

# Northwest Review

"AD MAJOREM DEI GLORIAM."

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

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## WHAT IS FREEMASONRY?

An Able Exposition by One Who Seems to Know

Of 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 English of a born son of La Belle France, now thirty-three years a British subject by his own free will; he owns he did not speak much French nor English but Chinook, etc., for nearly thirty years. They say he has got too much of the old Frankish blood; let this be as it may, he will be satisfied if it explains why he tells you frankly, in your own sanctum, that he found fault with you on the 14th of November last. You then seemed to him somewhat unfair to the French Grand Orient, and to mislead on the English. Atheism, plianism or Luciferianism may be evils which carry with themselves 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 overburdened and overworked, we will not say and badly paid. We will only say that in such a matter there was no necessity to hurry 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 remnant of politesse Française he had left, made him object to tackling you in your own sanctum; but now he feels obliged to throw overboard this article of French feeling. Kindly listen to his excuse. 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 newspapers dare to print anything against the family of the triangle. Verily there are a few exceptions, but the number of them are so small in the Northwest, that it seemed unfair to our old Frank to ask them to publish his poor literature in presence of so many foes; he scruples less to ask it from a member of his own family, because it numbers between 200 and 300 millions of Catholics. Any how, a Catholic paper cannot hide its colors, the feud between the two families, the one standing on Saint Peter's Rock and the other on the triangle of the great Architect of the Universe, is of too long standing and too well known for a Catholic to hide his color; the one is as much obliged to make public his profession of faith as the other to keep it secret, (see Catholic catechism and Masonic ritual). Every body knows that Catholicism and Freemasonry never agreed and can never agree. Look at the Pope and the Bishops who govern the Catholic church and the Catholic diocese, how 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 elsewhere. Although it is well known that no civil government is so well informed on the doings of the secret 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, temples 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 Voltaire 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. In the 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, 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 anybody he thinks fit 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 many more sincere good men of that 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, monthlies, weeklies, dailies, giving information on the secret societies; he must own that his old Frankish blood took pleasure in unravelling the hidden threads of the triangle family, an old enemy of his own, for centuries. Revenons a nos moutons, and Mr. Editor, kindly excuse the digression. The Northwest Review sees an abyss of difference between the

atheism of the French grand orient and God or Gods of the English. Now, your correspondent sees no such abyss; the enigmas on the temples differ—in the end there is no essential difference for anyone who is initiated into the true meaning of the Masonic symbols and signs; etc. The Review is not satisfied with the official rejection of the French atheism of the Paris Grand Orient by the English Masons; it wants these English gentlemen, who for centuries have had the same ancestors in the triangle family as the French Masons, to repudiate even the old family name. Brothers may vary, but will not disown and discard their family name when they differ only by their ensembles, dresses and manners. Evidently the Review asks too much of the English triangle when it asks them to throw up the family name. No doubt the national characters of the French and English, the religious, political, social and other institutions under which they live, the customs and manners, necessarily brings more or less circumstantial differences in the manners and appearances of the Masonic doings and workings in each country, but the same nature, the same essential features, and the same ultimate results are to be found in the Masonry of England, France, Germany, Italy, and every other country. Let us look at the reasons and causes of the accidental differences between the French and English branches of universal Freemasonry.

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, unnumbered of the results, will run to the logical consequences of the same principles if they are once admitted by them. Hence, even 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 tide almost imperceptibly moving towards the English shore. But whether slow or fast, nothing can stop the tide from reaching its natural height. After these preliminaries, let us look at the French Grand Orient rushing headlong to put up a godless or atheistic, but logical sign on its Masonic temples and lodges. We will start ab ovo. B. Mace is a great partisan of Masonic education. Your readers may form an idea of this French gentleman by comparing B. Mace to B. Goggin, whose zeal for promoting Masonry and education is well known in Manitoba and our Northwest; but remember, one is of the English type and the other of the French each with his private and individual peculiarities, such as private religious, or irreligious, dispositions. Our French B. Mace is founder of the Ligue d'enseignement, having for its object the banishing of every religious teaching from the schools. To do it, he first banished the word "God" from the Grand Orient. This is how it happened: In 1865, in Metz (then French, now German) with only the lodges of the East of France he started a movement to take out from the Grand Orient's constitution, "God and the immortality of the soul," which 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 1877 by the same Grand Orient, to suit other circumstances and conveniences? B. Mace and his party relied on the force of logic, which carries the day so often amongst the French, while the practical common sense of the Anglo-Saxons will be slow to follow in such a 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 atheistic resolutions in the very convent of the Grand Orient in Paris. B. Mace, the orator of Masonic opportunism, tried to moderate the tide by warning the brothers that a great perturbation in the lodges would be the result; according to Le Français (30 Mars, 1878) B. Mace said: "Nothing excites the minds of men as those 'sterile' discussions which succeed each other for the last two thousand years 'without any result.' \* \* \* \* \* 'I might let time do the work and wait for the pot far off day when Freemasonry will be in a position, without fear of being disorganized, to suppress the dogmatic declaration of God and the immortality of the soul' contrary to 'the logical minds of the friends of freedom of conscience.'"

