

THE CLOTHES OF RELIGION

George Eliot's novels have made the term "Positivism" current in popular writing. She was a Positivist, so far as she professed anything that bore any resemblance to religion. Positivism is what is called the religion of humanity, and an Englishman, Mr. Frederick Harrison, a very clever writer, is its prophet. It may be said to be a fashionable religion in English literary circles.

The god of Positivism is Humanity. Mr. Harrison thus defines it:

'Humanity is no mere arithmetical number of human lives: no catalogue of events in the roll of history. Humanity is an organic whole—far from being all men', it is not even 'all men that have been'. It is a being of special and unique nature, an organism of which we know no second example. For it is the organic union of all those countless human lives and deeds, which over myriads of years, have had a share in the regular evolution of the human race. The idea is at present unfamiliar, and some may find it difficult. And this is the latest generalization of the least developed of the sciences.

Thus Mr. Harrison explains the god of the Positivists—a god that he offers to the world in place of Our Lord.

Mr. Wilfrid Ward a son of the famous Dr. Ward, who was a staunch defender of the Faith, has written a trenchant answer to Mr. Harrison's pretensions. It is aptly called "The Clothes of Religion," and printed by the Catholic Publication Society Co.

The Positivists have borrowed Mr. Ward says, the clothes of religion: "By the clothes of religion I mean those ideas and corresponding emotions with which we invested the objects of religious faith and which were their natural and due adornment, and the phrases which had become associated with religious feelings and belief. The saying of the Psalmist which was applied to other slayers of their God, may be used of them also: "Diviserunt sibi vestimenta mea et super vestem meam miserunt sortem."—They have parted my garments among them and on my vesture they have cast lots.'

Mr. Ward neatly meets the philosophy of Spencer and Harrison—who differ, however, one reverencing the Unknown, the other Humanity—with a quotation from Dr. Johnson's "Rasselas, Prince of Abyssinia"—a book that ought not to be out of fashion:

"Rasselas, having searched long and vainly for one who should give him practical guidance as to how he might find happiness in life, came at last upon a philosopher, who, with much confidence insisted that the road was plain. It consisted in living according to nature—in acting upon one simple and intelligent maxim, 'that deviation from nature is deviation from happiness.' Sir," said the Prince, with great modesty, 'as I like the rest of mankind, am desirous of felicity, my closest attention has been fixed on your discourse; I doubt not the truth of a position which a man so learned has so confidently advanced. Let me only know what it is to live according to nature.'

"When I find young men so humble and docile," said the philosopher, 'I can deny them no information which my studies have enabled me to afford. To act according to nature is to act always with due regard to the fitness arising from the relations and qualities of causes and effects, to concur with the great and unchangeable scheme of universal felicity, to cooperate with the general disposition and tendency of the present system of things.' The Prince soon found that this was one of those sages whom he could understand less as he heard him longer. He therefore bowed and was silent; and the philosopher, supposing him satisfied, rose up and departed with the air of a man that had cooperated with the present system.'

The Prince might have comprised it all in the exclamation of another prince, Hamlet: "Words—words—words!" This is the sum of the modern revival of exploded philosophies: Old Sam Johnson, with all his pomposity, was worth many self-conceited Spencers and Harrisons.—N. Y. Freeman's journal.

THE GOODS OF THE CHURCH OF ENGLAND.

As to the 'pious founder,' if his intentions are to be considered at all, they will be found, in the case of our ancient parochial endowments; to be of no assistance to those who are so fond of appealing to them; for persistent denial cannot alter the historical fact that the Church in England, previously to the Reformation, was but a branch of the Great Church of Christendom, and as such, subject to the Roman hegemony. Even if the Reformation did no more than purge away the errors of a pre-existing Church, yet it is pretty certain that the old pious donors would not have

given endowments for the use of religious organizations whose articles declared that doctrines which they had been taught to revere as Divine truths were no better than "blasphemous fables and dangerous deceits."—Westminster Review.

HOME.

Nothing appears to us so beautiful in human experience as the reciprocal affection of parents and children, especially after the latter have attained maturity, and, it may be, formed new relations in life. We have seen the lovely and loving daughter, after she has become a wife and mother, seize every opportunity of visiting the parental home to lavish her affectionate attention upon her parents, and by a thousand thanksgivings assure them that, though she is an idolized wife and a happy mother, her affections still cling with ever-strengthening fervor to the father and mother who watched over her infancy and guided her youth.

