

The Northwest Review.

"AD MAJOREM DEI GLORIAM."

VOL. I.

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THE REQUIEM OF THE DYING YEAR

BY MRS. A. MAC GILLIS, WINNIPEG.

Slowly, sadly, softly ring the bells,
Ringing for the dying of the year;
Bearing in his bosom gentle Spring's
Golden Summer lying on his bier.

Slowly, sadly, solemnly the bells
Ring a doleful dirge for dear ones dead.
Oh, how many of "our loved this year,
Laid to rest within their narrow bed.

Slowly, softly, sweetly ring the bells,
Tender tones that tell of hours gone by,
Hours when love with rosy fingers touched
Heart and life, till all of life was joy.

Slowly, sadly, sullenly the bells
Ring of want and care, of wrong and crime
Days of "hope deferred" and dark despair,
Problems for the good in every clime.

But hark! the Old Year dies, the New Year's
born,
Ring silver bells, a sweet and joyful strain
With the New Year our buried hopes revive
Once more we feel that life is not in vain

Ring, silver bells, that nature is not dead,
Nor our dear ones, but living fuller lives;
Ring out the thought that Doubt and Truth
are wed,
Ring in that Right must reign, that Faith
survives.

Ring for the New Year sweet and merry
chimes
Ring for the hour when parted friends
shall meet
Ring for true love, ring for the BETTER
TIMES
That soon, we trust, our country's sight
shall greet.

THE AMULET

CHAPTER IX.

GERONIMO RESURRECTED.

(CONTINUED.)

'Are you ready, signor?'

'A moment more, one moment for prayer!' said Geronimo. He joined his hands and uttered a fervent prayer; but although he apparently accepted his fate with resignation, it was equally evident that his soul struggled against the death which was hanging over him.

By degrees, however, prayer brought resignation and consolation to Geronimo for the nervous trembling of his limbs ceased and his voice became more distinct and calm.

Julio fixed his eyes on Geronimo, and his heart was touched when he thought he heard him ask pardon of God for his enemies; but when the lips of the young man pronounced his own name in ardent supplication, and he distinctly heard his unfortunate victim praying for the soul of his murderer, Julio dropped his knife, and said, with a deep sigh: 'My courage has forsaken me! I have not the strength to accomplish this cruel act!'

'Ah!' exclaimed Geronimo, as Julio pronounced these words, 'it is a voice from heaven speaking to your heart. Harken to it. Have pity on me! spare my life!'

Julio was too absorbed in his own thoughts to heed Geronimo. In accents of despair he muttered:

'Frightful situation! Beside the very grave I have dug for him, he prays for my soul! And can I shed his blood? But there is no help for it. I must—I must!'

The young gentleman remarked the struggle in Julio's soul, and he mustered up all his strength to approach him; but Julio, seeing Geronimo's design, picked up his knife, took the lamp, and left the cellar, saying:

'It is useless, signor. Fate is more powerful than we are; and struggle as we may against its inevitable decrees, they must be accomplished. The sight of your sorrow has deprived me of all courage. I go to regain strength. I will soon return. Be prepared, for this time I will act without delay.'

He closed the door and walked slowly down the passage. Having reached his room, he stamped with anger, uttered desperate words, struck his forehead with his fist, vented his impatience, because he could see no solution of his difficulties. He paced the room like a madman, fought the air, stopped, resumed his walk—until exhausted he threw himself into a chair. Sorrow, anguish, and rage, by turns were depicted on his countenance. He lamented the necessity of the murder and complained in bitter terms of his sad fate. But in vain he tortured his brain—not a ray of light came to illumine his darkness. The pitiless "I must do it!" was the invariable refrain.

By chance his eyes fell upon the two bottles which he had placed upon the table, and as if the sight had inspired him with a sudden resolution, he seized

one of the bottles, uncorked it, and putting it to his lips, drank a long draught, stopped a moment for breath, then emptied the bottle.

He remained some time immovable as if to test the influence of the wine upon his mind, swallowed half of the second bottle, drew his dagger, took the lamp, and descended the stairs, saying:

'Now my courage will not fail me! No more words, a single blow and all will be over! I must strike him in the back; he wears a cuirass on his breast.'

Opening the door of the cellar, he placed the lamp on the ground without speaking, and raising his dagger, he walked directly towards Geronimo, who lifted his hands imploringly.

Within a few steps of his victim, Julio, with an exclamation of surprise, stopped suddenly as if immovable. His eye fell upon an object which Geronimo held in his hand and extended to him, as though it had power to turn aside the mortal blow.

It was a flat copper medal, in the centre of which was a cross and other emblems, and attached to it was a bright steel chain.

Julio, forgetful of what he was about to do, sprang forward, seized the strange medal, examined it closely, and said, in astonishment:

'This amulet in your hands, signor! What does it mean? How came you by it?'

Geronimo, whose every thought was fixed upon death, was too much startled by the sudden transition to reply immediately.

'Speak, tell me whence comes this amulet. Who gave it to you?'

From Africa—from a blind woman,' answered Geronimo, almost unintelligibly.

'From Africa? And the woman's name?' said Julio, beside himself with impatience.

'Mostajo. Theresa Mostajo!'

'Theresa Mostajo! You are then the liberator of my poor blind mother?'

'Then you will spare my life! God of mercy, I thank thee, there is still hope!'

But Julio heeded not the words of the young man.

'This amulet,' he said, 'recalls my native village. I see again my father, mother, friends. I see myself as I was before dissipation led me to sin and vice. This amulet, brought by my grandfather from Jerusalem, protected my father against many dangers, saved my mother's life; and you, signor, you owe to the same amulet escape from a violent death, for it turned away my master's dagger from your breast. Strange and mysterious power which thus shields the victim from his executioner.'

'Julio,' said Geronimo, 'keep me not in suspense. Say that thou wilt not take my life. Be merciful to the man whose name is blessed by the lips of your mother.'

'Fear not, signor; rather than shed one drop of your blood, I would pay the penalty of my own guilty life on the gallows. But I must reflect upon our peculiar situation, for my mind is not clear; perhaps I may discover a means of escape. Do not disturb me, I beg you.'

He withdrew to the corner of the cellar where he had been previously seated and remained motionless for some time, without giving any sign of the agitation of his mind.