The atheistic resolution was carried in spite of the opposition of the Masonic-opportunists who found themselves in the minority, the Juria Francese, the logic and the true tradition won the day, the year after. In the convent held in Paris in 1877, by a large majority of votes; the words: "God, Immortality of the soul;" were obliterated out from the temples, lodges and convents of the Grand Orient. Many French Masons who still believe in the existence of the personal God of the Catholics or of the Protestants, of the Jews, even of the Rationalists and Deists, felt a sincere regret and experienced a kind of horror at the logical consequences of principles—the import of which they never suspected before. Let us remark here that Catholic Freemasons, being excommunicated from their church, give up, at least exteriorly, the christianity in which they were reared, while Protestants, whether laymen, ministers or even Anglican High Church Bishops, can join Freemasonry and remain in good standing in their respective churches. This is the reason why you

find in the English masonry many practical religious Protestants, and in the French no practical religious Catholics; why also the religious Masons are comparatively speaking, much more numerous than the godless and atheistic, amongst the English, whilst the reverse is the rule amongst the French, who as soon they enter the Masonic order must leave their church and the practices of the 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 Englishmen who are Freemasons is much larger than of Frenchmen; but very large in the proportion of practical religious Protestants who are under the influence of Masonry, while the proportion of Catholics is very small, almost nil. No wonder it is expected that eventually the Masonic order will absorb the Protestant sects, but not the Catholic church. Moreover Protestantism is an amalgamation of all the most opposite christian sects, born from private judgment working on revelation, just in the same style as English Masonry is an amalgamation of all the christian sects especially the Protestant, and this, with a good addition of all the Jews, Mahomedans, Deists, Rationalists, Pantheists, etc., and even respectable pagans and fetichers with their religious tenets, dogmas, beliefs and unbeliefs. No respectable individual, (respectable according to English style) 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 christians, dissenting anti-christians, dissenting infidels, Jews, Mahomedans, pagans and fetichers, and join them in the Masonic worship. Those reverend gentlemen use in one temple the rites, ceremonies, symbols, rituals of the Anglican Church, as by law established, with the baptismal font, and sometimes the chalice, the confessional, the tabernacle, the episcopal crozier and miter; the same reverend gentlemen in another temple will use without scruples the triangle, the towel and other paraphernalia of the Masonic worship and what is more serious, they will use zealously the ritual, and perform piously and devoutly the ceremonies of Masonry. Now either all this has a religious meaning or it has not? If there is no Masonic religion can they tell what is the meaning of having a ritual and rites which necessarily suppose some kind of a religion. If all this has no more to do with religion than any other society for the promotion of fine arts or any other purely secular pursuit and interest, why condemn more severely the French Grand Orient than any other purely secular society for placing "God and the immortality of the soul" in its constitution in 1854 and effecting the same in 1877?