It has been our privilege to know such, and as we have witnessed the outpourings of love and happiness between these devoted and glowing hearts, we have felt that surely much of heaven might be enjoyed here if all families were equally attached, and would that every daughter knew what pure joy she might create in the parental bosom by a constant keeping alive of the spirit of filial devotion, and by seizing frequent opportunities to make it manifest in little acts of gentleness and love, notwithstanding the child may have become a parent.

The child never grows old to a fond parent. It is always the dear child, and never so dear as when it keeps up the childish confidence and the love of its earliest years.

EXACTLY HOW TO DO IT.

To have fresh eggs the year round, keep hens that will lay them fresh every day. To prevent fresh eggs from spoiling on your hands, eat them or sell them to some one else. We make no extra charge for these two valuable hints. The usual inquiries about preserving eggs for several months have arrived with the return of summer. In answer we have, as usual, to say that we know no art by means of which eggs can be made to retain the freshness of their youth for six months or more, nor do we know of any method of rejuvenating them after they have reached their dotage. It has been proved that eggs will keep in fair condition two or three months, simply packed in salt or in dry sifted coal ashes. The common method of keeping in lime water is probably as good as any. The formula is two pounds of lime, one pint of salt, and four gallons of water. Slake the lime in hot water. Put in only fresh eggs; and keep them covered with the liquid. Eggs thus packed and placed in cold storage when the temperature is between 35° and 40°; will probably come out in edible condition six months later; but they will not be fresh eggs, and it will be prudent to make use of them soon after they are taken from the pickle.—Farm Journal.

MR. GLADSTONE'S CHOICE OF BOOKS.

Mr. Gladstone, replying to inquiries as to which were the best books to read on the historical side of the Irish question said that at present there was a great lack of any complete work. He recommends Goldwin Smith's article on Pitt in his "English Statesmen;" also Lecky's "Leaders of Public Opinion in Ireland" and "History of England in the Eighteenth Century;" also many portions of Froude's "English in Ireland in the Eighteenth Century;" Lord Cloncurry's personal recollections of his lifetime, with extracts from his correspondence. but, above all, Burke, especially his writings on America as applicable to Ireland. As regards the recent history of the land question, Mr. Gladstone recommends the perusal of Barry O'Brien's article in the Nineteenth Century.

THE CURABILITY OF CONSUMPTION.

In a treatise published by Prof. M. Jacob, of Paris, with the above title, ground is taken that the consumptive may be cured at every stage. The author's conclusions are thus summarized: "The incurability proclaimed by Laennec and his immediate successors is disproved by Pathological anatomy and clinical observation. None should, therefore, allow themselves to be influenced by such an opinion, which is but an historical souvenir. When the existence of tubercles in the lungs is recognized it should not be inferred for the moment that he who has them is doomed to death because of their presence. Should it be found that the tubercles soften and cavity forms, it should not be believed that all is lost. It has been shown that this is not the case, and that natural

tendency which tubercle has to fibrous transmutation, that is, to recovery, should not be forgotten. Before being discouraged the physician should search and examine incessantly whether the patient is in the requisite conditions for such a favorable evolution. If all hope of absolute recovery must be abandoned, a relative cure should be wrought, and the attempt made to place the patient in such conditions that he can live, notwithstanding the lesions which are now irreparable: in a word, the plan adopted should be to strive and strive always, with the unshaken confidence that may be drawn from the notion that recovery is possible. The enemy can be conquered. This is the idea that should engender and sustain every effort. It is certain that this conviction is the first condition of success, since it is absence of faith in the possibility of a cure which prevents the adoption of good therapeutic treatment."

RELIABLE RECIPES.

Rum Sauce.—Two ounces of powdered sugar, one teaspoonful mixed cinnamon and mace, white of an egg whipped stiff; four teaspoonful rum. Rub butter and sugar to a light cream, work in the spice and rum, then the frothed white. Mount on a glass dish and set on ice to form.

Cottage Pudding.—One cup of white sugar, one egg, butter the size of an egg one cup of milk, one cup of sifted flour and two teaspoonfuls of baking powder. Sauce.—One tablespoonful of flour, one fourth cup of sugar, make into a smooth paste with milk, and pour on hot water till thick enough, and let it come to a boil, stirring constantly. Flavor to taste.

Succotash.—Three cups of lima beans and the same quantity of corn out from the cob. A cup of milk, two tablespoonfuls of butter, rolled in one of flour, pepper and salt. Put beans and corn over the fire in enough boiling water to cover them. Cook tender, drain off the water; add the milk, buttered flour, pepper and salt to taste; simmer ten minutes gently until it is hot throughout then serve.

