

THE HEROIC ACT.

The Sacred Congregation of Indulgences Decides Some Doubts.

The Heroic Act consists in a voluntary offering made in favor of the faithful departed by any one of the faithful on earth of all works of satisfaction done by him in this life, as well as of all suffrages which shall be offered for him after death, leaving them all in the hands of the blessed Virgin to distribute them as she pleases.

This heroic act of charity has frequently received the authoritative approbation of the Church. It has also been enriched with great indulgences: but in the course of time doubts have arisen as to some of the conditions for gaining the indulgences and recently the Sacred Congregation of indulgences has issued a decree solving five of those most frequently recurring.

The decree decides in the first place that indulgences declared by the Holy See to be 'applicable to the souls in purgatory' are included amongst the opera satisfactoria, which by the Heroic Act are offered for the faithful departed. Secondly those who reserve to themselves indulgences granted to the living do not satisfy the conditions, but are bound to apply them all to the holy souls in accordance with the words of the indulgence. Thirdly, it is no integral part of the Heroic Act that the dispensation of these spiritual favors should be placed in the hands of our Lady. Fourthly, the plenary indulgences which a person who has made the Heroic Act will gain by going to Holy Communion, or by hearing Mass on Monday need not be placed at the disposal of the Blessed Virgin, but may be applied to any of the poor souls at the discretion of the donor. Lastly a priest who has made the Heroic Act, and who is using the privileges which some priests possess at Mass of what is called 'Privileged Altar' must apply the plenary indulgence gained thereby to the soul of the person for whom the Mass was offered.

HUSBAND AND WIFE

'We mortals says George Elliot, 'men and women' devour many a disappointment between breakfast and dinner time; keep back the tears and look a little pale about the lips and in answer to enquiries, say 'Oh, nothing.' Pride helps us, and pride is not a bad thing when it only urges us to hide our own hurts—not to hurt others. To feel the chains, but take especial care the world shall not hear them clank. 'Tis a prudence to often pass for happiness. It is one of the deceptions of matrimony. But after all pride and submission to the inevitable are terribly wretched substitutes for that love which exists between husband and wife. If you glue two pieces of wood, provided that the glue be strong, their union will be so close that the wood will break more easily in any other part than where it is joined. The effect of true conjugal love is very similar. It united hearts in an indissoluble union. Of course, by love we do not mean blind unreasoning passion. The truest love and the most enduring is nor necessarily blind; and the attachments which have their basis in reason are the most likely to issue in a happy married life. Indeed, one almost fear to lay it down as a rule absolute that people should not marry unless the have affection different from that of friendship so frail and fugitive may the ardour of passion be considered—nay, very often are—in comparison with the practical compromises and temperate satisfaction of mutual esteem. But though we cannot determine the exact amount of affection that justifies a man and a woman in marrying, we may be quite sure that if those who inspire love are fortunate; those who feel it are happier still.

AN OLD SONG ANALYZED.

You all know the old 'sing-a-song six pence,' but have you ever read what it is meant for? The four and twenty black birds represent the twenty-four hours. The bottom of the pie is the world, while the top crust is the sky that over arches it. The opening of the pie is the day dawn, when the birds begin to sing and surely such a sight is 'a dainty dish to set before a king.' The king, who is represented as sitting in his parlor counting out his money, is the sun; while the gold pieces that slip through his fingers as he counts them are the golden sunshine. The Queen, who sits in the dark kitchen is the moon and the honey which she regales herself is the moonlight. The industrious maid, who is in the garden at work before the king—the sun has risen, the day dawn, and the

while the bird which so tragically ends the song by 'nipping off her nose' is the hour of sunset. So we have the whole day, if not in a nutshell in a pie.

DON'T GRUMBLE.

Don't be grumbling about not having a fair chance. The more you have to begin with the less you have in the end. Money you can earn yourself is much brighter than any you get out of dead men's bags. A scant breakfast in the morning of life whets the appetite for a feast later in the day. He who tastes a sour apple, will have the more relish for sweet one. Your present want will make future prosperity all the sweeter. Eighteen pence has set up many a person in business, and he has turned it over until he has kept his carriage. As for the place you are cast in, don't find fault with that; you needn't be a horse because you are born in a stable. A hard working young man with his wits about him, will make money, while the idle will do nothing but lose it. 'Who loves his work, and knows how to spare may live and flourish anywhere.' As to a little trouble, who expects to find cherries without stones, or roses without thorns? Who would win must learn to bear. Idleness lies in bed sick of the mulligrubs, where industry finds health and wealth. Laziness waits till the river is dry and never gets to market. 'Try' swims it, and makes all the trade. 'Can't do it, would not eat the bread cut for him, but 'Try' made meat out of mushrooms.

A WORD TO DAUGHTERS

'It is mother's turn to be taken care of now.' The speaker was a winsome young girl, whose bright eyes, fresh color, and eager looks told of light-hearted happiness. Just out of school, she had the air of culture, which is an added attraction to a blithe young face. It was mother's turn now. Did you know how my heart went out to her, for her unselfish words. Too many mothers in their love of their daughters, entirely overlook the idea that they themselves need recreation. They do without all the easy, pretty, and charming things, and say nothing about it, and the daughters do not think there is any self-denial involved. Jenny gets the new dress and mother wears the old one, turned upside down and wrong side out. Lucy goes on the mountain trip, and mother stays at home and keeps house. Emily is tired of study and must lie down in the afternoon, but mother though her back aches has no time for such an indulgence. Dear girls; take good care of your mothers. Coax them to let you relieve them of some of the harder duties which for years they have patiently done.