How many English secular societies are there which have not God and the immortality of the soul in their constitution? The solemn protest of the English Freemasonry against the atheistic or godless French Grand Orient goes to show that Masonry has more to do with religion, God and the immortality of the soul than the reverend gentleman are aware of; as it could be proved by the very ritual, the oath, the symbols and the ceremonies of Masonic order, etc. "The Latonia" (revue maconique) T. II, p. 134, struck a true note when it wrote: "In a religious point of view, Protestantism is only half of Freemasonry. It considers the essence of religion as a divine revelation, and permits reason only the vain work of giving a form to an object which is not of its dominion; on the contrary in Masonry reason has not only to supply the form but also the substance of religion. Hence forward Protestantism must either go back to Catholicism, or stop half way, or keep progressing until it reaches the Masonic religion. Indeed reason cannot but for a time be satisfied with the right of giving a reasonable form to what is pretended to be above human intelligence. But soon reason comes to a distinct knowledge of itself, and sees clearly the impossibility of the alliance (of half revelation and half reason). These considerations explain the events actually taking place in Protestantism. The mystical and allegorical history of Christianity, the mystico ideal interpretation of the Christian dogmas, the supreme endeavors lately made to maintain this kind of Christianity in the Protestant church have completely expelled all revelation from the domain of reason. By these negotiations undertaken for obtaining peace reason has convinced itself of its triumph; it has stated the radical antipathy between its doctrine and the teachings of the Protestant church; or that there is no medium between unbelief and belief, between Catholic or atheist."

In the Memphis lodge, of London, England, B. Golpin said, pertinently: "When Masonry grants admittance into its temples to a Jew, to a Mahomedan, to a Catholic, to a Protestant it is on condition that he will eventually become a new man, abjure his past errors, free himself of the superstitions and prejudices which cradled his youth, otherwise what business has he to join our Masonic meetings?" I would ask the same question with a special interest, from the Anglican bishops and clergymen who have joined Freemasonry. I suppose they fancy they will control such a powerful body, the secrets of which they know only very partially; they are the last to whom the anti-Christian members of the brotherhood would trust their designs and secrets. The way these good natured, reverend gentlemen control their convocations and congregations would make anybody fear they are rather controlled than controlling

amongst the worshipful masters, and are rather worshipping than worshipful. 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 English Masons still acknowledge individual French brothers with the grip, the triangle and towel, unless the French were altogether excommunicated from universal Freemasonry, an excommunication unheard of. Practical common sense would not allow English gentlemen to refuse to the French brothers a grip they extend to brother Bad-lints and Fetichers. It was enough to refuse to B. Golpin 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 Pyze 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. 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 does 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, who is no spirit at all; besides all these, and many other gods, the worshippers of the sun, of the fire and of all kind of fetichers, whether African, Asiatic or Australian—all the worshippers of any kind of god, even of a Luciferian god, are all admitted in the English brotherhood, with all their gods; provided they be to the eyes of the English Freemasons respectable men, and provided if Pagans they be princes, or clergymen, richmen, or learned men, or influential men. The English Freemasonry proclaimed solemnly 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 ever 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 French Mason saying it is better to have no god on the Masonic frontispiece than to have a pandemonium of gods, as the English Masons admit, by having the word God on the ensigns of their convents, temples or lodges, while inside they have the essence of all we have. Everything is of the same nature and with the same ultimate results. The differences are only accidental, circumstantial, local, as it has always been the case in Freemasonry for centuries before and after 1877. The variety of rituals, the variety of oaths, the variety of rites and ceremonies, the variety of symbols is no greater nor more essential, nor more important 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 English 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 confederates, 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, Wesleyan and all other Protestant water? The Catholics alone, resting on St. Peter's Rock, claim to have a 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 Patriarch of the "Triangles!" Instead of changing the English family name, 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 the word God preserved on the English frontispiece! They know it means nothing but what suits an initiated in the true symbolism. They will even overlook the extraordinary sprinkling with Bible extracts in the Masonic Eog-



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NOTICE.

The editor will always gladly receive articles on Catholic matters, matters of general or local importance, even political if not of a party character.

OUR ARCHBISHOP'S LETTER.

ST. BONIFACE, May 10th, 1893.

DEAR SIR, - I see by the last issue of the Northwest Review that you have been entrusted by the directors of the journal, with the management of the same.

Yours all devoted in Christ, ALEX. ARCHBISHOP OF ST. BONIFACE, O. M. I.

The Northwest Review

WEDNESDAY, JANUARY 2.

EDITORIAL NOTES.

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

Youth is the season of expancy. Then hope riots in the human heart. Youth longs to cross the threshold of home and go forth into the great world that lies beyond.

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.