Geronimo regarded him at first with a look of joyful anticipation; by degrees, however, his face wore an expression of sadness and surprise; it seemed to him that Julio had fallen asleep. He was mistaken, however, for Julio arose after a while, and said:

'Now I see my way clearly. I will save you, signor; but on doing that, I might as well avoid securing a halter for myself. You must have patience until tomorrow. It is now about nine o'clock in the evening, and the time, I know, will be very long to you. But you must submit to a condition which is necessary for the preservation of my own life. Tomorrow, at daybreak, I shall quit the city and country. Before leaving, I will set you at liberty. Do not attempt to shake my resolution; let me go now, signor, and expect with confidence your deliverance.'

Geronimo joined his hands, and said,

feebly:
'Thanks, thanks, and may the good God show you the mercy you have shown to me. I have yet a favor to implore, a benefit to ask.'

'Speak, signor, what do you wish?'

'It is long since I awoke from my death-like stupor. I know not how long, and I am tormented by hunger and thirst; you have kept life in me by the wine so kindly bestowed, but now my body demands nourishment. Give me bread.'

'Bread,' said Julio, 'there is not a mouthful of food in the house.'

But seeing Geronimo's eyes fixed in supplication upon him, he added:

'It is not late; perhaps I may find some shop still open. I will return presently; remain quiet, and have no anxiety, signor.'

He took the lamp, left the cellar, closing the door after him, and ascended to his room. There folding his arms, he began to muse:

'How strange, the young merchant who, at the risk of his own life, defended my mother from the Moslem master, who paid her ransom, and liberated her from slavery—that merchant was Geronimo. By some mysterious influence the amulet protected his heart from the blade of his vindictive enemy; and when I am about to shed his blood, behold the amulet paralyzed my arm. It is incomprehensible.'

The current of his thoughts changed. Seizing the half empty bottle, he drank its contents.

'Strange,' said he, 'how the bad effects of liquor are controlled by the emotions. I have taken enough to deprive me of consciousness, I feel my mind as clear as though I had not touched a drop. This last draught, however, has mounted to my brain. So it is decreed that my master, Simon Turchi, must die upon the scaffold? It is disagreeable for both of us, but I could not help it. I shall not know what to do when the two hundred crowns are spent; necessity will force me to seek other resources, even at the risk of the gallows, and in all probability the fatal noose will encircle my neck. Bah! if it is predestined, who can prevent it? My master and I will deserve only what we deserve. But I am forgetting the starving young gentleman; I must go out to procure him some food. It will be a fine opportunity to drink a pint of wine at the "Swan"; that cannot be closed yet, for gamblers do not keep early hours. Only one pint in passing; not more, for if my reason became clouded, I cannot answer for the consequences; but there is no need to fear that, for my life is at stake. I will return in half an hour.'

He extinguished the lamp, and hastily traversed the garden.

CHAPTER X.

SIMON TURCHI'S ALARM—CRIME BEGETS CRIME.

Some time after the hour of Change, Simon Turchi had returned home, and was apparently preparing to go out again for he had changed his doublet for one of a darker color, and his cloak lay on a chair beside him.

The signor was in high spirits; he carried his head proudly, a radiant smile illumined his countenance, and from time to time he rubbed his hands with an air of triumph. Julio had left for Germany. Nothing could have prevented his departure, for he had not been seen in the city. Simon Turchi has therefore no cause for fear, for if, contrary to expectation, his garden be searched and the corpse of Geronimo be discovered, the murder could easily be fastened upon Julio.

Already, by vague remarks to his servants and acquaintances, Turchi had prepared the way for making the accusation in case of necessity. He had exhibited great anxiety at Julio's absence the night before and during that day. He said that he had sharply reproved his servant for his dissipated habits and his neglect of duty. Julio had left him in evident anger.

The servants, who could not comprehend their master's anxiety, thought that he might be in some tavern, drowning his feelings with drink and awaiting the night to return home. To this Tur-

chi answered that he had remarked for some time Julio's strange manner, that he seemed so absentminded, was often heard to sigh and weep—in a word, something weighty seemed pressing on his conscience.

Early in the morning he sent Bernardo to the pavilion to see if Julio were there. Bernardo reported that there was no evidence of his having been there except two empty bottles upon a table. Simon pretended that he had had the bottles placed in the room, and Bernardo thought no more of the affair.

Simon Turchi would have satisfied himself by personal examination if Julio had thoroughly performed his work before his departure, but he feared to excite attention by his appearance in that direction; or, perhaps, he might even be obliged to assist at the search of his garden, should the bailiff refuse to exempt it. He determined to go to the cellar at nightfall, when the search must be interrupted to examine the arrangements made by Julio. When therefore twilight was commencing to replace the glare of day, and Simon was certain of not meeting the officers of the law, he threw his close around his shoulders, turned with a light step and joyous heart the corner of the street, and took the direction to the square of Meir.

He had gone but a short distance, when he met Messire John Van Schoonhoven.

A smile lighted up Turchi's countenance. He was delighted to be accidentally brought into the bailiff's company, as he would thus learn the result of the researches already made.

After a polite salutation, Messire Van Schoonhoven said: 'I am happy to meet you. I was on my way to your house.'

'To my house?' said Turchi. 'Have you news of my friend?'

'No, signor; I wish to see you concerning an affair which, although not serious, necessitates a conversation with you. I would have spoken to you on this subject this evening when at Mr. Van de Werve's, but the place was inappropriate to such discussions.'

'Return then with me,' stammered Turchi, with ill-disguised anxiety.

'Where were you going, signor?' said the bailiff.

'I was going to take a walk along the Scheldt, in order to seek some diversion to the grief I feel for the disappearance of the unfortunate Geronimo.'

'What I have to say, signor, need not interfere with your walk. I will accompany you a part of the way and enjoy with you the evening breeze.'

The bailiff turned and walked by Turchi's side.

Looking around, to assure himself that they were not overheard, Messire Van Schoonhoven said:

'The affair in question would not require so many precautions were I not bailiff and you my friend. But in consequence of these two reasons, my mission becomes painful, and I must claim in advance your forbearance. You know that my agents are searching every house, building, and garden in the vicinity of the Hospital Grounds where Geronimo was last seen. The greatest part of this quarter has been carefully examined without any result.'

Simon Turchi perfectly understood the bailiff's design, and although his heart beat painfully, he mastered his emotion, and said in an indifferent tone:

'And you think, Messire Van Schoonhoven, that my garden should be searched in like manner? It is very natural. No one is above the law—the knight and the peasant are there equal.'

