grand Patriatch of the Triangles! Instead of pressing on the English . . to change their family name, can you not, Mr. Editor, press the entente cordiale? Surely the French ... will be polite enough to say nothing about theword God preserved on the English. They know it means froatispiece! nothing but what suits an initiated in the true symbolism. They will even overlook the extraordinary sprinkling with Bible extracts in the Masonic Eog-

Continue of page 2.

The Northwest Review

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prespondence conveying facts of interest be welcomed and published.

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the public

OUR ARCHBISHOP'S LETTER.

ST. BONIFACE. May 10th, 1893.

Mr. E. J Dermody.

DEAP SIR,—I see by the last issue of the ROBTH WEST REVIEW that you have been intrusted by the directors of the journal with he management of the same, "the company for the present retaining charge of the edi-

or the present retaining charge of the ediorial 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 the material part of the
publication should remain without renumerstion. 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
them are sound and ought to be endorsed by
therefore consider that you enter a good
work and I pray to God that He will bless
you in its accomplishment.

I remain.

Yours all devoted in Christ, †ALEX. ARCHBISHOP OF ST. RONIFACE

The Northwest Review

WEDNESDAY, JANUARY 2. EDITORIAL NOTES.

There is no grander occupation than that of the teacher of youth. But be must be alive to responsibilities and

tire, his work is never a drudgery. Youth is the season of expentancy.

Then hope riots in the human heart. Youth longs to cross the threshold of different from all he planned in the years of his youth.

No shoulders but have their burden to carry. No heart that is free of care. You wrongfully imagine your neighbor is free of either. This is not so. Would you lighten your burthen, diminish your cares? Then practice resignation; conform yourse f to God's will, neither repining that such things are, nor wasting your best energies for impossi-

The long winter evenings draw on apace, and around the fireside the family will gather to pass the lengthening acceptably presides a joyous and proshours. Now is the time to see that the perous New Year. As for ourselves we proper books and papers are in the hands of the young. See that good reading is within their reach. Banish the low, coarse, vile, unattractive paper-backed novels. Let no vulgar, fictitious reading matter have a place. Feast only on what is good, noble and pure. Fathers | izens of a free country, to enjoy all the uttered one word against him, and atand mothers see that your homes are suplied with good literature these winter tution of the country in which we live

evenings. The Pittsburger Catholic says:

avocation of life. To be a hero, it is not Church's attitude toward popular educaessential to have your name blazoned tion is than in the city wherein resides before the world. In truth, the multitude her august head, the Sovereign Pontiff. of the world's heroes are underserving It is the custom with many opponents of of the name. To be a hero is to be great | Catholicity, to point to Italy and, more of the name. To be a note of your duties and particularly to Rome, as evidence that of His servants and to confound His and to be given them in this country, all emphatic or ivens ive force to the work education of the masses, or is wholly witness a whole empire—nay more, the who mistake give these by its publicity paper which Mgr. Satolli, who is certainly its external indications of imporor by its external indications of imporor by its external indications of imporor by its external indications of imporor competent to write in the subject has witness the Ruler of the British Empire value patriotism, to do justice to merit, to value patriotism, to do justice to merit, to value patriotism, to be gradually approached to the North American showing almost Royal bounds. upon its prominence nor upon its publi- Review, is one of the greatest value. Its memory and inviting a priest of the who by the faithful practices of his reliupon its prominence not appears and comcity, but upon the unselfishness and comcity but upon the unselfishness devoted to work in this spirit is just as way into a multitude of non-Catholic Sir John Thompson was persecuted be-

Cardinal Richard, Archbishop of Paris, such length that nothing short of a was recognized and admired by a Prositive its increased they are a something entirely out of the and, as the Czar after his death is no the best of resulte are abtained. more before God than anybody else why No one can read this article and escape him? Moreover, why snould a Catholic Arenbishop order Masses to be said for outrageous persecution of the Catholics of Poland and who had remained deaf to all pleadings in their behalf?-Southern Messenger.

Coming late to church is a reprehensible act. It is not only a sign of weak religion, but is very bad manners Some of these good people who are always late at church would only smile if you would tell them their habit showed they were not strong in their religion. "Yes, indeed," they would with mock modesty reply, "I know that, and I really wish I was better." But they would be very indignant if told their habit showed they lacked good manners, and this they do A man or woman who will habitually distrub their fellowman or woman by coming in late to an assembly, has not the proper conception of genteel breeding. The act is the act of a boor. It each person would only realize that the little pet habit which is cherished of arriving late is duplicated by very many people in the same audience, the value of overcoming this habit would be apparent. The least these late comers could do, if they do not respect their religion, is to respect the people who have preceded them and content thempossible.--Pittsburgh Catholic.

WHAT IS PURGATORY? A realm of pain created by infinite justice for the punishment of souls. There is no doubt, degrees of punishment, but the least degree of purgatorial pain is kenner and intenser than all the pains of this life put together. St. Gregory to be more intolerable than all the sufferings and tribulations of this world. 1 greatly dread being purged in the wraths many other fathers teach the same doctrine regarding the intensity of the pain in purgatory as keener than anything that can be imagined in this life.