The long winter evenings draw on apace, and around the fireside the family will gather to pass the lengthening hours. Now is the time to see that the proper books and papers are in the hands of the young.

The Pittsburger Catholic says: There are heroes in every walk and avocation of life. To be a hero, it is not essential to have your name blazoned before the world.

Cardinal Richard, Archbishop of Paris, has failed to order a Requiem Mass to be said for the late Czar of Russia, a neglect which has greatly displeased the Liberals of Paris and some English Protestants.

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.

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 keener and denser than all the pains of this life put together.

OUR ADMINISTRATOR'S LETTER. It has been the happy lot of the Northwest Review to have always had the highest ecclesiastical endorsement. During the life of our late lamented Archbishop, the Review was made the special object of kindest consideration and highest interest.

THE CHURCH AND EDUCATION. There is surely no better place in which to examine what the Catholic Church's attitude toward popular education is than in the city wherein resides her august head, the Sovereign Pontiff.

such length that nothing short of a perusal of his paper in its entirety can give an adequate idea of its character and force. Briefly stated, the Papal representative declares that Rome enjoys a splendid system of public schools which are free to all, and in which the true idea of education prevails.

No one can read this article and escape the conviction that in its chief city and centre, the Catholic Church is doing magnificent and truly successful work 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.

A TRULY GRACIOUS QUEEN. A virtuous and good woman has a refining 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.

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was recognized and admired by a Protestant Queen, who invited the Church to come in and take charge of her loyal son. His loyalty to the Church was the highest mark of his loyalty to his Queen and that Queen confided to the Church the privilege of ministering to his spiritual needs, while she and her government looked after his temporal necessities.

WHAT IS FREEMASONRY?

lish rituals made on the occasion of 1877! They understand how it was done, to ally the scruples of all the Anglican bishops and dignitaries of all the Protestant churches, whether as by law established or by Knox or by Wesley, or by etc., etc.

Archbishop Walsh's Tribute.

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

His Grace Archbishop Walsh, of Toronto, 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 unexpectedly at the very foot of Her Majesty's throne."

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 sunburnt summers."

NOTES.

His Grace Archbishop Cleary has headed the Lady Thompson testimonial list with a donation of \$50.

At the requiem mass for the repose of the soul of the late Sir John Thompson at Mattawa last week a large portrait of the late Sir John Thompson and Hon. C. F. Fraser were placed on each side of the altar.

The late Sir John Thompson and the late Hon. C. F. Fraser began studying 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 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. Madill's chief objects in life was to drive the late Premier out of office, and that he regarded him as an apostate.

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 a.m., on the day of his funeral, Thursday, January 3rd, 1895.

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 sacredifice was well filled and seats were at a premium.

A POSTMASTER'S STORY.

A Strange Attack and the Dire Results that Followed.

Mr. Robert Sharp, of Starkville Tolls 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 Activity.

they are a something entirely out of the 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 permitted music of the highest order and by choirs of repute, then it is but natural to expect that the attendance would be considerably augmented.

AT ST. MARY'S

the throngs that kept pouring steadily into the Church were a surprise to the old 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 taxed to its capacity, yet the crowds were still coming.

During the mass the pastor, Rev. Father Langevin, O. M. I. preached a brief but eloquent sermon. He expressed the hope that the day was not far distant when there would be but one common fold for all mankind.

Mr. Robert Sharp, of Starkville Tolls 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 Activity.

GLORIA IN EXCELSIS

Midnight Mass at the Catholic Church in the City Well Attended.

Midnight masses of Christmas are always attended by immense crowds composed of all classes regardless of creed, for



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 asthma trouble 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. 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.

Winnipeg Business College. and Shorthand Institute is the place to go if you want either a Business Education or a course in Shorthand. Handsome Annual Announcement free. Address C. A. Fleming & Co., Winnipeg, Man.



WHITE STAR BAKING POWDER BEST IN THE WORLD

# YOUR LIFE IS IN DANGER

Of Being Insured--in the Wrong Office.

The Mutual Reserve Fund Life Association OF NEW YORK, [Incorporated.] E. B. HARPER, PRESIDENT. ASSESSMENT SYSTEM. MUTUAL PRINCIPLE.