'Believe me, signor, that the thought of so disrespectful a conduct towards an honorable nobleman, and that nobleman my friend for years, would never have occurred to me. But the search became a necessity without any fault of mine. The presence of at least twenty of my agents in that quarter attracted the curious. A crowd followed those engaged in the search, and when it was noticed that your summer-house was the only one exempted the magistrates were openly accused of injustice. The people were told that this was done by my order; but so great was the commotion that the affair reached the ears of the burgomaster and the constables, and these gentlemen waited on me, urging me to visit your garden likewise, so as to remove all cause of complaint.'

TO BE CONTINUED.

THE ENCYCLICAL--IMMORTALE DEI.

On the Christian Formation of States.
To Our Venerable Brethren, all the
Patriarchs, Primates, Archbishops,
and Bishops of the
Catholic World.

LEO PP. XIII.

VENERABLE BRETHREN, HEALTH AND APOSTOL-
IC BENEEDICTION:

CONTINUED.

But those pernicious and deplorable revolutionary tendencies which were aroused in the sixteenth century, when they had once introduced confusion into Christendom, soon, by a natural course, entered the dominion of philosophy, and from philosophy into all the lines of society. From this source are to be traced the more recent declarations of unbridled liberty, invented during the great upheavals of the last century, and laid down as the principles and fundamentals of the "new law," which was before unknown, and is at variance, on more than one score, not only with Christian, but even with natural law. Of those principles, the chief is that all men, as they are of one species, are also really equal in practical life; that every man is so far independent as to be subject in no way to the authority of another; that he is free to think as he pleases, to act as he pleases; that the right of governing resides in no person. In a society thus constituted, there is no sovereignty except the will of the people; who, as power is in themselves alone, so they alone govern themselves; they select persons to whom they intrust themselves, in such manner, however, as not to transfer the right to rule, but merely a charge to be exercised in their name. Divine Supremacy is ignored, as if there were no God at all, or He was nowise solicitous concerning the human society; or as if men whether individual or united together in society, owed nothing to God, or if any sovereignty could be imagined, whose cause, force and authority did not reside entirely in God. In this way the State is nothing but a multitude, mistress and ruler of itself; and since the people is declared as holding within itself the source of all rights and all power, it follows that the State should consider itself bound by no manner of duty to God; that it should profess publicly no religion; that it should not seek out of many that which alone is true, nor prefer a certain one to the rest, nor favor one principally, but give to each an equality before the law with the only limit that public order be not disturbed. It is in harmony with this to leave all questions of religion to the judgement of each individual; to permit every one to follow such as he pleases, or none at all if he accept none. Hence surely arise: a conscience without law to determine its decision, freedom of opinion as to the worship of God, or not worshipping Him; a boundless licence of thought and of publishing whatever is thought.

Having once laid down these tenets, which in our time are greatly approved, as the fundamental principles of the State, it easily appears unto what and how unjust a position the Church is forced. For when the conduct of affairs is in accordance with these doctrines Catholicity is placed on an equal footing in the State with associations foreign to her, or even of an inferior footing; no account is taken of the ecclesiastical laws; the Church, which ought according to the command and mandate of Jesus Christ teach all nations, is commanded not to touch the public instruction of the people. Those things which enter into both ecclesiastical and civil law are legislated upon by the civil rulers according to their own judgment, and they disregard in these matters the most sacred laws of the Church. Wherefore jurisdiction is usurped over the marriage of Christians, even deciding as to the marriage bond;—the unity, the permanency of marriage becoming the subject of civil determination; they take away the property of the clergy, denying that the Church can hold her own possession. To sum up the whole matter, they act towards the Church; disparaged in estimation of her rights and nature as a perfect Society, as if she were like other corporations, that the State keeps together: so that whatever right she possesses, whatever liberty of action, she is declared to hold by the concession and favor of the civil rulers. Wherever the Church is with the approval of civil laws in possession of her rights, and a public compact between both authorities has been entered into, first a clamor is raised that Church and State must be separated; and this with the design of obtaining impunity in disregarding pledges, of removing obstacles and gaining control of everything. Since the Church cannot bear this in silence, and cannot abandon her most sacred and important duties,

and hence demands that the pledges made to her be entirely and sacredly fulfilled, there arise between the religious and the civil powers conflicts of which generally the result is that the one which is weaker in human resources succumbs to the stronger.

Thus in this system, to which many are ardently attached, the custom and the desire is to drive the Church out altogether, or hold her entirely in the bonds of the State. Whatever is publicly enacted at present is in great part enacted with this design. The laws, the administration of States, the non-religious training of youth, the spoliation and destruction of the religious orders, the overthrow of the civil principedom of the Roman Pontiffs, all look to breaking the force of Christian institutions, placing the liberty of the Catholic Church in restraint and lessening her other rights.

Natural reason itself convicts these opinions as to civil rule as far from the truth. Whatever there is of power anywhere, nature itself attests as coming from God as its chief and most august source. The teaching that the government of the people does, without regard to God, by nature, reside in the multitude, while serving in a marked degree to afford flattery and flame to many passions; in truth rests on no probable reason, and cannot have sufficient force to obtain public security and the preservation of order. In fact with these doctrines things have gone so far that it is held as a genuine part of civil jurisprudence that seditions can be rightfully gotten up. For the opinion prevails that rulers are nothing more than certain persons chosen to carry out the popular will; whence it necessarily follows that all things are as changeable as popular judgment, and there is a constant apprehension of disturbances.

Concerning the religion, to hold as of the same character different and contrary forms has clearly the result of believing and practicing none. This, if differing in name from atheism, in reality does not differ from it at all. For those who believe there is a God must, if they wish to be consistent and not in an absurd position, understand that ways practiced in worshipping God, in which there is so much difference, and in the most important matters such dissimilarity and conflict, cannot be equally true, equally good, equally acceptable to God.