OUR ADMINISTRATOR'S LETTER. It has been the happy lot of the Northwest Review to have always had he highest ecclesiastical endorsation. During the life of our late lamented minds, watch their progress and get in special object of kindliest consideration premier by the Queen and her governto us to be endorsed by a man of such exalted dignity and late Archbishop Tache, of happying memory, and we cling with love and afcolumn. It was one of these kindly mementos of a great and loving father which we were loathe to remove. Our letter reminds us that, although our Great Chief is dead, the Church still lives and is actively interested in the welfare of the Catholic press. We thank the Very Rev. Either Allard, O. M. I. Administrator of the Archdiocese of St. Boniface, for his kindly sentiments and generous conduct towards us and wish him and the Church over which he so promise to be as faithful in the future, as we have been in the past, in defending the interests of Catholic society and the Church against those who would, either through ignorance or malice, rob us of our inalienable rights as free born citliberties guaranteed us by the consti-

THE CHURCH AND EDUCATION. There is surely no better place in

It demands the sacrifice of a man's and the schools are of all grades, from conscience, even, to please that idol call- the elementary to the high school. There ed "the State." Masses in the Catholic are night schools for those who cannot Church are said only for those, who have attend the day ones; and with the exdied in communion with the Church; cellent methods that govern the schools

should there be an exception made for the conviction that in its chief city and centre the Catholic Church is doing magnificent and truly successful work a man, who had tacitly consented to the for the education of youth. And its work is all the more creditable for the reason that it is being accomplished against the hostility of the secular authorities, and wholly at its own expense. The fact that the Holy Father personally contributes each year upward of a million lire for the support of Rome's free Catholic schools, is one that carries With it its own comment.

Mgr. Satolli's paper ouglit, at least in this country, be given a wide circulation to prevent any future repetition of the calumny that the Catholic Church is opposed to or even indifferent in regard to p pular education. Its distinguished author is to be congratulated on the admirable manner in which he has presented his facts and arguments.

A TRULY GRACIOUS QUEEN. A virtuous and good woman has a re-

fining influence on all with whom she comes in contact, and that influence is only limited by the sphere she occupies. Since the throne of England was ascended by Queen Victoria, her influence on the Government of the Empire, and especially upon what is known as society, has been of a refining and purifying nature. The conspicuous domestic and so selves with a seat as near the door as cial virtues of this Lady have elevated and refined the social life of England and have endeared her to all her subjects. Like all truly good women, she is a womanly woman. This characteristic trait in her was amply illustrated by her tender and affectionate treatment of Miss Thompson, the young ment of Miss Thompson, the young matchless ability, and by the purity and nobility of his life, he worked his daughter of our late lamented premier, Sir John Thompson. This poor child, reached the meridian of his life, he says: "Because I know that purging fire stunned by the sudden death of her occupied the proud position of Premier father and far removed from her family became an object of solicitude to our Most Gracious Queen, who used all a of this vengeance." St. Augustine and woman's tenderness and tact in consoling her and kissed her affectionately when parting with her. This was most gracious and womanly kindness and reflects the highest honor on Victoria. She, the Imperial Ruler of a Dominion on which the sun never sets, condescends to comfort a young girl whose heart was breaking at the death of a father whom she tenderly loved! Canada has reason to feel grateful for conscious of obligations. To teach young Archbishop, the REVIEW was made the all the distinctions shown to its late terested in their lives, it is a sublime and highest interest. It was a source of ment. Nothing was left undone that vocation. If, at times, the teacher may the greatest consolation and gratification could mark the very high esteem in the closest ties of friendhip and at the which Sir John Thompson was held in the closest ties of friendhip and at the "Besty Collins" paragraph in the line ago I showed the "Besty Collins" paragraph in the line ago I showed the "Besty Collins" paragraph in the line ago I showed the "Besty Collins" paragraph in the line ago I showed the Collins " paragraph in the line ago I showed the Collins " paragraph in the line ago I showed the Collins " paragraph in the line ago I showed the Collins " paragraph in the line ago I showed the Collins " paragraph in the line ago I showed the Collins " paragraph in the line ago I showed the Collins " paragraph in the line ago I showed the Collins" paragraph in the line ago I showed the Collins " paragraph in the line ago I showed the Collins" paragraph in the line ago I showed the Collins " paragraph in the line ago I showed the Collins" paragraph in the line ago I showed the Collins " paragraph in the line ago I showed the Collins" paragraph in the line ago I showed the line ago I he Empire; The Queen herself laid upon his bier wreaths of flowers and when his remains were being removed from fection to that letter of His Grace, alhome and go forth into the great world though the heart that prompted it and of her tears to his worth and the loss her that lies beyond, where only the strong the hand that wrote it are cold in the empire sustained in his death. His prevail and the weak are thrust aside. the silent tomb. He was a kind and death, in her castle of Windsor, was It is only in old age that one sits with loving father to us and, we are sure, our marked by a gracious act unknown in fury of fanaticism. All this abuse he readers will appreciate the feelings the annals of English history since the bore with the contempt of silence, and readers will appreciate the feelings the annals of English history since the as a rule the only answer he gave to his which prompted us in retaining that Reformation, viz, the invitation given to vilifiers was the manly profession of his kindly letter at the head of our editorial a Cutholic priest to perform a requiem service in the Royal palace, for the repose of the soul of Sir John Thompson. The tribute paid by England and esheld in Muskoka last summer, when speaking before friends and enemies he Administrator's kind and affectionate pecially by England's Gracious Queen to the memory of our departed premier is said that he scorned to account to any unique in its lavishness and most touching in its thoughtfulness; but annid all this national mourning nothing was so occasion called for it. There are, howgracious or so condescending and womanly, as the tenderness of our Gracious Queen for the daughter of her distingnished subject, the late Prime Minister