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

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

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

YEAR	Insurance in force.	Cash and Invested Assets.	Reserve or Em-ergency Fund.	Death Claims Paid.
'83.....	\$262,607,065.00	\$3,936,730.05	\$3,589,326.13	\$17,683,333.86
18 1.....	7,633,000.00	6,024 83	None.	None.
Increase..	\$254,974,065.00	\$3,930,705 22	\$3,589,326.13	\$17,684,333.86

Average yearly in-cre, se, Reserve or Emergency Fund, since January 1, 1882..... \$295,307.44

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

Increase Reserve of Emergency Fund, since January 1, 1891, [per month]..... \$201,852.75

Total Death Claims paid since January 1, 1891..... \$2,567,000.74

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

Those joining before close of 1894 save year in time and profits.

Why not join now and Save Money?

For full particulars apply to your local agent, or.....

Head Office for Northwest Canada, and North and South Dakota,

McIntyre Block, Winnipeg.

A. R. McNICHOL, General Manager

# WATSON, ARMINGTON & CO., PUBLIC CONFIDENCE

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

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

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

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

See what we can do for you in dress goods at

25c. PER YARD.

Don't fail to see our special values in Mens Underwear.

Smallwares one of our special features.

Watson, Armington & Co.

McIntyre Block. 424 Main St. Winnipeg.

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From Now till January 1896 FOR \$2.00

# HALF PINT BOTTLES

Our best Stock Ales, Porter and Lager can be had in the above size bottle--which is becoming the most popular for family use. Very convenient--easily opened--no waste--each contains a glass. Order from any of the wholesale Liquor Dealers--or through your grocer--or send direct to undersigned.

Edward L. Drewry. Redwood and Empire Breweries.

# NORTHERN PACIFIC R.R.

Time Card taking effect Monday, Nov. 20, 1888.

MAIN LINE. Table with columns: North Bound, Read up; Stations; South Bound, Read down. Includes routes to Winnipeg, St. Paul, Chicago, etc.

# MORRIS-BRANDON BRANCH.

Table with columns: East Bound, Read up; Stations; West Bound, Read down. Includes routes to Morris, Brandon, etc.

# PORTAGE LA PRAIRIE BRANCH.

Table with columns: East Bound, Read up; Stations; West Bound, Read down. Includes routes to Portage la Prairie, etc.

Stations marked \*--have no agent. Freight must be prepaid.

Numbers 107 and 108 have through Pullman vestibuled Drawing Room Sleeping Cars between Winnipeg and St. Paul and Minneapolis. Also Palace Dining Cars. Close connection at Chicago with eastern lines. Connection at Winnipeg Junction with trains to and from the Pacific coast.

# OCEAN STEAMSHIPS.

ROYAL MAIL LINE. The Cheapest and Quickest Route to Old Country.

Table listing shipping routes: Parisian-Allan Line, Montreal-Allan Line, Oregon-Dominion Line, Sarnia-Dominion Line, etc.

New York--American Line, Nov. 21; Paris--American Line, Nov. 28; Teutonic--White Star Line, Nov. 21; British--White Star Line, Nov. 28; Friesland--Red Star Line, Nov. 21; Rhynland--Red Star Line, Nov. 28; State of California-Allan State Line, Nov. 22; State of Nebraska-Allan State Line, Nov. 22.

Southwest--American Line, Sent 8; Indiana--American Line, Sent 15; Cabin, \$10, \$15, \$20, \$25, \$30, \$35, \$40, \$45, \$50, \$55, \$60, \$65, \$70, \$75, \$80, \$85, \$90, \$95, \$100.

Passengers ticketed through to all points in Great Britain and Ireland and at specially low rates to all parts of the European continent. Prepaid passages arranged from all points. Apply to the nearest steamship or railway ticket agent, or to

ROBT. KRERR, General Passenger Agent, Winnipeg

Down With High Prices For Electric Belts. \$1.55, \$2.65, \$3.70; former prices \$5, \$7, \$10. Quality remains the same--18 different styles; dry battery and acid belts--mild or strong current. Less than half the price of any other company and more home testimonials than all the rest together. Full list free. Mention this paper. W. T. BAER & CO. Windsor, Ont.

