

(Written for the REVIEW.)

COMFORTS OF RELIGION.

There are many who have passed the age of youth and beauty, who have resigned the pleasures of that smiling season, who begin to decline into the vale of tears, impaired in their health, depressed in their fortunes, stript of their friends, their children, and perhaps still more tender connections. What resource can this world afford them. It presents a dark and dreary waste, through which there does not issue a single ray of comfort.

Every delusive prospect of ambition is now at an end; long experience of mankind,—an experience very different from what the open and generous soul of youth had fondly dreamt of, has rendered the heart almost inaccessible to new friendships. The principal sources of activity are taken away, when those for whom we labour are cut off from us, those who animated and who sweetened all the toils of life.

Where then can the soul find refuge but in the bosom of Religion. There she is admitted to those prospects of Providence and futurity, which alone can warm and fill the heart. Such as retain the feelings of humanity are here addressed; whom misfortunes have softened, and perhaps rendered more delicately sensible; not such as possess that stupid insensibility which some are pleased to dignify with the name of Philosophy.

It might therefore be expected, that those Philosophers who think they stand in no need themselves of the assistance of religion to support their virtue, and who never feel the want of its consolations, would yet have the humanity to consider the very different situation of the rest of mankind, and not endeavor to deprive them of what habit, at least, if they will not allow it to be nature, has made necessary to their morals and to their happiness.

It might be expected that humanity would prevent them from breaking into the last retreat of the unfortunate, who can no longer be objects of their envy or resentment, and tearing from them their only remaining comforts.

The attempt to ridicule religion may be agreeable to some, by relieving them from restraint upon their pleasures, and may render others very miserable by making them doubt those truths in which they were most deeply interested; but it can convey real good and happiness to no one individual.

In conclusion, I may well assert that religion is the guardian of the true Christian soul, and the harbinger of its future eternal bliss.

CATHOLIC NEWS.

The Vatican at Rome contains over 16,000 apartments of various sizes.

A rich Spaniard has bequeathed a large sum of money to found a Spanish college at Rome.

Another "clerical" victim to the duty of attending the cholera suffers is reported in the death of the Archbishop of Aix, France.

Archbishop Riordan, of San Francisco, was invested with the pallium on the 20th. Archbishop Gross, of Oregon, preached the sermon.

Charleston, S. C., has six Catholic schools, with an aggregate attendance of 1,091 pupils. Over 15 per cent. of these are colored.

The Church of St. Benedict the Moor, for colored Catholics, New York City, in the first year of its existence reduced a debt of \$40,000 to \$14,000.

The municipal elections in Venice have ended in a victory for the Catholics. Out of eighteen candidates, no less than eleven Catholics have been elected.

Right Rev. Bishop Krautbauer, of Green Bay, attended by Father Leccia, will leave for Rome in December and remain during the winter months.

A new church at Portland, Oregon, recently dedicated under the patronage of Our Lady Immaculate, is said to be the finest ecclesiastical structure on the Pacific coast.

Bishop Baltes is a hopeless invalid in the Hotel Dieu, at Montreal, and the doctors agree that his life cannot be prolonged beyond six months, and his death may be expected at any time.

On Sunday afternoon, 6th inst., 5,000 persons assembled at Sixth and Mouth streets, Jersey City, to witness the laying of the corner-stone of a new Polish Catholic Church. Bishop Wigger officiated.

Bishop Neraz visited Presidio del Norte last month and had a grand reception. During his stay he and two priests heard confessions from dawn till midnight, and he confirmed 3,000 persons, among whom

was an old Mexican 95 years old. Presidio had never before seen a bishop.

The objects stolen from the Treasury of the Holy House of Loreto have been sold in different cities. The Ordine of Ancona relates that four chalices were found in Florence, in the shop of a dealer in antiquities, and they were recognized as having belonged to the Treasury of the Holy House.

Rt. Rev. J. O'Sullivan, the new bishop of Mobile, was consecrated last Sunday by Archbishop Gibbons, in Washington, at St. Peter's Church, where for many years Father O'Sullivan was pastor. This is the first Catholic bishop ever consecrated at the capital of the nation.