So, liberty of thought and of the press, all moderation contemned, is not an intrinsic good in which human society may rightfully rejoice; but is the source and origin of many evils. Liberty, inasmuch as a virtue perfecting man, ought to be exercised in what is true and what is good; but the good and the true cannot be changed at the whim of man, but remain ever the same, and not less unchangeable than the nature itself of things. If the mind assent to false opinions, if the will adopt evil and apply itself to it, neither part obtains its perfection, but both shall from their natural estate and lapse into corruption. To place before the eyes of men whatever is contrary to truth and virtue, is not lawful; to place such things under the aegis of the law is much less lawful. Only a life well led is the way to Heaven, whither we all tend; and for this reason the State departs from the rule and law of nature when permitting license of opinion and of deed to be so wanton that minds may with impunity be led from truth, and hearts from virtue. To exclude the Church which God Himself instituted from active life, from legislation from the education of youth, from domestic society, is great and pernicious error. Taking away religion, the State cannot have good morals; and indeed it is perhaps better known than it needs to be, what is the character, and what the scope of what is called the "civil" philosophy of life and morals. The true teacher of virtue and the guardian of morals is the Church of Christ; it is she that maintains intact the principles from which duties are deduced, and placing before us the most efficacious motives for a virtuous life, commands us not only to avoid evil deeds, but to control even desires not carried into act, that are contrary to reason. To seek a subjection of the Church in the discharge of her office to the civil power is in truth great injustice and great rashness. By this, order is broken, because what is merely natural is placed ahead of what is above nature; those abundant blessings with which the Church, if not impeded, fills our common life, are done away with, or at least exceedingly lessened; and besides, the way is paved to hostilities and conflicts, the injury of which to both has been too often made manifest by results.

TO BE CONTINUED.

The "Northwest Review" should be in every Catholic household in the Northwest. Begin the New Year by subscribing for it.

Protestant Tribute to the Church.

A Unitarian minister, the Rev. Charles A. Allen, after tracing the beneficent influence of the Church and the Papacy in past ages, renders this glowing tribute to the Church to-day:

"The greatest peril that threatens our modern civilization is the selfish, willful individualism, which has no respect for the rights of others or for the laws of duty and which makes a god of its own pleasure and caprice. It is the inevitable tendency of Protestantism when left to itself. And against this lawless liberty the Catholic Church bears its steadfast witness, even though it be with much that we think superstitious, but maintaining in mystic symbolism that authority of law, whose home is the bosom of God and whose voice is the harmony of the universe.

"And, then, how much truer is the Catholic Church to that democratic spirit which once gave her the leadership of Europe. In her noble cathedrals, rich and poor are on a level; they kneel at the same confessionals; they are cared for in life and death by the same ministrations. All feel, whether high or low, that they are brethren in one Church, and are at home in her hallowed shrines. Contrast the divisions, the feuds, the petty individualisms of the Protestant world! See how the rich are separated from the poor in their worship as in their homes, and religion often seems to become the privilege of those only who can buy a costly pew! See how the Protestant churches often become little select clubs, which live for their own enjoyment only, while the increasing multitudes of the poor and neglected become every year more godless! See how few of the men and women Protestant Churches give themselves to labors of charity and religion with the devoted consecration of the Paulist and Jesuit Fathers and the Sisters of Mercy! Ought we not to be grateful to God that He has sustained the Catholic Church as a steadfast witness even to-day, for that practical Christianity to which Protestantism has often been false? May God give us humility, instead of the conceit which too often abounds in Protestant Churches and may we be docile to learn the lesson, of reverence, of humanity, and of a true brotherhood in religion, for which the Catholic Church is God's witness still, and without which our Protestant civilization is destined to perish in a worse catastrophe than that which befell the civilization of the ancient world!"

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Fra Angelico's Frescoes

Those who are desirous of learning how the Italian Government preserves the treasures of art that have fallen into its hands, have only to read the "Italia Artistica." There they will learn the fate of two of Fra Angelico's frescoes which adorned the wall of the Convent of St. Domenico at Fiesole, the birthplace of this artist. The inspector of works of art has laid it down as a rule that precious objects should not be removed from Italy; put a Commission has decided otherwise, and in consequence, two of the works of the artist already referred to have been taken out of the country. One of these, representing Christ on the Cross, with the two Marias at the sides, sixteen feet in height, and proportionally wide, has been safely detached from the wall of the convent by the purchaser of it Signor Stefano Dardini, who sold it for 4,000 francs to the museum of the Louvre, at Paris. With the consent of the Government, this fresco, intact, save slight restoration in damaged part, has been dispatched to its destination. The other fresco, representing the Blessed Virgin and Child, surrounded by other figures, about seven feet in height and of corresponding width, has been purchased by Signor Mazzanti, who cut it from the wall to a depth of twenty centimetres and had it brought to his studio. It has been considerably restored.

Pharaoh's Army in the Red Sea

At a sitting of the French Academy upwards of five years ago, M. Lesseps stated, upon the authority of the reports made by his engineers, that "at the time the Israelites left Egypt under Mose's leadership, the ebb and flow of the tides of the Red Sea reached up to the foot of Saragaim, near Lake Timsah." If this be correct, it follows that the spot where the Israelites crossed the Red Sea was situated not in the south, but to the north of the present extremity of its northern arm. In his paper Les Mondes, Abbe Meigne has traced the course of the Children of Israel day by day, in accordance with these new "data," and he asks the whole Christian world, since the spot is now known where the Egyptians were swallowed up, with "the horse and his rider," chariot, and everything, to subscribe the requisite funds to enable excavations to be made, "and the relics of the army overcome by the Almighty himself to be brought to light." The learned Abbe will undertake the work if he succeeds in getting together 300,000 francs because the finding of the remains of Pharaoh's army would be a powerful reason in favour of the truth of the Holy Scriptures.

Old Catholic France in America.

At a banquet lately given in Paris to Mr. MacCormick, Commissioner-General of the United States at the Exhibition, and which was attended by M. Kranz, the French Minister of Public Works, and General Noyes, the Minister of the United States, Mr. MacCormick, in replying to the toast of his health, proposed by General Noyes, said: "French names, rich in pleasing memories, are written on the map of our country, and will remain there forever. The part taken by France in the colonization of America forms one of the most sublime episodes in the history of the Continent of America, and our historians have always held it up to the admiration of the world. In the annals of no country is there anything more touching or more pathetic than the story of the sacrifices made by Frenchmen at the time when our present institutions were founded. Advancing step by step, always enabled to surmount a thousand obstacles and to brave all kinds of sufferings; a great number of them died as heroes and martyrs, reciting in their last moments the Latin hymns of their Church, which even then were a thousand years old."

The Lord's Day.