Sir John Thompson was worried, insulted, and maliciously misrepresented terests in consequence of the brutual here in Canada, because he left the attacks made upon them by unprincipled Methodist church for the Catholic. The demagoguesand unreasoning crowds. For late Dr. Douglass, with a cruel and unrelenting hatred, hurled the invictives of his unchristian soul against a man who had never, either by voice or pen, tributed to him motives as insulting as sound and true, and though at times it they were unjust. Madill and his army may be led astray it will eventually reof secret assassins stood forth ready to stab him in the back or inflict any injury they could upon him. While every. Of this we have had a striking exempli-There are heroes in every walk and which to examine what the Catholic one who knew him gave him credit for honesty, sincerity, public rectitude and private and domestic purity, these men, who knew him not, did not hesitate to brand him as a renegade. But God knews how to vendicate the good name enemies. To-day, they are compelled to prove that men living under the benign with which its possed thereto. For that reason the whole civilized world—paying tribute to civil and religious liberty know how to showing almost Royal honors to his services faithfully and disinterestedly services of that church over his remains. of soul and conscience over the base and

has failed to order a Requiem Mass to perusal of his paper in its entirety can testant Queen, who invited the Church be said for the late Czar of Russia, a give an adequate idea of its character to come in and take charge of her loyal neglect which has greatly displeased the and force. Briefly stated, the Papal son. His loyalty to the Church was the Liberals of Paris and some English representative declares that Rome en- highest mark of his loyalty to his Queen Protestants. According to their distorted joys a splendid system of public schools, and that Queen confided to the Church ideas, the Cardinal is not a "patriot." It which are free to all, and in which the the privilege of ministering to his spiritseems that "patriotism" is the same true idea of education prevails. The ual needs, while She and Her governthing all over the world, in France and best teachers are secured; the newest ment looked after his temporal necessities England, as well as in the United States. and most approved text books are used, The death of Sir John Thompson not only proclaimed his loyalty to the Church but it has done more to kill out that spirit of religious hatred which so pained him than any other event could possibly do. Requiscat in pace.

WHAT IS FREEMASONRY?

Continued from page 1.

lish rituals made on the occasion of 1877 They understand how it was done, to allay the scruples of all the Anglican bishops and dignitaries of all the Protestant courches, whether as hy law established or by Knox or by Wesley, or by etc., etc. The French . . . is aware, also, of the fact that it kept in the temples of the Great Architect of the Universe the Protestant Bible readers, already Masons. It was a good bait to bring it many others, even dignitaries, while others struggle towards the Rock of St. Peter. In Masonic symbolism, the Bible of the Protestants, the Coran of the Mahomedans, the shookings of the Chinese, are only the symbols of the human concience, or rather of the conscience of numanity, etc., etc., etc., etc.

Yours devotedly, Mr. Elitor, L. FOUQUET, O. M. I.

Archishop Walsh's Tribute.

To the Life and Labors of Sir John Thomp son in Toronto Last Sunday.

His Grace Archbishop Walsh, of l'oronto, preached on Sunday an eloquent and earnest sermon on the successful

life and honorable death of the late Premier, concluding as follows :-"Let me ask your prayers for the repose of the soul of the late Sir John Thompson, who died so suddenly and nnexpectedly at the very foot of Her Majesty's His death has been a grievous loss to Canada, and has left a void in the public service of the country which few, if any, can be found to fill. Like most of God's best gifs he was not fully appreciated until he had left us. Sir John way up step by step from a humble posiof this great Dominion. Other men attain to political power by selfish cunning, by base intrigne, by wicked appeals to religious prejudices and the blind passions of fanaticism. Sir Jon Thompson scorned such base and ignobe methods. The country raised him to his proud position because it recognized in him a true and noble man a sterling patriot, and wise and able statesman, and it was not mistaken in its choice. With tireless devotion, intelligent zeal and consumate ability he labored in its cause, and by the great and important services he rendered it more th n amply repaid the conficence it reposed in him. One of the e ements of his greatness was his fidelity and loyalty to principle and conscience After prayerful and patient study he become convinced that the Catholic Roman Church was the one true Church a s he had the courage to in his search after truth he but followed Whether the descendents of his wife's the Protestant principle of private judgment. and yet for daring to do so, for daring to do that which Manning and Newman and hosts of other brilliant learned and good men had done before him, he was abused, vilified and denounced with the rage of bigotry and the taith add the fervent practice of its duties. Cn one occasion only of late

did he condescent to notice the abuse

heaped upon him. It was at a picnic

man for his religious convictions. Sir

John Thompson would have been anot-

Even betimes

her Sir Thomas More had the times and ever, periods when a democracy can be as cruel, unjust and tyranical as an absolute despotic kirk. in this country men of the religious minority, though not called on to shed their blood for their faith, have to make many a bitter sacrifice for it in feeling, men so situated the life and example of Sir John Thompson teach lessons of fortitude, constancy and patience, and bid them hope that right and justice and fidelity to conscience will in the long run prevail over bigotry and intolerance. After all, the great heart of the people is turn 'ad vias rectas' to the paths of rectitude, and beat in harmony and sym-pathy with what is good, noble and true. fication during the last few days. The innumerable testimonies of respect and esteem which the people of all classes have given for the departed statesman, the deep condolence and sympathy expressed by them with his bereaved and stitutions and enjoying the blessings of rendered, and how to admire the man

family in its irreparable loss.

H is Grace Archbishop Cleary has headed the Lady Thompson testimonial

list with a donation of \$50. F. Fraser were placed on each side of Tuesday morning.

The late Sir John Thompson and the throngs that kept pouring steadily inlate Hon. C. F. Fraser began stydying to the Church were a surprise to the old law in 1859, were called to the bar the same year, 1865, and died the year, 1894.