VAGARIES ABOUT SLEEP.

A recent writer, in speaking of the question of how many hours in twenty four should be given to sleep, expresses himself with more common sense than usually characterizes the professional writers upon subject similar to this. He says that if a person needs nine hours sleep he ought to take it, but that it is possible to get along with only eight. This will probably shock some people who think that the man who lies in bed more than seven hours is a drone and a sluggard. At one time the world was all awry on the subject of sleep, but particularly with the regard to the hours of rising and retiring. It has been declared over and over again that an hour of sleep before midnight is worth two after midnight. Of course there is no sense in this, for no man not engaged in manual labour will be tired enough to sleep before 11 o'clock, at the earliest if he is at all intellectual in his pursuits. But if the theorists were correct a man would by refusing to go to sleep before 11 or 12 throw away the very best part of the night. These cranks would have a man go to bed at 9 o'clock and get up at 4 in the morning. They are of kin to the people who used to say that "he who would thrive must rise at 5, but that he who has thriven may lie till 7." The only sound philosophy for a man who is able to regulate his life as he pleases is to go to bed when he is tired and sleepy and get up when he feels refreshed. As for the nonsense that a full-grown man should go to bed at 9 o'clock in the evening whether he be tired or not, it is a notorious fact that a man's best intellectual labour is done at night rather than in the daytime. The truth of this is expressed in all that the world for years has said of the students who burn the midnight oil. The truth about these theories is that they were gotten up by some persons years ago who found them convenient as rules of life. Since then they have been handed down from generation to generation by people who thought that by repeating them they establish their own claim to be considered.



MAIL CONTRACTS.

Sealed tenders, addressed to the Postmaster General will be received at Ottawa until noon on Friday 7th May 1886 for the conveyance of Her Majesty's Mails, on proposed Contracts for four years over each of the following routes from the 1st of July next. Archibald and Mowbray. Twice per week. Computed distance 25 miles. Calgary and High River Once per week. Computed distance 40 miles. Fort McLeod and Lethbridge. Three times per week, Computed distance 30 miles. Fort McLeod and New Oxley. Once per week. Computed distance 28 miles. Morden and Stodderville Twice per week. Computed distance 10 miles. Poplar Point and Ossowo. Twice per week. Computed distance 7 miles. Printed notices containing further information as to condition of proposed Contracts may be seen and blank forms of Tender may be obtained at the Post Offices at the termini of the respective routes and at this office. W. W. McLeod, Post Office Inspector Post Office Inspector's Office, Winnipeg March 19 1886.

Table with columns for departure times and destinations. Includes 'ALBERT RAILWAY ROUTE' and 'TO ONTARIO AND THE EAST'. Lists routes to Winnipeg, St. Paul, Chicago, etc.

ST. BONIFACE ACADEMY

CONDUCTED BY THE SISTERS OF CHARITY. This institution, under the distinguished patronage of His Grace the Archbishop of St. Boniface, is conducted by Sisters of Charity in general to the benefit of education and comfort in which they begin this scholastic year. The new edifice, situated a few steps from the old one, is equal to any elsewhere. Spacious apartments, well lighted and ventilated; comfortable class-rooms; vast dormitory; bath rooms; water-work; the most improved system of heating, and perfect security against fire; gardens and creosote stoves; such are some of the principal advantages afforded by the new building. The course of studies followed by the ARCHBISHOP TACHE, comprehends religious instruction, the usual branches of English and French, arithmetic, algebra and domestic economy. It has received the approbation of most competent authorities. Difference of religion is no obstacle to admission, but external compliance with the rules is required from all. The St. Boniface Academy counts thirty-seven years of existence. Reports of conduct and progress of each pupil will be sent occasionally to the parents and guardians. TERMS—Entrance fee (once or all), \$5.00. Board and Tuition, per month, \$10.00. (A deduction is made when two or more of the same family are sent.) Music and use of Piano, per month, \$3.00. Drawing, per month, \$1.00. Bed and bedding, per month, \$1.00. Washing, per month, \$2.50. Payments to be made every two months in advance. Pupils coming from other institutions must furnish certificates of good conduct from the establishments they left. Every pupil should be provided with sufficient underclothing, a plain toilet case, a table knife and fork, spoons and goblet, six able napkins and a napkin ring. The uniform, strictly obligatory, is a black merino dress, and a matilla of the same color, a straw hat trimmed in blue for summer, and a white hood or white veil of plain net. Parents are invited to inquire at the institution for certain particulars before presenting their children. When desired it can be furnished in the establishment, as also articles for toilet, dining and fancy work, but payment in advance is required. School books and stationery are furnished at current prices. Clerical books and letters are subject to the inspection of the Directress. No deduction of pupils withdrawing before the end of the two monthly term, unless in case of sickness or other cogent reasons. Pupils receive visits of their parents, near relatives and guardians, on Sunday, between 9 o'clock and 5 o'clock, and after Vespers until 5:30, and on Thursday from 1 to 5:30 p.m. No other visitors are admitted unless there recommended by parents or guardians.

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