The Abbe Cap, a native Chinese priest, was martyred on April 6. He was buried alive by the Chinese. The circumstances of his execution, as related by Mgr. Puginier, show that unless the compact which has taken place between the Holy See and the Emperor of China be carried out expeditiously, other murders of the same kind may be committed.

There is a rumor afloat in clerical circles that the territory of Utah is soon to be erected into a Vicariate Apostolic, with the Episcopal seat at Salt Lake City. The reverend gentlemen prominently set forth as candidates for the Mitre in this western field are: Rev. Father Scanlon, of Salt Lake; Rev. P. J. Clabby, of the Diocese of Dubuque, and Rev. D. V. Collins, of Dakota.

The good Sisters of Charity, of Altoona, Pa., recently celebrated the fifteenth anniversary of their arrival in the Pittsburgh Diocese. The original number, six, but one of whom remains, have grown to one hundred and twenty, scattered throughout the Diocese. Their principal work consists in conducting the parochial schools and visiting the sick.

The Archbishop of Quebec has issued a circular to his clergy calling their attention in a very special manner to the letter of Leo XIII. to the Cardinal Archbishop of Paris on the evils arising from the discussion of religious questions in the press, and especially from the tendency of certain Catholic writers in Europe and Canada to claim a sort of infallibility for themselves in condemning as bad Catholics all whose lives do not exactly coincide with theirs.

The honor of organizing the first temperance society on the Continent belongs to the Jesuits. In the year 1684, Jesuit missionaries gave a mission of Silvery, near Montreal, Canada, and after the celebration of Holy Mass one of the Fathers preached on temperance. The result was that Algonquin, with other chiefs and members of their tribes, organized a temperance society, and took the pledge to abstain from intoxicating liquors.

Benziger Brothers, of New York, have published an excellent life of Father Isaac Jogues, S. J., written in French originally by Rev. Felix Martin, S. J., and translated by that veteran Catholic historian, Dr. John Gilmary Shea, who has in addition not only carefully edited it, but also added invaluable notes, drawn from his own vast store-house of knowledge, concerning the early history of America. Father Jogues was a missionary to the American Indians from 1636 to 1646, meeting his death at a place now called Auriesville, New York.

The Vatican has been informed that on August 31, the ninth anniversary of the elevation to the throne of Sultan Abdul Hamid Khan, his majesty received in particular audience Mgr. Louis Rotelli, Archbishop of Farsaglia and Apostolic Delegate of His Holiness to the Porte, who presented the congratulations of the Holy See to his sublime majesty. The sultan conversed for quite a while with Mgr. Rotelli, inquiring especially about the Pope's health. The sultan was very affable in his manners, and sent, through the apostolic delegate, a message to His Holiness expressing his high regard for the Head of the Catholic world.

Before long the Cardinalial Commission for historic studies will begin the publication of an important and splendid work, to be entitled "Monumenta Vaticana," in which will be given in full, not summarily noted as in the "Regesta," the most valuable documents of Church history and of general interest, selected from the Secret Archives of the Holy See. This work is under the immediate supervision of Mgr. Louis Tripepi, secretary of the Commission above named, who is also charged to collect the manuscripts on historic matters forwarded by various writers of Italy for examination, and promiation by the Cardinalial Commission, which manuscripts, when approved, will be published by the new Vatican press, which is amply provided with all the latest improvements of modern inventive science.

Ordination at St. Boniface College.