When the Romans became Christians they learned to call Sunday the Lord's Day—Dies Dominicus; and so in France, Italy and Spain, the word is still Dimanche, Domenica, Domingo. The day before Sunday was called instead of Saturn's day, the Sabbath—a fact which will seem surprising to those who do not know how modern is the notion which confounds the Christian. "Lord's Day" with the Jewish Sabbath. In Spain the name is Sabado, in Italian Sabbato, and in French, because the ancestors of the French people pronounced the word "sabbatum" as "sambatum," the name of Saturday is Samedi.

He who strings the pearls of moderation, industry and self-denial on the cord of a high courageous character, shall wear jewels of a noble manhood.

Gems of Thought

If the true history of quarrels' public and private, were honestly written, it would be silenced with an uproar of derision.

We should never wed an opinion for better or for worse; what we take upon good grounds we should lay down upon better.

You who can smash the idols, do so with a good courage; but do not be too fierce with the idolaters—they worship the best they know.

There is no moment like the present; not only so, but, moreover, there is no moment at all—that is, no instant force and energy—but in the present.

AGRICULTURE.

THE POULTRY YARD.

A writer in one of our poultry exchanges recommends making little hoods of red flannel, and then sewing them on to the high, single combs of poultry for protection against freezing in cold weather. The little hoods would probably be considered quite ornamental by poultry fanciers, and the few stitches taken with needle and sewing silk would not give half the pain of a frosted comb. But why breed high, single combs on fowls, to be kept in this Northern climate? The Black Spanish and Leghorns, and other newer breeds with high, and single combs and prominent wattles, came to us from countries having much warmer winters than ours, while the low combed breeds have probably lost their excess of comb by living for many generations in high, northern latitudes.

We are a too practical people to long follow a foolish and expensive fashion merely for fashion's sake. It has been proved by experiment that a high comb can be bred off, by judicious crossing and selection, without materially changing a breed in other respects. It is true that we ought to give our poultry comfortable quarters in winter, but hens must not be kept too close, nor too warm. They need air and room, and in extreme cold weather a high single comb is at a great disadvantage in a flock. Some breeds have doubtless had their combs bred off by repeated shearing, until the low comb has become more or less fixed. But fowls breed so fast that radical changes can be made in a few years by crossing and selection without resorting to such seemingly cruel methods. It takes lots of good food to keep all the high combs in the country warm through our long, cold winters, and then why the birds are killed the heads are thrown away.

RETAIL MEAT MARKET.

Table with 2 columns: Item and Price. Includes Beef, Pork, Mutton, etc.

WHOLESALE MEAT AND CATTLE MARKET.

Table with 2 columns: Item and Price. Includes Live cattle, Hogs, etc.

FISH.

Table with 2 columns: Item and Price. Includes Salmon, etc.

VEGETABLES.

Table with 2 columns: Item and Price. Includes Potatoes, etc.

HAY AND STRAW.

Table with 2 columns: Item and Price. Includes Hay, etc.

GRAIN.

Table with 2 columns: Item and Price. Includes Oats, Barley, etc.

PROSPECTUS OF THE

ST. BONIFACE COLLEGE

The College of St. Boniface, incorporated by an Act of Parliament, and affiliated to the University of Manitoba, is, since the 15th of August, 1885, directed by the Fathers of the Society of Jesus, under the high patronage of His Grace the Archbishop of St. Boniface. Its course of studies comprises the Greek, Latin, French and English languages and literature; History, Arithmetic, Algebra, Geometry, Higher Mathematics, mental Philosophy, Natural Sciences and Theology. Although chiefly intended to prepare young men for the study of the liberal professions and divinity, it is also calculated to fit them for commercial pursuits. Its large and spacious grounds, secluded from the city, offers all the advantages of a country site, and are so near the cities of St. Boniface and Winnipeg as to secure all the advantages of a town residence. The College can accommodate a hundred students, of whom eighty may be boarders. The terms have been made as easy as possible. \$13 a month for boarding, and \$3 a month for those who take their meals in town and sleep in the college, beside a small additional fee, for a few dormitory articles, of \$2 a year; the whole to be paid half yearly in advance. The uniform consists of a frock coat, with trousers, necktie and felt hat, all black. Each student is to be abundantly provided with other articles of clothing. The discipline of the College, strict in point of morality, is, as far as possible, paternal in character. The scholastic year opens on the third Wednesday of August and ends about the 20th of June. ST. BONIFACE, AUGUST 23RD, 1885.

PROSPECTUS OF THE

ST. MARY'S ACADEMY

Directed by the Sisters of the Holy Names of Jesus and Mary. WINNIPEG MAN.

The Sisters are happy to inform their Friends and the Public that the new and commodious Building which they have recently erected will enable them to bestow additional care upon the education of their Pupils. The Teachers will devote themselves with unremitting attention and labor to the intellectual and moral training of their Pupils as well as to forming their manners to the usages of polite society. Pupils of every denomination are admitted and no interference is made with their religious convictions; they are, however, required to conform to the general rules of the Institution.

The Scholastic Year, comprising ten months, consists of two sessions, commencing respectively on the Third Tuesday of August and the third Tuesday of January. TERMS—Board and Tuition, per Session \$20.00. Music Lessons and Use of Piano, \$17.50. Private Singing Lessons, \$20.00. Oil Painting, \$20.00. Drawing and Painting (Water Colours), \$7.00. Bed and Bedding, if furnished by the Institution, \$5.00. Washing \$45.00. Entrance Fee (payable on receipt) \$5.00. Each Session is payable in advance. Singing in Concert, Callisthenics, Sewing and Fancy Work do not form extra charges. The uniform which is worn on Sundays and Thursdays consists of a black Merino Dress for winter, and a black Alpaca for summer. Parents before making the above dresses, will oblige by asking information at the Academy. If desirable, material will be supplied and made up at the Institution, when paid for in advance. Each pupil should be provided with a Toilet Box, a Knife, Fork, Tea and Table Spoons, and a Goblet; also a sufficient supply of Underlinen, Six Table Napkins, Six Towels and a Black and White Bobinet Veil. Parents residing at a distance will please furnish sufficient funds to purchase such clothing as may be required, also materials for Drawing, Fancy Work, etc. Pupils from other institutions will not be admitted without a recommendation from Superiors. Books and Letters are subject to the inspection of the Directress. Pupils are admitted at any time, charges dating from entrance. No deduction will be made for partial absence, or unless in case of illness, or for other grave and unavoidable reasons. Pupils are allowed to receive visitors on Sundays, from one to three o'clock, and on Thursdays from one to five p.m. Only Parents, Guardians and such persons as are duly authorized, will be admitted. Address

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SEALED TENDERS, addressed to the undersigned and marked "Tenders for a timber berth," will be received at this office until noon on Monday, the 11th day of January next, for a timber berth of fifty square miles, situated on the Nelson River, about 75 miles below the discharge thereof of Lake Winnipeg, and being partly in the Provisional District of Saskatchewan, and partly in that of Keewatin. N. W. T. 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 Prince Albert. A. M. BURGESS, Deputy of the Minister of the Interior, Ottawa, Dec. 5th, 1885.