Royal indeed were the honors shown the remains of the late Sir John Thompson in England. Nothing was lacking to show the respect in which Canada's then taxed to its capacity, yet the company to the company that the street were still company. Long before min late Premier was held from the time when her Majesty placed the wreath on the coffin until the final salute was fired from Nelson's flag-ship as the body was borne to the Blenheim at Portsmouth.

So Mr. Madill says he enjoyed pleasant social relations with Sir John Thompson. This will be a revelation to many who believed that one of Mr. Maddill's chief objects in life was to drive the late Premier out of office, and that he regarded him as an apostate. Mr. Madill should now tell an expectant world when and under what circumstances, he hob-nobbed with the Catholic Premier of the Dominion. How came he to have pleasant relations with Sir John, and what was he negotiating about? Come, Mr. Madill, you should have told everything or nothing.

REQUIEM MASS.

For the Repose of the Soul of the Late Sir John Thompson, at St. Mary's Church.

A Solemn Requiem Mass for the repose of the soul of the late Right Honorable Sir John S. D. Thompson, K.C. M. G., P. C., Q. C., LL. D., will be celebrated in St. Mary's church, at 10 o'clock have issued invitations to His Honor, the Lieutenant Governor, to the Chief grand, as fine a rendition of sacred music Justice and Justices of the Supreme as St. Mary's church ever heard. Court of Manitoba and County Court Judges; to the Henorable Senators of Manitoba; to the Member of Parliament

sociation for Winnipeg; to the President and officers of the Conservative Association; to the members of the Local Government; the Honorable the Lieut. Col. Holmes and officers of the Militia Mayor and Council of Winnipeg; President and members of the Board of Trade; the President and members of

the Grain Exchange; the Chancellor and members of the Council of Manitoba University; General Superidtendent Whyte and pfficers of the C. P. R. Western Division; the press, and to all present. The Catholic societies of the city are invited to attend in a body wearing their mourning badges. It is expected that the Very Rev. Father Langevin, D. D., O. M. 1., will preach

Long Life to Them All.

We publish the annexed communication from a correspondent with much pleasure. The Canadian Northwest seems to possess great fertility, notwithstanding its alleged "frosty winters and sunhurnt summers."

KITIGANI-SIBI Algoma District, 18th Dec., 1894. Mr. Editor,-Some time ago I showed we can beat that," is yet open to investigation. But taking the above mentioned paragraph as stands, I think it can be demonstrated from another point of view, that An gelique Thibault and her children surpass the Pennsylvania mother with her offspring. The Algoma family comprises

five living generations, the spiritual pro-

geny of the three thousand souls who

received the word of Peter, and were baptized in the year 34. First generation-Angelique Duchene, porn 1808; married Peter Thibault; Second generation-Harriet Thibault porn 1824; married Joachim Biron in 1842.

Third generation-Harriet Biron, born 850; married Leo Boissoneau in 1868. Fourth generation-Mary Boissoneau, orn 1871; married Albert Perry in 1888. Fifth generation-Joseph Perry, born

Mrs. Thibault confesses and receives Holy Communion several times a year. Mrs. Biron celebrated her golden jubilee two years ago. She, with Mrs. Boissoneau and Mrs. Perry, belong to Friday, unless prevented by domestic duties, when they approach the altar on the First Sunday. Baptism is the only Sacrament yet conferred on Little Jo but he comes to Mass every Sunday, unless replaced by his little brother.

Heart, and zealous co-laborers with their Parish Priest in every good work. A priest with whom you are well ac-

quainted has administered sacraments to the first four generations, and often seen Little Joe at Mass; the Rev. Father who poured water on his head preached at St. Mary's church, Winn peg, on De-

Facts might be adduced to prove that neither industrious application business capacity is wanting in the descendants of Mrs. Thibault's fourteen children, but enough has been said to show that the five generations are all living, and that they are practically one with the primitive Christians.

ADVANCE AGENT Of the Northwest Review.

GLORIA IN EXCELSIS

Midnight Mass at the Catholic Church

ordinary, and are celebrated only on that one day of the year when all rejoice. But when, in addition to the religious services. there is pemised music of the highest order and by choirs of repute, then it is but natural to expect that the attendance At the requiem mass for the repose of would be considerably augmented. This the soul of the late Sir John Thompson is why the two Catholic Churches of the at Mattawa last week a large portrait of City were filled with worshippers on Monthe late Sir John Thompson and Hon. C. day night, or more correctly speaking, on

times. Commencing as early as eleven o'clock on Monday night, the crowds passed through the main entrance to the church, quickly filling the aisles. At 11.30 it looked as if the building were were still coming. Long before midnight even standing room was at a promium. The Church was decorated with evergreens and lit up with electricity. The altar was rich in artisstic decorations, and looked very pretty. Protestant and Catholic sat or stood side by side intent upon the solemnity of the hour and in patience longing for the beginning of the service. Sharp at 12 o'clock the doors leading to the vestry were opened and the band of tiny altar boys all neatly attired in red cassocks and white surplice came marching out, the vanguard of what followed. The priest, deacon and sub-deacon came last, and without delay the first mass of Christmas was begun. It was a solemn High Mass with Very Rev. Father Langevin, O. M. I., the celebrant, Rev. Father O'Dwyer, O. M. I. deacon, and Rev. Mr. Dailleux, S. J., sub-deacon. The Kyre was from Haydn's Second Mass and was sung by the full choir with Miss Barrett and Mrs. Jos. Fahey (alto) as the soloist. The "Gloria" also from Haydn, was sung in turn by soloists and by the full choir. Mr. Crick "Oui Tollis Peccata" was solemn and impressive. Then came the "Suscipe deprecationeum" in low imploring tones. The "Amen" was beau, if ul, gradually dying out until it vanished in echoes. The "Credo" from vanished in echoes. The "Credo" from Gounod's Messe Solennelle. "Et resurrexa.m., on the day of his funeral, Thurs- it" was a grand production, full of joy and day, January 3rd, 1895. The committee glory and gladness. But by far the most exquisite portion of the entire mass was

During the mass the pastor. Rev. Father Langevin, O. M. I preached a brief but eloquent sermon. He expressed for Winnipeg; to the Local Government and Local M. P. P's., for Winnipeg; the hope that the day was not far dteam that and officers of the Liberal Assembly of the month of the field of th hundreds of the faithful received Holy Communion, and a thanksgiving mass followed, thus concluded the services at about 2 o'clock.