Father Philip Bellivau, S.J., was ordained priest last Tuesday, Sept. 29th, by His Grace Archbishop Tache, in the St. Boniface College Chapel, in presence of the assembled Faculty and Students. Father Bellivau is an Acadian, born at Memramcook, N.B., within walking distance of Beausejour, made famous by Longfellow's Evangeline. He read the classics in the College of the Fathers of the Holy Cross in his native town, and then passed to the theological Seminary of the Sulpicians in Montreal. After two years in that great training school for priests, he felt himself called to enter the Society of Jesus. To answer this call was to put off his ordination for many years—for ten, as it turned out; but he bravely left home and country, and went to the novitiate of St. Acheul in the north of France, where he remained four years. The last six years were spent in Montreal. There he reviewed his theology and taught Latin with marked success. Since the opening of schools at St. Boniface, he has been devoting his talents and experience to the elementary Latin class. His pupils wished to congratulate him on his elevation to the priesthood. Accordingly in the course of the forenoon, they assembled, together with the masters and students of the other classes, in the College reception-room, and presented him with two addresses, one in French, read by Alex. LaRiviere, son of the Minister of Agriculture, the other in English, read by Alexander McDermot. The boys also sung a French hymn, composed for the occasion. Another of his pupils, Gustave Jean, read an exquisite French poem, written by one of Father Bellivau's brother-Jesuits in Montreal. A sapphire ode, composed by Fr. Blain of St. Boniface College, was beautifully and distinctly rendered in song by the Rev. Fr. Lory. As it may interest our occasionally-minded readers, we give it here—

Quem plucanto numeris, sodales,
Ille nunc primum meruit sacerdos
Hostium Paris manibus tenere
Lacrimas ad aras.

O nimis felix, nimis O beatus!
Qui sacro fulget oleo perunctus.
O manus dulcis tibi quae superna
Munera praestat.

Ergo levitam flagitemus omnes
Ut Deum nobis precibus faventem
Reddat: exatit Dominus recentis
Vota Ministri.

Conferat Christus tibi sancta dona,
Sanguis et Jesu nitidus te inundet
Flectibus crescant tibi sic perennis
Gaudia vitae.

It was easy to see that this homelike festival was a spontaneous outburst of joy and gratitude on the part of the college boys. And its import was deeply felt by the newly-ordained priest. He thanked them in a few eloquent words. He had, he said, at last reached the goal he had been aiming at for twenty years; and, with his long trial now behind him, he could tell them that no vocation on earth was comparable to that of a priest. He hoped and prayed that the sacerdotal crown might in after years be set upon the brows of many who now were so cordial in their sympathetic joy.

The assembled college then knelt for the Reverend Father's blessing, which was, to quote from the English address, "strong with the fresh fragrance of the priesthood." We trust we may be allowed to add our congratulations and best wishes to those which were heaped upon Fr. Bellivau on this the brightest day of his life, or rather on this day which was to him the beginning of God's special mercies, a day, which, unlike the joyous days of worldlings, knows not the morrow of sadness and grief, but repeats itself with ever-increasing blessings till it shall be merged in the splendors of eternity.

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What is the Mass?

It is not a form of prayer, but an act, in which, by the hands of His ministers, Jesus Christ is offered in expiation for sin, and for all those other ends for which it was instituted by Him. One alone stands forth and makes the awful offering; the rest kneel around, and join their intentions and devotions with his; but even were there not a solitary worshipper present, the sacrifice both for living and dead would be efficacious and complete. To join in this act of sacrifice, and to participate in its effects, it is not necessary to follow the priest or to use the words he uses. We need not hear, or even understand, what it is he says; and in fact Mass is said in Latin, which is an unknown tongue to the majority of people. This, indeed, is made a matter of accusation against us, as if the whole thing were a barren form or senseless mummerly, except, it may be, to the favoured few. Protestants have nothing in their religion corresponding to the Sacrifice of the Mass, their only notion of congregational worship is that of persons hearing or reading the same forms of prayer all together at one and the same time. Of the union of heart, of intention, and still more of action, which constitutes the very life of Catholic public services, and pre-eminently of the Mass, they are ignorant; and therefore it is that they charge the Catholic Church with putting ceremonial in the place of worship, and making the acts of the priest serve instead of the devotion of the people.