To Cook A Culet.—Put into a stew pan one ounce of sweet beef drippings, one half ounce butter; four or five cloves of garlic finely chopped, and a little salt. When brown mince up the heart of a white cabbage, well washed, stir repeatedly, and leave it two and a half hours. Cut thin cutlets of veal, cover them with a spoonful of chopped parsley, the same on onion add tomato sauce, a little salt and cayenne pepper, and a tablespoonful of vinegar mixed together. Fry in oil or butter, lay on the cabbage mixture and serve.

Chocolate Pudding.—Half a cake of chocolate, broke in one quart of milk, put on the range until it reaches boiling point; remove the mixture from the fire, strain, and then return to the range; add four tablespoonfuls of corn-starch, mixed with the yolks of three eggs and one and a half cups of sugar; stir constantly until thick; remove from the fire and with vanilla, pour the mixture in a baking dish; beat the whites of the three eggs to a stiff froth and add a little sugar, cover he top of the pudding meringue, and set in the oven until a light brown. Serve.

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The students must be suitably supplied with linen, clothes, shoes, napkins, towels, etc. A uniform is obligatory; directions as to the form may be had at the College, August 7th 1886.

TENDERS FOR A LICENSE TO CUT TIMBER ON DOMINION LANDS IN THE DISTRICT OF ALBERTA, N.W.T.

SEALED TENDERS addressed to the undersigned and marked "Tenders for Timber Berths" will be received at this Office until noon on Saturday the 23rd day of October next, for a timber berth of five square miles, situated on Cascade River, a tributary of the Devil's Head River, in Township 27, Ranges 11 and 12 west of the 5th Meridian in the District of Alberta.

Sketches showing the position, approximately, of this berth, together with the conditions on which it will be licensed, may be obtained at this Department, or at the Crown Timber Offices at Winnipeg and Calgary.

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TENDERS FOR TIMBER BERTHS IN THE N. W. TERRITORIES.

SEALED TENDERS, addressed to the undersigned and marked "Tenders for a Permit to Cut Timber," will be received at this office until noon, on MONDAY, the 1st day of November next for Permits to Cut Timber from that date up to the 1st of October, 1887, on Berths situated on the line of the C. P. R. Railway, East of Range Eight, East of the Principal Meridian, in the Province of Manitoba.

Sketches showing the position of these Berths, together with the condition on which Permits will be issued, may be obtained at the Crown Timber Office at Winnipeg.

A. M. BURGESS, Deputy of the Minister of the Interior. Ottawa, 21st Sept., 1886.



TENDERS FOR TIMBER BERTHS IN MANITOBA AND NORTHWEST TERRITORIES

SEALED TENDERS addressed to the undersigned, and marked "Tenders for Timber Berths," will be received at this office until noon on Monday, on the 27th of September next, for licenses to cut timber on ten berths of fifty square miles each, situated on the Porcupine Hills, partly in the Province of Manitoba, and partly in the District of Saskatchewan N. W. T.

Sketches showing approximately the position of these berths, together with the conditions on which they will be licensed, may be obtained at this Department, or at the Crown Timber Office at Winnipeg.

A. M. BURGESS, Deputy of the Minister of the Interior. Ottawa 31st Aug., 1886.



TENDERS FOR A LICENSE TO CUT TIMBER ON DOMINION LANDS IN THE PROVINCE OF BRITISH COLUMBIA

SEALED Tenders addressed to the undersigned and marked "Tender of a timber berth," will be received at this Office until noon on Monday, the 1st day of November next, for four timber berths of ten square miles each, more or less, numbered respectively 4, 5, 8, and 9, situated on Kicking Horse River, and Otter tail Creek, a tributary of the Kick, ing Horse River, near field and Otter tail stations, on the line of the Canadian Pacific Railway, in the Province of British Columbia.

Sketches showing the position, approximately, of these berths, together with the conditions on which they will be licensed, may be obtained at this Department, or at the Crown Timber Offices at Winnipeg, Calgary, N. W. T. and New West Minister, British Columbia.

A. M. BURGESS, Deputy of the Minister of the Interior Department of the Interior. Ottawa, 14th August, 1886.

Gold Watch Free.

The publishers of the Capital City Home Guest, the well known Illustrated Literary and Family Magazine, make the following offer for the New Year: The person calling on us longest time in the Bible, before March 1st, will receive a Gold Watch, Lady's Hunting Cased Swiss Watch, worth \$50. If there be more than one correct answer, the second will receive an elegant Stem-winding Gentlemen's Watch worth \$25. A key-winding English Watch. Each person must send with their answer, for which they will receive three months' subscription to the Home Guest, a 50 page illustrated New Year Book, a Case of 25 articles that the ladies will appreciate. Send paper containing name of winner. Address: PUBLISHERS HOME GUEST, HARTFORD, CONN.