We have just opened up a FINE LINE OF Catholic Prayer Books

Hart & MacPherson, BOOKSELLERS AND STATIONERS

364 Main Street, Winnipeg, Man.

# CHEAP WINTER Excursions

NORTHERN PACIFIC RAILROAD MANITOBA

TO Ontario and Quebec

(Points west of Montreal). \$40 Round Trip \$40

To all points east of Montreal in Quebec, New Brunswick and Nova Scotia at correspondingly low rates.

TICKETS ON SALE NOV. 20 to DEC. 31. Good for Three Months.

Extension granted on payment of a small additional sum. Stop-over Privileges in Each Direction.

Superb Equipment. Close Connections. Choice of Routes

PULLMAN and DINING CARS and magnificent day coaches on all trains; also PULLMAN UPHOLSTERED TOURIST SLEEPERS, for the convenience of excursions, connection at St. Paul and Chicago.

All Baggage Checked Through Without Examination.

For further information call on H. J. BELCH, Ticket Agent, 486 Main St., Winnipeg. Or write H. SWINFORD, General Agent, Winnipeg.

CHAS. FEE, Gen. Passenger and Ticket Ag., St. Paul.

# CANADIAN PACIFIC RY.

EXCURSION MONTREAL OTTAWA TORONTO HAMILTON NIAGARA FALLS WINDSOR

and other Eastern Points \$40

And correspondingly low rates to points east of Montreal.

TICKETS ON SALE November 20 to December 31.

Good for three months with stop-over privileges Upholstered Tourist Cars on all trains.

W. W. McLeod, City Passenger Agent 471 Main Street, J. S. CARR, Depot Ticket Agent, or ROBERT KRERR, General Passenger Agent & Winnipeg

# Everybody's Aim

To Make a Dollar Go as far as possible

Each of your \$ will buy about \$1.40 worth of FURNITURE--if you DEAL WITH US.

The Cheapest Place to Buy Furniture in Manitoba.

EVERYBODY SAYS SO, AND WHAT EVERYONE SAYS Asks for Prices. MUST BE TRUE.

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Send Your PHOTO HOME FOR XMAS

It will be appreciated next to seeing yourself. Be sure to have it taken at the American Art Gallery

574 1/2 Main St. And finished in the Latest and most Artistic style.

Mrs. CARR is giving special attention to Children.

# W. Jordan.

Carriages Kept at Stable

By the Hour, from 7 to 12..... \$1 No order less than \$2

Weddings..... \$3 to \$5 Christenings..... \$3 to \$5 Funerals..... \$3 to \$5 Church and return..... \$3 Opera..... \$2

To or from depot..... \$2 to \$3

CORNER PORTAGE AVENUE AND FORT STREET. Telephone 750

# WORTH THEIR WEIGHT IN GOLD

Dr. Morse's Indian Root Pills.

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Dr. Morse's Indian Root Pills.

To save Doctors' Bills use Dr. Morse's Indian Root Pills. THE BEST FAMILY PILL IN USE FOR SALE BY ALL DEALERS

# Catholic Order of Foresters.

Meets 2nd and 4th Friday in every month, at 10 o'clock, McIntyre Block.

Chaplain, Very Rev. Father Langein, O. M. L. Usher, Ranger, D. Deegan, V. C. R. L. O. Gessert, R. Brock, Thos. Jobin; Financial Secy, H. A. Russell; Treas, G. Germain; Prncipal, J. J. Egan, R. A. Russell, T. J. McArthur; Sr. Conductor, E. R. Dowdall; Jr. Conductor, Sr. Conductor, Inside Sentinel, F. J. O'Neil, Outside Sentinel, Angus McDougall, J. D. Donald; Delegate to Annual Session, R. Murphy Alternate

# PICTURES. GO TO G. W. CRANSTON,

488 Main Street. Telephone 480.

A large stock to select from, at prices to suit the times.

# SILVERWARE SILVERWARE SILVERWARE.

Have you seen our window? They are a sample of what is inside. We have the finest and most complete stock in Manitoba. Come and make your selections now, before the rush, thereby securing your pick when the assortment is complete.

We carry Sterling Silver in great variety.