How contrary is the fact! Every Catholic knows what the priest is doing, though he may not know or even understand what he is saying, and is consequently able to follow with his devotions every portion of the Holy Sacrifice. Thus he rejoices in a liberty of heart to which the Protestant is an utter stranger. He can come before his God and Saviour, and while the tremendous action of the Mass proceeds, lay bare his whole soul before Him, tell Him of all his sins and failings, all his particular trials and temptations, all his personal joys and griefs, all his individual wants and desires, hampered by no devotional forms whatever, or assisted only by such as his feelings at the time approve. Hence that wonderful union of sacrificial, of congregational, and of individual devotion, which a public Mass presents. Before the altar stands the celebrating priest;—in himself nothing, in himself a sinner, and the mere minister only by whom the Eternal High Priest offers himself to the Divine Majesty. Absorbed in his awful work to an extent which the most devout of those who are not Catholics can scarcely conceive, he prays, he consecrates, he offers, he adores, he communicates, he gives thanks, hardly conscious the while whether he is alone or surrounded by thousands,—whether he is in silence, or whether the church is ringing with the voices of a numerous choir. In the multitude behind him each Catholic, while he never forgets that he is one with all his brethren in Christ, and is united to Christ by the very act of his adoption into His mystical body, approaches God, and shares in the Sacrifice with a full and free manifestation of all his necessities as an individual soul, for whom individually Christ died. In one place kneels perhaps some poor grey-headed aged man telling his beads, for he cannot read even his own language. By his side is a young child, with her little book full of pictures; and at each separate division of the Mass she says one of the short prayers before her, and spends the rest of her time in watching the movements of the priest and his assistants; and wonders, it may be, whether there is any thing more beautiful in heaven itself. Close at hand is a steady, sober, respectable gentleman, holding his spectacles in one hand, while with the other he supports a well-bound Missal, in which he attentively reads every word, either in Latin or in English; accompanying the priest as far as possible in every phrase, unconscious of the slightest desire for a more individual expression of his pious thoughts and well-ordered unenthusiastic feelings. Near him, again, is a young woman with her face buried in her hands, or with a look expressing the intensest adoration and love, gazing at the Adorable Presence before her, forgetting for a while every pang of heart or pain of body, and anticipating the ineffable joys of the moment when the unveiled Godhead shall be revealed to her for ever. Another, like herself, perhaps in poverty, perhaps in wealth, alternately reads and meditates. She has before her a brief outline of the Passion of Jesus Christ, the course of its incidents adapted to the course of the unbloody Sacrifice of the Altar; and at every step she has some special mercy to ask in immediate connection with the sufferings and death of

her Lord: she prays for pardon for some sin, for deliverance from some temptation, for protection in some trial, for the conversion of some friend or relation, for a blessing on some person who desires her prayers, or who has injured her, or whom she has injured, or on the Church itself, on the Pope, on her country; or she gives thanks for mercies past, or prays in some other of the innumerable ways in which the Christian heart draws near its God. By her side is a person hearing Mass for the second time that day, and after communicating at the first, converting every separate step in the second into the most acceptable of thanksgivings for the transcendent gift just vouchsafed to him. Or—to Protestant eye most strange of all—close at hand, in the midst of the people; a priest is saying his office; turning over the leaves of his Breviary, his lips rapidly moving in the recital of psalms and antiphons and collects; yet every now and then, by his rising up or kneeling down, or by his laying aside his book, showing that he too, in most un-Protestant fashion, is participating in the sacrifice, and sharing the intentions of both celebrant and congregation.