AT THE IMMACULATE CONCEPTION.

Long before the hour announced for the commencement of the Grand High Mass with which the feast of Christmas was ushered in at the Church of the Immaculate Conception, the sacred edifice was well filled and seats were at a premium. A large portion of those present were undoubtedly regular members of cit zens of Winniper who may wish to be the congregation, the devotional spirit with which they were evidently animated witnissing to this fact. The mass was celebrated by Rev. Father Grenier, S. J., of St. Boniface college, with Rev. Mr Daigneault as deacon and and Rev Father Adams as sub-deacon. The choir rendered Haydn's Second Mass, and they gave it in a way which left but little to be desired. Small as the are in numbers there are among the members of this choir some exceptionally good and welltrained voices, the possessors of which knowe well how to use them to the best possible advantage.

A POSTMASTER'S STORY.

Results that Followed.

Mr. Robert Sharp, of Starkville Tells of His Sufferings-Lost the Use of Both Hands and Feet and was Forced to Give Up Business—The Timely Action of a Friend Pointed the Way to Renewed

From the Bowmanville News.

Mr. Robert Sharpe is a well known resident of Starkville, Durham county who has been living in Canada for about thirteen years. He is by trade a blacksmith, and on coming to this country tocated in the township of Haldimand in the county of Northumberland. After working there for a time he purchased a residence and shop at Starkville, where he worked at his trade and established ice business. Being both courteous

and obliging he was well liked and was appointed postmaster for the place. He was in the best of health and with the exception of a slight asthma trouble had the Third Degree of the Apostleship of of March, 1892, be attended an auction no complaint of any kind. In the month sale in the neighborhood and came home in the evening apparently all right, but during the night was taken with a chill. accompanied with a violent pain which gradually grew worse and before morn-Other members of the family attend ing he went into convulsions and be-Mass daily, sing in the choir, have join- came unconscious. A loctor was sumed the Catholic Order of Foresters, are moned who bled him treely, which seemed to relieve him for a time, and next day he seemed better, and the doctor told him he would be all right in a few days. This however, was not verified, and although he could go around ne was tast failing in health and at times would be in an agony of pain. One doctor said he had sciatica, and another told bim that his trouble was rheumatism of the spine and that he would never be better. He treid many medicines but all failed to do him any good. At this time he was so weak that he could only bobble around with the assistance of two stricks, and had to give up work. The pain continued day and night and finally he lost the use of both hands and feet and often longed for death to relieve him of his suffering. About this time Mrs. Sharpe wrote a letter for him devoted to work in this spirit is just as way into a minimized of homes.

Cause of his loyalty and adherence to like a candle where all the world sees.

The Apostolic Delegate has written at the Catholic church and that loyalty

The Apostolic Delegate has written at the Catholic church and that loyalty

Midnight masses of Christmas are allowed by immense crowds compassed of all classes regardless of creed, for purchased another supply.

Williams' Pink Pills, wrking him to kive may the merciful Saviour comfor basten.

the story, Mr. Sharp continued the use of the Pink Pills until he had taken four. teen boxes, by which time he had com. pletely recovered and is now as well as ever he was, and has lost all the asthmatoruble as well. He is now able to do a hard day's work, and is loud in his praises of Dr. Williams' wonderful Pink Pills. As the reporter was leaving a Mr. Fleming & Co., Winnipeg, Man. Stark, an intelligent farmer who lives close by, called, and verified all that Mr. Sharp had said, and referred the reporter to others in the neighborhood who knew the circumstances as well. One who had never seen Mr. Sharpe before would not think, looking at him to-day, that he had come through the ordeal he has, as he seems the very picture of health and both he and Mrs. Sharpe attribute the whole cure to Pink Pills.

Dr. Williams' Pink Pills strike at the root of the disease, driving it from the system and restoring the patients to health and strength. In cases of paralysis, spinal troubles, locomotor ataxia, sciatica, rheumatism, erysipelas, scrofulous troubles, etc., these are superior to all other treatment. They are also a specific for the troubles which make the lives of so many women a burden, and speedily restore the rich glow of health to sallow cheeks. Men broken down by overwork, worry or excess, will find in Pink Pills a certain cure.

Sold by all dealers or sent by mail, post paid at 50 cents a box, or six boxes for \$2,50, by addressing the Dr. Williams' Medicine Company. Brockville, Ont., or Schenectady, N. Y. Beware of imitations and substitutes alleged to be just as good."

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DUBLIC NOTICE is hereby given that by the Act 57 58 Victoria, Chapter 24, the Governor in Council is empowered to deal with the claim to military bounty on account of active service during the Northwest Rebellion of 1885, of any person who is entitled thereto but has not already received such bounty.

entitled thereto but has not already received such bounty.

As the time for the location of Military Bounty Werrants is extended by that Statute until the 1st of January, 1894, only, order that they may be examined and Warrants issued in time to be located before the date mentioned.