DO YOU KNOW where to buy a Good Buffalo Coat, Coon Coat, Dogskin Coat. Why of Course at the Red Ball Store, No. 496 Main Street.

White & Manahan, RADIGER & Co. IMPORTERS OF WINES, LIQUORS & CIGARS. 477 MAIN STREET. A special stock for the holiday trade at low prices.

"The Northwest Review"

IS PUBLISHED AT

No. 31 McDermot St., Winnipeg

Every Saturday morning.

SUBSCRIPTION:—One year, \$2.50; Six months \$1.50. Clubs of five, \$2.00. Strictly cash in advance.

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Orders to discontinue advertisements must be sent to the office in writing.

Special Notices, set in nonpareil type, leaded, and located on the eighth page immediately over the city news, 10 cents per word each insertion. No notice inserted for less than \$1.

Professional cards (run in and without display) \$1 per month.

Advertisements unaccompanied by specific instructions inserted until ordered out.

Notice of Births, Marriages and Deaths, 50 cents each insertion.

Correspondence conveying facts of interest will be welcomed and published.

J. J. CHADOCK,
Editor and Publisher.

CALENDAR FOR JANUARY.

1. Friday—The Circumcision of Our Lord.
2. Saturday—Octave of St. Stephen.
3. Sunday—Octave of St. John Baptist.
4. Monday—Octave of the Holy Innocents.
5. Tuesday—Vigil of the Epiphany.
6. Wednesday—The Epiphany.
7. Thursday—Of the Octave.
8. Friday—Of the Octave.
9. Saturday—Of the Octave.
10. Sunday—1st. after Epiphany. Finding of the Child Jesus among the Doctors.
11. Monday—Of the Octave.
12. Tuesday—Of the Octave.
13. Wednesday—Octave of the Epiphany.
14. Thursday—St. Hilary B. and D.
15. Friday—St. Paul, H.
16. Saturday—St. Marcellus, P. and M.
17. Sunday—2nd. after Epiphany. The Holy Name of Jesus.
18. Monday—Chair of St. Peter at Rome.
19. Tuesday—St. Canute, K. and M.
20. Wednesday—SS. Fabian and Sebastian, MM.
21. Thursday—St. Agnes, V. and M.
22. Friday—SS. Vincent & Anastasius, MM.
23. Saturday—Espousals of Our Lady.
24. Sunday—3rd. after Epiphany. St. Timothy, B. and M.
25. Monday—Conversion of St. Paul.
26. Tuesday—St. Polycarp, B. and M.
27. Wednesday—St. John Chrysostom, B & D
28. Thursday—Of the Most Holy Sacrament.
29. Friday—St. Francis of Sales, B. and D.
30. Saturday—St. Martha, V. and M.
31. Sunday—4th after Epiphany. St. Peter Nolasco, C.

THE PRESS—THE PEOPLE'S DUTY.—If you wish to have an honest press you must honestly support it.—Archbishop MacHale.

SATURDAY, DECEMBER 26, 1885.

NOTES AND COMMENTS.

A Happy New Year to all the readers of the "Review."

The Parnell Reception Committee is composed of the leading banking and professional men of Chicago.

The citizens should supplement the efforts of the merchants to make the early closing movement a success.

It is reported by cable that Cardinals Manning and Howard have written to the Pope in favor of canonizing Joan of Arc.

The collection for the Catholic Indian school, throughout the Northwest, which took place in St. Mary's Church, amounted to \$45.

It would seem that freemasonry has still a strong hold on the French Republic. Mr. Grevy has been re-elected by means of a coalition on the part of the senators and Deputies.

Mr. Bernier was elected by acclamation as Mayo: of St. Boniface, on Tuesday last. We foreshadowed this result in our last and was expected by all who knew the feeling of the people. The choice of the people is an excellent one and speaks well for the good judgement of the townspeople.

The New Governor of Newfoundland, Sir Ambrose Shea is the first native appointed to the position. He is also a Catholic and has great influence with the people. Great satisfaction has been manifested at his appointment.

In another column will be found a story of Galileo. It puts the case in its relation to the Church in its true light and may be read with interest and profit by many who have time and again been bothered with this well worn story and the astounding assumptions attempted to be sustained thereby.

The Nationalists have won some startling victories in Ulster. Orangeism has been deposed from its high position in that province. The Orange lodges may indeed put up their shutters and close their doors. South Down hitherto a stronghold of North of Ireland Toryism,

has been won by a Nationalist majority of 1,000. More remarkable still is the victory of Mr. William O'Brien in South Tyrone. The return of this Irish patriot for an Orange division is an epoch-marking event.

The Pope has written a letter to the bishops of England warmly approving of their manful opposition to the Radical scheme of "free education." The free education" alluded to is simply a plan to kill the voluntary Christian school and replace them by a godless system.

The Rev. J. J. McAulay, S.J., professor at Holy Cross College, Worcester, Mass. died suddenly the other day. He had been skating with the scholars when he contracted a severe cold which resulted in his untimely death. He was remarkable for his piety and learning.

The Rev. Father Cherrier, Rector of the Immaculate Conception, was on Christmas Eve presented by Mrs. Savage with a handsome dinner service to which a number of the congregation had contributed. The esteem in which the pastor is held by his people is greatly to his credit.

Mr. Cyr, M.P.P. has decided definitely on leaving the Northwest and in consequence has refused all offers to remain in the civic chair of St. Boniface. Mr. Cyr intends locating in Chicago where he will bring out a journal in the interest of his compatriots in the great western city. He has the best wishes of the "Review" for his public and private welfare.