Yet amidst all this endless variety, there is but one mind. The prayers of the priest are not substituted for those of the people. No one desires to force his brother against his will. No one desires to participate in a more congregational service. No one complains that Latin is the only language used; or that much of what the priest says is heard by no one, and that many of the congregation understand not a single word he utters. It is the most marvellous union of liberty and law which this earth can show. It is a more perfect harmonising of the duties of man, both as a brother and as an individual, than the unbelieving world can conceive. It is the most striking exemplification of that union of discipline and freedom which is the guiding principle of the Church in her treatment of her children, which she can any where exhibit. Like the direct works of the Almighty, it displays an astonishing instance of that unity in variety, which man in his secular works is ever seeking to attain, and so seldom accomplishing. It is at once the joy of the Catholic, the wonder of the candid Protestant, and the scoff of the vulgar unbeliever. To those who are without, it may seem a mummerly; but to those who are within, it is the foretaste of heaven. "O sacred banquet! in which Christ is received; the memory of His Passion is renewed; the mind is filled with grace; and a pledge of future glory is given to us." The beggar with his beads, the child with her pictures, the gentleman with his Missal, the maiden meditating on each mystery of the Passion, or adoring her God in silent love too deep for words, the grateful communicant, and the priest with his breviary,—have but one intent, one meaning, and one heart, as they have one action, one object, before their mental vision. They bow themselves to the dust as sinners; they pray to be heard for Christ's sake; they joyfully accept His words as the words of God; they offer the bread and wine; they unite themselves with the celebrant in the Sacrifice of the Body and Blood of Christ, which he as their priest offers for them; they communicate spiritually; they give thanks for the ineffable gift which God has given them. Their words differ, their thoughts vary; but their hearts are united, and their will is one. Therefore is their offering pure and acceptable in the sight of Him who knows their secret souls, and who accepts a man, not for the multitude or for the fewness of his sayings, for his book, or for his beads, but for the intention with which he has, according to his sphere and capacities, fulfilled His sacred will, through the merits of the Adorable Victim who is offered for him.

His Opinion of His People.

During a recent speech Archbishop Croke thus defined the Irish character:—"O'Connell used to say of the Irish people that they were the finest peasantry in the world. He meant physically speaking, and he was right. But I go a step further, and I say they are the most faithful, the most grateful, the most gentle, the most generous, the most hospitable and pious people in the world. Englishmen are brave and resolute; Scotchmen selfish, calculating and cute; Frenchmen gay and gallant; Italians lively and artistic; German thoughtful, strong and sulky; Spaniards proud, and perhaps pedantic; but Irishmen have some of the best qualities of all these nationalities—they are brave, humorous, intelligent, fond of fun and friendship, and, I might add, of a reasonable share of fight—grave and gay, as need may be, and withal supremely religious.

Books.

Most great men are lovers of books. Fenlon said: "If all the crowns of the kingdom of Europe were laid at my feet in exchange for my books, I would spurn them all." Macaulay said of his books: "These old friends that are never seen with new faces, who are the same in wealth and in poverty, in glory and in obscurity. Plato is never sullen; Cervantes is never petulant; Demosthenes never comes unseasonably; Dante never stays too long; no difference of political opinion can ever alienate Cicero."

"The late Mark Pattison, rector of Lincoln," says the New York Tribune, "had a human fondness for his books. Nothing annoyed him so much as to hear one of them fall; and dusting them, which he reduced to a science, seemed to give him real pleasure. In his last illness the sight of any of his favorites depressed him greatly. 'Ah,' he would say, 'I am to leave my books,' and sometimes, 'They have been more to me than my friends.' He would ask for them one after the other, till he was literary covered almost to his shoulders as he lay, and the floor around him was strewn with them. He used to say that the sight of books was necessary to him at his work; and once, reading how Schiller always kept 'rotten apples' in his study because their scent was beneficial to him, he pointed to some shelves above his head, where he kept his oldest and most prized editions, and said, 'There are my rotten apples.'"

It should be the ambition of every young man and woman to have a good library. For youthful readers who are beginning the collection of books a few rules will not be amiss:

1. Set apart a regular weekly or monthly sum for books, and spend that, and that only.
2. Devote a portion of your money to books of reference.
3. Never purchase a worthless book, nor an infidel work, nor a poor edition.
4. Buy the best. Plutarch said: "We ought to regard books as we do sweetmeats—not wholly to aim at the pleasantest, but chiefly to respect the wholesomest."
5. Where there is a choice, buy small books rather than large ones. "Books that you can carry to the fire and hold readily in the hand are the most useful, after all," was the conclusion of Samuel Johnson.
6. Do not buy too many books of one class.
7. Do not buy sets off an author until you have a fair library and plenty of money.
8. Take one monthly magazine and one or two weekly religious papers.
9. Make a catalogue of your books.
10. In each book write your name, the date of the purchase and the price paid.
11. Have a blank book in which to put all particulars in reference to loans.
12. "Read what you buy, and buy only what you will read."