By Order.

By Order, JOHN R. HALL, Secretary. Department of the Interior, Ottawa, 6th December, 1894.

By the Hour, from

Dr. Morse's Indian

Dr. Morse's Indian

Dr. Morse's Indian

To save Doctors' Bills use Or. Morse's Indian Root Pills. MOTSO'S Indian Root Pills.

BORACHOIS HARDON, N.S., W. H. COMSTOCK, BROCKVIIIC Ont.

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Winnipeg Business College.



ST. MARY'S COURT No. 276.

Catholic Order of Foresters.

Meets 2nd and 4th Friday in every month,; n naity Hall, McIntyre Block. Chaplain, Very Rav. Father Langein, O. Chaplain, Very Rav. Father Langein, O. G. G. Chaplain, Very Rav. Father Langein, O. C. G. Chaplain, Very Rav. Father Langein, O. G. Germain; McCart, H. A. Russell, Treas, G. Germain; McCarthy; Sr. Conductor, E. R. Dowdall; Jr. Conductor, E. Pounds; Inside Sintinel, F. J. D. M. Outside Sentinel, Angus McDougall, B. Marphy Alternate

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Root Pills.

W. H. Comstock, Brockville, Ont.
DEAR SIR,—For many years, I had believer in your "Dr. Morse's India en a coula personal experience of the oug merit. My business is such that I si have your time away from hone, land I was more your many to the work of the properties. My business is such that I si have more than the work of the properties. When the work of the properties of the properties of the properties of the properties. The work of the properties of the prope The Travellers' Safe-G 27, '98.

YOUR LIFE IS IN DANGER

Of Being Insured--in the Wrong Office.

The Mutual Reserve Fund Life Association OF NEW YORK, [Incorporated.]

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New Business First TEN Months of '93 and '94: 1893-\$48,112,345.00 - 1894-\$63.112,395.00. Increase for 1893 to 1st November, \$15.000,050.00.

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

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

YEAR	Insurance in force.	Cash and Invested Assets.	Reserve or Emergency Fund.	Death Claims Paid.
10 1	\$262,607,065.00 7,633,000.00	\$3,936,730.05 6,02 4 83	\$3,589,326.13 None.	\$17,683,333.86 None.
Increase	\$254,974,065.00	\$3 930,705 22	\$3,589,326.13	\$17,684,333.86
Average ve	arly incre se Rec	erve or Emeriana	1)	

Reserve or Emergency Fund, since January 1, 1882. \$295,307.44

Average yearly increase, Reserve or Emergency Eand, since] January 1, 1889. \$326,633,52 Increase Reserve of Emergency Fund, since January 1, 1894, [ter. months]..... \$201,S52.75

Total Death Claims paid since Jonuary 1, 1894..... Total Death Claims paid since organization in 1881..... 20.251.334.60 Total Cash and Invested Reserve or Emergency Fund, Sep. 19, 84 3,725,509.05

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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.

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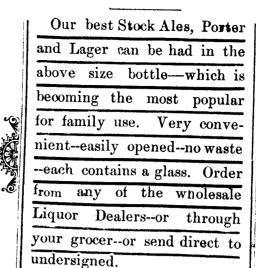
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CHAS. S. FEE, H. SWINFORD, G.P.&T.A., St. Paul. Gen. Agt., Winning H. J. BELCH, Ticket Agent, 486 Main Street Winniper

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Cabin, \$40, \$55, \$60, \$70, \$80,
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Passengers ticketed through to all points in Great Britain and Ireland and at specially low rates to all parts of the European confinent. Prepaid passages arranged from all yoints. Apply to the nearest steamship or rain by tiket agent, or to
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Electric Belts. Electric Belts.
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After Dolges and the Moscow famous felt boots, Johnston's \$2.00, "Romes" kid shoes., Johnston's \$1.25 kid oxfords, King's \$2.25 Tan and Black Skatin Boots for sale by

A. J. MORGAN, 412 Main St.

CITY AND ELSEWHERE.

1895

HAPPY New Year to ali.

Good resulations are in order.

WE have resolved to make the REVIEW better and better.

STAY with us another year, and profit by the good things and tidings in store

RESOLVE to take the REVIEW, and you will be a better Catholic at the end of the year.

In the sparsely settled diocese of Jamestown, Dakota, there were 101 adult converts baptized last year.

Make a New Year's resolution. Let it be mild; let it be simple. But make it and do not break it. Make it any

OUT of respect to the memory of the late Sir John Thompson, the usual custom of calling at the Government House on New Year's day was postponed.

Another mysterious disappearance! The year 1894 is gone. Can you find the exposition of the Blany trace of Good Deeds which you so till the evening service. "firmly" laid the foundation of?

SOLEMN Requiem Mass will be Sung on Saturday at St. Mary's Church, for the repose of the soul of the late John McDonagh, who died about a year ago. James Steen turned the scales at 266

on Monday last. What a plump, delicate little Turkey if nicely "dressed" and "seasoned" for New Year's.

A LICENSE to conduct an insurance business has been issued to the Grand Council of the Catholic Mutual Benefit Association of Canada.

THE Rev. A. E. McD. Dawson, known as Father Dawson, a Scotch priest, died at Ottawa on Saturday in his 85th year, having been born at Red Harch, Scotland, 1810, five years before the battle of Waterloo. He was ordained a priest

had in trying the experiment. Honesty will always be found the best policy.

MR. BROUCHE, leader of St. Mary's choir, was made the recepient of a sub-stantial Christmas Box from the members of the choir committee on Christmas eve. That his efforts in making the choir proncient were well realized by the beautiful music rendered at the Midnight Mass.

vices rendered by the lady.