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Carriages Kept at Stable

By the Hour, from 7 to 12..... \$1 No order less than \$2

Weddings..... \$3 to \$5 Christenings..... \$3 to \$5 Funerals..... \$3 to \$5 Church and return..... \$3 Opera..... \$2

To or from depot..... \$2 to \$3

CORNER PORTAGE AVENUE AND FORT STREET. Telephone 750

# Keep the Works in Good Order.

W. H. COMSTOCK, Brockville, Ont., January 15, 1896. DEAR SIR,--Your "Dr. Morse's Indian Root Pills" are the best regulator for the system I have ever used. Life is as the timepiece, and the hands of the timepiece are the nerves of the body. If the hands of the timepiece are not in good order, the timepiece will not run true. In the same way, if the nerves of the body are not in good order, the body will not be in good order. I have used your pills for many years, and they have kept my works in good order. I can truly say that they are the best pills I have ever used. Yours faithfully, W. H. COMSTOCK.

The Travellers' Safe-Guard. AMAGAUDUS POND, N.S., Dec. 27, '95. DEAR SIR,--For many years, I have believed in your "Dr. Morse's Indian Root Pills." Not with blind faith, but a confidence based on an actual personal experience of their merit. My business is such that I spend my time away from home, and I consider my travelling outfit complete without your "Dr. Morse's Indian Root Pills." Yours faithfully, M. J. MELVILLE.

A valuable Article sells. BORACHOIS HARRIS, N.S., Dec. 15, '95. DEAR SIR,--This is to certify that I have used your "Dr. Morse's Indian Root Pills" for many years, and they have kept my works in good order. I can truly say that they are the best pills I have ever used. Yours faithfully, W. H. COMSTOCK.

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Shoes that fit... A. J. MORGAN, 412 Main St.

CITY AND ELSEWHERE.

1895. HAPPY New Year to all. Good resolutions 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 for you.

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 way.

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 any trace of Good Deeds which you so "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 STERN 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 in 1835.

FILLING the inside of dead turkeys with iron in order to increase their weight is not a very paying piece of business. It cost Mrs. Coulter, of Tyendinaga, about \$80 for the trouble she had in trying the experiment. Honesty will always be found the best policy.

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

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 spoke of the valuable and faithful services rendered by the lady.

STRANGE how forgetful some people are on Sunday 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 falling 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 good during the year now closed. 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 Year.

CHICAGO has a new publication entitled "The Catholic Home Journal" published monthly. We understand that Father Malone of the Colorado Catholic is interested in the enterprise, and that the editorial work is by a bright young Catholic connected with the John Hopkins University.

25 Royal Crown Soap Wrappers... ROYAL CROWN SOAP CO. WINNIPEG, MANITOBA.

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 Epiphany of Our Lord, or known as Twelfth Day.

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

RUMORS as to the successor to the late Archbishop Tache seem to be rife. When the announcement is made in the REVIEW rely upon it as being official.

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.

AT 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 agreed with him.

FRIDAY 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 Immaculate Conception churches, followed by the exposition of the Blessed Sacrament till the evening service.

A WEEK ago Monday night the bells of the Catholic Churches pealed forth calling the faithful to hail the coming of the Saviour. Monday last the bells of the Protestant Churches pealed forth to announce the coming of a New Year— which is sure to lead many through the valley 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 sojourn at St. Mary's has made himself most popular by his courteous manner, was congratulated 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 the palace of the King of Kings."—Brantford Expositor. We have no doubt he 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. 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.

AN exchange says no man is satisfied with his lot in life. One man is struggling for justice and another is flying from it. One man is saving his money to build an extra fine house. Another is trying to sell his for less than it cost him. One man is spending all he earns in taking a girl to a theatre and sending her flowers in vain hopes of making her his wife; while his neighbor is spending all the money he makes to get a divorce. One man goes through many battles of war without a scratch and gets killed on a railroad. Another man escapes all diseases that flesh is heir to and dies a suicide.

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 commandment: "Love thy neighbor as thyself!" That is, do unto others as you would that others should do unto you. Here you 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 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!