The "Manitoban" thinks it hard that Orange demonstrations have been prohibited in Harbor Grace, and cannot conceive that such a step should be deemed necessary in a "land of British freedom." Our neighbor has no reason to be surprised. In England itself the loud-mouthed professions of loyalty have been discredited and all public demonstrations of an Orange character have been forbidden by the law. Their existence, no matter where, has been productive of nothing but discord and hatred, and the sooner the older cities of the Dominion follow the example of Harbor Grace as well as that of Great Britain, the better will it be for the peace of the land. In England, where these people are best known, their patriotism is evidently not appreciated.

Our very excellent contemporary, "the Catholic Mirror," very cordially invites Canadians to come over to the domain of Uncle Sam and is even good enough to guarantee protection. With many thanks, Canadians decline the invitation of our esteemed contemporary, intimating at the same time that when we do make a change on this side of the line it will be to set up housekeeping for our selves. The dream of Canadians to-day is independence, not annexation. If our friends on the other side of the line are very anxious to see both people under the one flag they have only to acknowledge allegiance to the Beaver and the Maple Leaf and we will welcome them "and see that they are protected, too." What do our American friends think of the proposition?—Northwest Winnipeg Review.

Our friend forgets that smaller bodies gravitate towards larger. Set up your independence, if you want to, and we shall get you just like we got Texas and are going to get Mexico. And when that good time comes, it will be better all round.—Baltimore Catholic Mirror.

This may be good theory, but it does not hold good in many instances. It is quite the contrary in the case of Belgium and France; or perhaps a more familiar instance: Does Ireland gravitate towards that larger body—England?

SLANDERING THE NORTHWEST.

That conscienceless being, the correspondent of the American Press, with the power of secrecy at his back, manages to keep his grip on the throat of the people of the Northwest. The other day this disreputable person sent the following cowardly falsehood to the New York Herald:—"The Farmers' Union has passed a resolution that owing to their being unable to obtain a market for their frozen wheat the farmers could not make a living in the country."

This vicious slander on the country was sent by a person who is making a livelihood out of our people. This correspondent is known and his perfidy has often been exposed in the public journals of this city, and still he pursues his villainous work of libelling the country. This piece "news" was, of course, greedily gobbled up by the enemies of the Northwest, and immediately cabled to Europe, there to do its work of killing emigration to this country next season; and it is now generally admitted that it has accomplished this. Indeed it has been made the most of for the item has already appeared in the Berlin and Amsterdam papers, in a greatly exaggerated form, doing its disastrous work. It passes comprehension that a person should be found thus endeavor-

ing to strangle the life of a country that offers such inducements to the starving masses of overcrowded Europe. He is a Judas verily. But the good work done by the Canadian Pacific Railway abroad lately is doing much to crush these fabrications and there is good reason to believe that future "despatches" from this mendacious correspondent will fail to have the effect desired. It is only fair however, to the people of the Northwest that the authorities should take some steps to put an estoppel upon this nefarious work. The development of the country has already suffered greatly at the hands of these lying individuals and it behooves the government to interere. The people demand it.

REV. MR. SILCOX AND MR. BERNIER.

We have received a note from Rev. J. B. Silcox requesting us to copy, on the ground of "fair play," his reply to Mr. Bernier's letter of the 21st instant, published in our last issue. We cannot comply with this request. The Review is essentially a Catholic publication, so declared and so conducted from its first number, and it would not be consistent with our professions, or just to subscribers, to open our columns to the studied insults which Mr. Silcox' effusions are mainly distinguished for. Mr. Silcox, besides being a bigoted and ignorant sensationalist, is, we apprehend, somewhat of a trickster, otherwise he would not put in the plea of "fair play" in this case. He who desecrates his pulpit and endeavors to unchristianize his hearers by a malignant tirade against the penitent dead, which he knew would insult and wound the living—would pierce the heart of the mother, the widow and the orphan! He who publicly declared that "the citizens and the highest dignitaries of the Roman Catholic Church of St. Boniface," who united in prayer for the repose of the soul of a man who died acknowledging his faults, and asking forgiveness from God and man, thereby "sanctioned rebellion, became partakers of his (Riel's) evil deeds, offered a direct insult to our courts of justice and the flag and government of England;"—such an impudent and heartless reviler to speak of "fair play!" Why did he not attack the authorities who decreed the death of Riel for allowing Christian burial? It was in their power to refuse it; but the Crown absolutely gave up the body to the aged mother, to the widow and the children of the victim of the law, and it then became their undoubted right to bury it as it was buried, Mr. Silcox' savage howling to the contrary notwithstanding.

Mr. Silcox says in his note to us that his letter in reply to Mr. Bernier "touches the principal points at issue." We hold that it does not do so. Mr. Bernier shewed that "the funeral of Riel had no observance which was unusual, except the number of people attending it," and he pertinently asks, "if this crowd offends you why did many of you come from Winnipeg to increase it?" Did Mr. Silcox meet this simple statement in a spirit of "fair play?" Yes, by repeating that those "who gathered at the funeral were neither good Christians nor good patriots!"

There is another "principal point" in Mr. Silcox' sermon which Mr. Bernier referred to, and which is not touched in our reverend correspondent's reply:

The sermon says: "A people who give one-half of their allegiance to France and the other half to Rome cannot be relied upon to uphold British laws and institutions."

Mr. Bernier replies: "Great liberties were accorded us. This generosity gained our gratitude, and our hearts, so much so that could we suppose, what is impossible, that England would call upon us to-day to choose between her and France, between her institutions and those of our ancient mother-land, between her flag and that which our ancestors venerated, WITH ONE VOICE WOULD WE DEMAND TO REMAIN BRITISH SUBJECTS."

Does Mr. Silcox accept this full, frank and most honest declaration, and withdraw his slander? Not a bit of it. He talks of "relics of the Inquisition," and "fair play." We are done with Mr. Silcox—we trust for a long time.

POOR LAWS.

The last volume of the Encyclopedia Britannica contains an article upon the English poor laws, and we make it the occasion of calling the attention of our readers, especially our Protestant readers, to the origin of these laws, and to the circumstances which produced the necessity for them. In the article in question we read: "The number of paupers of all classes now in receipt of relief in England and Wales, approaches 800,000, equivalent to a thirty-fourth part of the entire population, and relieved at a yearly cost of considerably more than £8,000,

000, representing a charge of between six and seven shillings per head of the estimated population." Even a cursory study of history makes the cause of this state of things apparent, and although the author commences by disclaiming the intention of embarking upon an enquiry into the causes of pauperism, yet nevertheless, we are able to see that he could probably have assigned them truly.