STRANGE how forgetful some people are on bunday mornings. They don't forget to warmly clad themselves before going out, but when the collection plate comes round something seems to have been forgotten. Last Sunday, at St. Mary's, it was the disagreeable duty of the preacher to refer to people failing to contributing even the smallest mite.

Take care not to drop any practice of any influence that makes your life better, or your household more Christian. You can afford to forego many things, many little pleasurable indulgences.
You cannot afford to miss the weekly visit of your religious paper. It has done you and your's good during the year now Do not cross the threshold of the New Year without seeing that this good companion will stay with you and come to you every week of the New

CHICAGO has a new publication entitled "The Catholic Heme Journal" published monthly. We understand that Father Malone of the Colorado Catholic is intermajone of the Contract Catholic is inter-seted in the enterprize, and that the literial work is by a bright young Cath-ic connected with the John Hopkins'

> loyal Crown Son Wrappers

ROYAL ROWN SOAP CO.

OF THE FOLLOWING BOOKS AND

- Modern Hom Cook Book, -_ Ladies' Fancy Work Book, _

_ Large List Stanlard Novels, _ _ Six Beautiful New Pictures. _

List of Books and Pictures mailed free on application. NONE BUT ROYAL GROWN SOAP WRAPPERS RECEIVED.

OWING to pressure on our columns this week we find it necessary to hold over till our next issue various news items.

NEXT Sunday is the Feast of the Epi phany of Our Lord, or known as Twelfth

Sacred Heart for the month of January is "For an increase of Love for God."

Rumons as to the successor to the lat the REVIEW rely upon it as being of-

THE dear little inmates of the Orphan's Home, one of the many noble institutions of the Catholic church, established in St. Boniface, were by no means forgotten by their friends on New Year's day, a report of which will appear in our next issue.

Ar a meeting in Hamilton the other evening ex-Mayor Blaicher sat down on the P. P. A. in strong terms, when he sat down was loudly applauded for his able exposition of their infernal objects.

Two new Catholic publications have appeared: one entitled "The Child" published by a New York priest at \$1,00 a year, appealing to Catholic boys and girls; and the other "The Vatican" a Catholic weekly published at Albany, New York.

REV. BROTHER DOYLE, of St. Mary's, who was on a visit to Montreal in connection with his Order, returned Saturday, and was in his accustomed place as sacristan on Sunday. The trip seems to have Tel. 666 525 Main St. agreed with him.

FREDAY next being the First Friday of the month, the usual masses in connection with the Sacred Heart League will be held in St. Mary's and the Imma-culate Conception churches, followed by the exposition of the Blessed Sacrament

A WEEK ago Monday night the bells of the Catholic Churches pealed forth calling the fathful to hail the coming of the Saviour. Monday last the bells of the Protestant Churches pealed forth to aunounce the coming of a New Yearwhich is sure to lead many through the yalley of tears. What a difference?

REV. FATHER GEORGE, O. M. I., celebrated his first High Mass at St. Mary's on Sunday last. The reverend Father, who during his sojouin at St. Mary's has made himself most popular by his courteous manner, was congratuated by numerous friends, and the REVIEW takes this occasion to offer the reverend father a long and happy voyage on the Ocean of his noble calling.

Brantford's P. P. A. City Council has put on record the declaration that Sir John Thompson has been summoned "to FILLING the inside of dead turkeys with iron in order to increase their has as our leading head lines on page one last week stated but we scarcely expected the admission to come from such a quarter. If Catholics will be good enough company in Heaven, the P. P. will always be found the best policy. A. folks should give them a little more toleration here than they are getting as we are sure to be in the great majority in the great universe beyond.

As exchange says no man is satisfied with his lot in life. One man is strug-gling for justice and another is flying One man is saving his money to build an extra fine house. Another is trying to sell his for less than it cost Mrs. G. Germain, organist of the Church of the Immaculate Conception, was presented with a purse of money on Christmas eve, from the members of the choir and friends. The presentation was made by Rev. Father Cherrier, who made of the valuable and faithful sera railroad. Another man escapes all diseases that flesh is heir to and dies a

> MEN and Brethren! This is a new year. Let us return to first principles. Let us drink of the fountain at the source. God is Love; and this God of Love has given us a new command-ment: "Love thy neighbor as thyself!" That is, do unto others as you would that others should do unto you. Here you have the foundation there of netural have the foundation stone of natural and social rights, blessed by Heaven itself. Oh: if ye in power only kept this most lovable virtue in sight and

At the annual meeting for the election of officers for Branch 163 of the C. M. B. of officers for Branch 163 of the C. M. B. A., held last week, the following gentlemen were chosen office bearers for the ensuing year: Chancellor, J. Shaw; President, J. Markinski; 1st. Vice-President, A. Picard; 2nd Vice-President, J. Shmidt; Recording, Secretary, Rev. A. A. Charrian, Assistant Bacording, Secretary A. Cherrier : Assistant Recording Secretary, J. Lavallie; Financial Secretary, F. J. Connell; Treasurer, J. Shaw; Marshall, F. Welnitz; Guard, F. Knukie. Trustees—F. J. Connell, J. Shmidt, P. Klinkhammer, M. Buck and Welnitz. Representative to the Grand Council Rev. A. A. Cherrier. Alternate, Klinkhammer. District Deputy Manitoba, Rev. A. A. Cherrier.

Gratifying Approval.