AT the annual meeting for the election 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. Schmidt; Recording Secretary, Rev. A. A. Cherrier; Assistant Recording Secretary, J. Lavallie; Financial Secretary, F. J. Connell; Treasurer, J. Shaw; Marshal, F. Welnitz; Guard, F. Knukie. Trustees—F. J. Connell, J. Schmidt, P. Klinkhammer, M. Buck and Welnitz. Representative to the Grand Council, Rev. A. A. Cherrier. Alternate, P. Klinkhammer. District Deputy for 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, 23th Dec., 1894. To Mr. E. J. Dermody, Proprietor of Northwest Review:

MY DEAR MR. DERMODY,—As New Year's Day is coming near at hand, I am glad to be able to send you herewith the heartfelt expression of my earnest wishes for a happy and prosperous year for yourself, and an increasing prosperity for your paper, the only English Catholic periodical of this Province and the Northwest Territories.

It is my sincere hope that the Northwest Review may long continue its life of usefulness for its selected information for all classes of society, its vindication of Educational Principles and Religious Truth. I also pray that your paper may find its way into every Catholic family of this Diocese, nay, of the whole Ecclesiastical Province of St. Boniface. Please send me cheque for the amount of my subscription, and believe me, yours obediently,

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

Calder.

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

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

New Currants, per lb. 5c. New Raisins, 3 lbs for. 25c. Fancy large loose Muscatels, equal to Lagers. See them.

Fancy Layers, in boxes, at. 50c. New Figs, in boxes, each. 15c. Extract Lemon or Vanilla, at. 10c. Fresh Coconut, per lb. 30c. Chocolate Icing, per package. 15c. Ireland's Self-Rising Buck wheat in Packages, at. 15c and 30c. Condensed Milk. 15c.

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

Tel. 666 525 Main St.

AVOID THE JAM.

We are not speaking of Strawberry or Gossberry 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 receiving the out-stretched hand of his many friends, especially from the old-time lacrosse "boys."

ABOUT the worst use that you can put a man or woman to these days is to print their portraits—"cuts" appropriately 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 "process" likenesses.

REQUISIT IN PACE.

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 was lying dangerously ill at St. 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 deceased Sister, giving the reasons why it was necessary that the funeral was to take place so soon, Monday morning. This is the third visitation of death amongst the Sisters at St. Mary's Academy during as many months. The deceased Sister had been a martyr to dyspepsia since 1883; her troubles never abated until death claimed her for her own. No 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 peacefully, praying, to her last breath, Messrs. Hughes & Son, the undertakers, which assumed charge of the remains, which were exposed to the public in a specially prepared mortuary chapel at the academy all the services Monday morning. Sunday and Monday morning many callers went to view the remains.

The funeral services were held in the 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., sub-deacon. 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. Father McCarthy, O. M. I. After the mass the pall-bearers conveyed the remains to the St. Boniface cemetery, where the body was laid to rest. Following the funeral train were many of the prominent Catholics of the city and St. Boniface.

Rev. Sister Mary Lambert was born in Glangarry, 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 1883. The first seven years of her life as a religious were passed at Hochelaga. In 1890 she came to Winnipeg in the hope of regaining her lost health, but without success. Deceased was a lay Sister in the community, was loved by all who knew her, 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 three.

GEORGE CRAIG & CO.

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

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

PANTS—A great sale. \$2.25 pants for \$1.25, \$3.00 for \$2.00—Shirts for 25c. DRESS GOODS—1,000 dress patterns to close out at half price. Sale price \$1.95 and \$2.00. See these goods. Fancy Goods, thousands of dollars worth to sell before Xmas '95. These goods are selling at very small dry goods profits—little profit does us as our sales are so large now that even three per cent. net satis fies us, sales running over \$1,000 a day. Not so had in eight years unbusiness building. Thanks to every one too in assisting to achieve such triumphant results.

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

Guitars, Autoharps, Zithers, Accordions. Everything in the music line at hard time. Prices worth 50 per cent more than we ask.

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

S. L. BARROWCLOUGH & CO. Successor to Nunn & Co.

470 Main Street, Winnipeg.

Craig's Music.

In Sympathy with the Times.

Splendid violin outfit. \$10.00. Banjo. \$5.00. Second hand Banjo, complete in case, cost \$3.00. \$18.00. Mandoline. \$6.00.

Guitars, Autoharps, Zithers, Accordions. Everything in the music line at hard time. Prices worth 50 per cent more than we ask.

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

S. L. BARROWCLOUGH & CO. Successor to Nunn & Co.

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