Good Coffee—How to Make It.

A good and economical way of making coffee is to put the proper amount for the family—a heaping tablespoonful for each cup—into the coffee pot, pouring over it an equal number of cups of cold water and letting it stand over night. In the morning bring it to the boiling point before serving. Made in this manner it needs neither egg or other "settling" to make it clear. Egg, however, makes it richer. Never be pound foolish and get anything but the best coffee.

The Body and its Health.

The "Medical Journal" states that a few handfuls of common salt thrown daily into closets, and an occasional handful into wash basins, goes far toward counteracting the noxious effects of omnipresent sewer gas.

A high medical authority says that half a teaspoonful of common salt dissolved in a little cold water and drunk will instantly relieve heart burn or dyspepsia. If taken every morning before breakfast, increasing the quantity gradually to a teaspoonful of salt and a tumbler of water, it will, in a few days, cure any ordinary case of dyspepsia, if at the same time due attention is paid to the diet.

To Stop Nose-Bleed.—The "Scientific American" gives the following novel plan. The best remedy for bleeding at the nose, as given by Dr. Gleason in one of his lectures, is in the vigorous motion of the jaws as if in the act of chewing. In the case of a child a wad of paper should be placed in its mouth, and the child should be instructed to chew it hard. It is the motion of the jaws that stops the flow of blood. This remedy is so very simple that many will feel inclined to laugh at it, but it has never been known to fail in a single instance, even in very severe cases.

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AGRICULTURE.

News of General Interest.

Testing Eggs.

At this season of the year many nests will be found in out-of-the-way places, where fowls have stolen away with the laudable intention of hatching a brood without molestation.

Needed Improvements.

Many farmers, in their daily work on the farm, see needed improvements which they much desire to have made, but which they are prevented from accomplishing by the crowd of other matters requiring their immediate attention.

- 1. Repair the board fence next the pasture.
2. Get new hinges for two of the farm gates.
3. Stiffen gate posts so that they may open and shut easily.

Fall Selection of Seed-Corn.

Prof. G. E. Morrow, Dean of the College of Agriculture, University of Illinois, in a communication relating to the selection of seed-corn, says:
The early fall is the best time in which to make this selection, because corn then selected can be so kept as to insure its vitality when used for seed.

often better adapted to their soil and climate than would be almost any variety brought from other regions.

Selection of seed from the bin, especially if this be done in the spring, only gives opportunity for the choice of satisfactory ears.

Among undesirable qualities for any northern region may be named excessive sizes of stalk, in height or thickness, or the opposite extremes; the habit of bearing the ears very high up, on long or very high "shanks"; cobs of great thickness, or with marked differences in thickness at butt and tip; shallow kernels, and failure to "fill out" well at the ends of the ears.

My own belief is that with the dent varieties, almost universally grown in the West, we have, leaf, and root enough to produce more than one good ear of corn, and that, if we persistently selected with reference to the production of, say, two ears, instead of constantly selecting in practice from stalks producing but one ear, we would make a decided gain.

There is no necessity that corn desired for seed should fully mature on the stalk. Experiments have shown apparently strong vitality in kernels which were shrivelled up from the ears having been plucked long before maturity.

Agricultural Notes.

Skim cheese, high coloring, and faulty curing are the obstacles to success in American dairying.

The Michigan Farmer mentions a twenty-acre field of wheat which the owner says was "ruined by sparrows."

A house at Dayton, O., was struck, despite a three-pointed lightning rod. The electric fluid preferred a tin spout and porch post.

The Choctaw Indians have a law against cruelty to animals, says the New Orleans Picayune, the penalty being a fine of thirty lashes.

The Jersey cow Princess Second, of wonderful butter record, died lately of lung trouble—another case, probably, of weakened vitality from overfeeding.

The good word comes from Southington, Conn., that farmers thereabouts "are each year planting less and less tobacco."