The following letter from the Very Rev. J. Allard, O. M. I., Administrator of the Diocese of St. Boniface, comes as a welcome Christmas box :

ST. BONIFACE, 28th Dec., 1894. To Mr. E. J. Dermody, Proprietor of North. 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, 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 its selected information for all classes of society, its vindication of Educational Prin ciples and Religious Truth. I also pray that your paper may find its way into every Catholic family of this Diocese, nay, of the whole Ecclesiastical Province of St. Boniface Please find cheque for the amount of my sub cription, and believe me, yours obedi-

J. ALLARD, O. M. I.,

Administrator.

亦亦亦亦亦亦亦亦亦亦亦亦亦亦

THE Intention of the League of the Never Before was the Cost of Living so small as now and never were the South Store of the three stores all into Prices in GROCERIES cut so low as at One Big Centre—has been a great sucso small as now and never were the CALDER'S.

Archbishop Tache seem to be rife. When the announcement is made in

to Layers. See them.

New Figs, in boxes, each......15c Extract Lemon or Vanila, at.....10e Fresh Cocoanut, per lb......30c Chocolate Icing, per package...........15c Ireland's Self-rising Buck wheat in

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

AVOID THE

We are not speaking of Strawberry or Gosseberry Jam now, but of the crush such as was in our store on Saturday evening. We are glad of course that the discerning public have recognized that our store in the best place at which to purchase Xmas Presents in the city.

But we could serve everyone better if part would come much earlier in the morning.

The Ferguson Co.

MR. E. COYLE, who has been residing at Vancouver, for some time past, arrived home last week to spend the Christmas holidays with his parents, and is receiv-ing the out-stretched hand of his many

About the worst use that you can put a man or woman to these days is to ately so-called—in the daily papers. A case in point: A San Francisco editor made the bold assertion recently that there was not a beautiful woman in New York. This, of course, aroused the wrath of the Gotham journals of civilization, and one of them to disprove the allegation published last Sunday pictures of the Society beauties of the great metropolis -and on that showing the charge stands as proven. But let us hope that the originals are better-looking than their

At High Mass on Sunday last, at St Mary's church, Rev. Father Langevin D. D., O. M. I., previous to commencing his sermon, requested the prayers of the faithful for Rev. Sister Mary Lambert, who way lying dongerously ill at St. Mary's Academy. Just before the close Mary's Academy. Just before the close of the service the rev, father came forward to the altar railing and announced that the Sister had expired. At the vesper service in the evening, Rev. Father O'Dwyer also announced the sad intelligence, and paid a high tribute to the decreased Sister giving the reasons why is acted it—by giving the Catholic schools of this Province their lawful rights, how few differences of opinions there would be! What little cause there would be for them! ongst the Sisters at St. Mary's Academy during as many months. The deceased Sister had been a martry to dyspepsia since 1886; her troubles never abated until death claimed her for her own. No hopes had been entertained of late of her hopes had been entertained of late of her recovery, and all the kindness and physicians' skill could do to alleviate her pains was done. She died quietly and most peaceably, praying, to her last breath. Messrs. Hughes & Son, the undertakers, assumed charge of the remains, which were exposed to the public in a specially prepared mortuary chapel at the academy till the services Monday morning. Sunday and Monday morning many callers went to view the remains. went to view the remains.

The funeral services were held in the convent chapel commencing at 11 o'clock convent chapel commencing at 11 o'clock Monday. Solemn requiem high mass was sung by Rev. Father Messier, P. P. of St. Boniface, Rev. Father George, O. M. I., deacon, Rev. O'Dwyer, O. M. I., subdeacon. Among other clergy present were Very Rev. Father Allard, O. M. I., (administrator); Rev. Father Cherrier, P. P., of the Immaculate Conception; Rev. Father Langevin, O. M. I., and Rev. P., of the Immacutate Conception; Mev. Father Langevin, O. M. I., and Rev. Father McCarthy, O. M. I. After the mass the pall-bearers conveyed the remains to the hearse, and the cortege proceeded to the St. Boniface cemetery, where the body was laid to rest. Follow ing the funeral train were many of the prominent Catholics of the city and St.

Baniface.
Rev. Sister Mary Lambert was born in Glengarry, Ont., in the year 1856. Her name in the world was Miss McDonald. She entered the Order of Jesus and Mary at the Mother House at Hochelaga in The first seven years of her life as 1883. 1890 she came to Winnipeg in the hope of regaining her lost health, but without success. Deceased was a lay Sister in the ommunity, was loved by all who knew ner, and is sorrowfully mourned by the Sisters of the Academy.

It is a strange fact that during the first twenty years of the existence of St.
Mary's academy there were only two
deaths within its halls. Yet, within the
three months just passed there have been

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 cur-

our clothing sale—in the cess, this was \$21,000 of wholesale

to Layers. See them. to close out at half price. Sale price Fancy Layers, in boxes, at......50c \$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 profitslittle profit does us as our sales are so large now that even three per cent. net sati fies us, sales running over \$1.000 a day. Not so bad in eight years ousiness building. Thanks to every one too in assisting to achieve such triumphant

Now for December's Big Race to advance still onward, and thus give you

In Sympathy with the Times.

Splendid violin outfit.....\$10,00 cost \$3u.00......\$18.00 Mandoline..... \$6.00 Guitars, Autoherps, Zithers, Accordeons. Everything in the music line at hard time. Prices, worth 50 per cent more than we

Full line of latest and standard sheet music Follos, instruction books, etc., com-plete line of Shirmer, Peters and Liloff edition of studies on hand. Honor us by a visit.

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Readers

Advertisements

In the Northwest Review who order goods or other articles advertised, or ma 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 advertise-ments, and don't forget your friends.

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