With the appearance of frosty nights the cow enjoys the comforts of a stable, and with it begins hand feeding.

The New England Homestead recommends sowing rye thickly on rich soil in the latter part of August, cutting late in the season and storing away in bundles, where it will be kept frozen.

The Pennsylvania Farmer notes as among Western agricultural practices that might well be introduced more generally at the East, giving hogs a run in the clover that is to be plowed under.

That is sound advice so far as it goes, but the more sagacious pig-raisers West give swine the run of a clover field during the whole season of growth.

Energy properly directed is what marks the successful as against the unsuccessful farmer; and energy properly directed is talent.

The self-binding harvester is an unwieldy machine to run into a barn or through an ordinary gate.

Sir J. B. Lawes, of England, announces that he intends to make some experiments in feeding ensilage.

Many flockmasters lose money by allowing lambs to run with the ewes for a great length of time.

If farmers who would like to sow orchard grass, but are deterred from it on account of growing in tufts, would remember that the seed weighs only fourteen pounds to the measured bushel.

British agricultural journals state that the wheat crop will be 3 1/2 per cent. above the normal average.

The complaint from some portions of New York State that cheese factories pay but one cent per pound for milk will not prevent its being made at that price in the West.

There is more solid nutriment in whole wheat as a food for poultry, than in any of the cereals, weight for weight.

On the farm, as winter food, well cured clover, timothy, and other hay is the basis, with such additions of richer food as the animal's requirements indicate.

We say of an animal, its pedigree is bad and we can expect nothing better from it. We may say precisely the same of corn or any other plant.

Sam. Hooper.

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Is one of the many disagreeable symptoms of dyspepsia. Headache, heartburn, sour stomach, faintness and capricious appetite are also caused by this very widespread and growing disease. Hood's Sarsaparilla tones the stomach, promotes healthy digestion, relieves headache and cures the most obstinate cases of dyspepsia.
'I took Hood's Sarsaparilla for dyspepsia which I had for nine or ten years, suffering terribly with it. It has entirely cured me, and I recommend it to others who suffer from this disease.
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DYSPEPSIA CURED.
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'I was run down and had no appetite, my food would not digest and I was troubled with nervous debility. On taking Hood's Sarsaparilla I commenced to feel the effects of it at once. I have now taken four bottles and can say that I feel like a new man. — J. M. MC CALL, Rochester, N.Y.
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Claims of Half-Breeds and Original White Settlers, Province of Manitoba. WHEREAS since the completion of the allotment of the 1,400,000 acres of and set apart under the Manitoba Act to extinguish the Indian title of the children of the Half-breed heads of families resident in the Province of Manitoba, on the 15th July, 1870, a large number of additional claimants have come and some are still coming forward with the evidence necessary to prove that they are children of Half-breed heads of families and were residents of Manitoba at the date mentioned. And whereas the 1,400,000 acres set apart under the Manitoba Act aforesaid have been exhausted by such allotment, and by Order-in-Council, dated the 29th April, 1885 it has been decided to extinguish such additional claims, known as "supplementary claims," by an issue of \$240.00 in scrip to each Half-breed child entitled. And whereas, by the Act 37 Vic., Cap. 20, the Half-breed heads of families resident in the said Province on the date mentioned, and the "Original White Settlers," and the children of such settlers, as defined in said Act, are each entitled to receive scrip to the extent of \$150.00. And whereas, His Excellency the Governor-General in Council has deemed it expedient to limit the time within which all claims of the nature above specified may be presented; therefore, PUBLIC NOTICE is hereby given that under the authority contained in the Order in Council above mentioned, bearing date the 20th April, 1885, all claims under and by virtue of the provisions of the said Order-in-Council, and the Act 37 Vic. Cap. 20, to Half-breed and "Original White Settlers," scrip that are not filed on or before the 1st of May, 1886, together with the necessary proof thereof, shall cease and determine. By order, A. M. BURGESS, Deputy Minister of the Interior, Department of the Interior, Ottawa, May 22, 1885.