The poor laws, properly so called, began in the twenty-seventh year of Henry the Eighth's reign, when provision was made for the gathering and procuring of "voluntary and charitable alms" for the benefit of the poor. By the thirty-ninth year of Elizabeth's reign, however, it was found necessary to provide for the maintenance of the poor by the levying of rates enforceable by law; and a statute of four years later has continued to be the basis of the legislation on the subject to the present day. The author tells us, "Apart from Statute, by the common law of England, the poor were sustainable 'by parsons, rectors of the church, and the parishioners, so that none of them die for want of sustenance;" again "A number of Statutes were passed after the dissolution of the monasteries for further providing for the poor and impotent, who had increased in great numbers," and once more, "The Statute of Elizabeth enforced what are called duties of imperfect obligations for it was, as has been seen, a duty before that Statute to relieve the poor and necessitous, and the provisions of that act were adapted to the enforcing of those duties in the way in which they could be practically carried out by enabling the parish officers to tax the inhabitants whose representatives those officers are for the actual performance of the obligations."

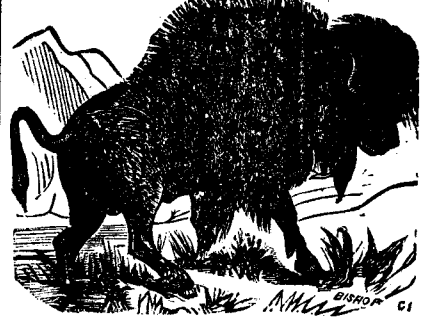
The true cause of pauperism is plainly, although probably unintentionally, suggested in the passages quoted. "After the dissolution of the monasteries" the monks, who had been not only kind and easy landlords but also the free and kindly dispensers of food and raiment to all the poor, were replaced by the plundering and ruffianly placemen of Henry VIII, Edward VI and Elizabeth—men whom a Protestant writer of note has called "unredeemed scoundrels." Naturally "the poor and impotent increased in great numbers," and not only so, but those who were already poor and impotent were deprived of the many ameliorations of life which flowed from those unfailing sources of truly Christian charity. Before this period we see that there was no statute law by which means could be enforced for the care of the poor. It had been recognized by the common law, from time immemorial, that the poor were entitled to maintenance, but it was a law of "imperfect obligation"—that is, there was no mode of enforcing the obligation. And why? Because till then England had been Catholic, and no civil law was needed to enforce the teaching of the Church with regard to Christian charity. The great body of the English people were then in easy circumstances, and the poor were cared for for the love of God. The so-called Reformation produced the change. This is another call to Protestants to enquire from authentic sources into the history of the Catholic Church.

So soon as the authorized English translation of the Encyclopaedia of His Holiness, on "The Christian Constitution of States," comes to hand, the "Review" will publish it for the benefit of its readers; it is too lengthy to be given in one number, so we will be obliged to publish the letter in sections. The Encyclopaedia has already appeared in the London "Tablet" and several other papers, but evidently it is not the authorized English translation.—Northwest (Winnipeg) Review.

The "Northwest Review,"—having read the Latin text, may rightly say the translation it has seen is not "authorized." It is not a creditable translation. It is not respectful to the Holy Father. It makes the Pope,—who writes with such circumspection of words,—talk nonsense. What means this?—New York Freeman's Journal.

Not an Authority on Church Matters

No newspaper, no matter by whom published, is authority on matters pertaining to the Church. The object of a newspaper is to furnish wholesome matter for the youth that they may avoid the danger of sensational story papers. The prelates of the Church are always ready to answer complicated questions on theology, others give their own ideas, which is far from being authority.—Catholic Tribune.



-A FEW-

LADIES'

Mantles and Ulsters

LEFT AT :

LESS THAN COST!

A. Pearson,

Buffalo Store

Cor. Main St. and Portage Av.



WELLAND CANAL ENLARGEMENT.

NOTICE TO CONTRACTORS.

SEALED TENDERS addressed to the undersigned, and endorsed "Tender for the Welland Canal," will be received at this office until the arrival of the eastern and western mails on Monday, the 25th day of JANUARY next, 1886, for raising the walls of the locks, weirs, etc., and increasing the height of the banks of that part of the Welland Canal between Port Dalhousie and Thorold, and for deepening the Summit Level between Thorold and Ramey's Bend, near Humberston.

The works, throughout, will be let in sections.

Maps of the several localities, together with plans and descriptive specifications can be seen at this office, on and after MONDAY, the 11th day of JANUARY next, 1886, where printed forms of tender can be obtained. A like class of information, relative to the works north of Allanburg will be furnished at the Resident Engineer's Office, Thorold; and for works south of Allanburg, plans, specifications, etc., may be seen at the Resident Engineer's Office, Welland.

Contractors are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms, and, in the case of firms, accept there are attached the actual signatures, the nature of the occupation and place of residence of each member of the same; and further, an accepted bank cheque for the sum of "Two Thousand Dollars" or more—according to the extent of the work on the section—must accompany the respective tenders, which sum shall be forfeited if the party tendering declines entering into contract for the works, at the rates stated in the offer submitted.

The amount required in each case will be stated on the form of tender.

The cheque or money thus sent in will be returned to the respective parties whose tenders are not accepted.

This Department does not, however, bind itself to accept the lowest or any tender.

By order,
A. P. BRADLEY,
Secretary.

Department of Railways and Canals,
Ottawa, 9th December, 1885.

NOTICE TO CONTRACTORS

SEALED TENDERES addressed to the undersigned, and endorsed respectively "Tender for Hot-water Heating Apparatus, Post Office, &c., Building, Winnipeg, Man.," and "Tender for Hot-water Heating Apparatus, Warden's House, Stony Mountain, Man.," will be received at this office until Monday, the 18th proximo, for the erection and completion of HOT-WATER HEATING APPARATUS, at the Post Office, &c., Building, Winnipeg, Man., and the Warden's Residence, Manitoba Penitentiary.

Plans and specifications can be seen at the Department of Public Works, Ottawa, and at the Dominion Public Works Office, Winnipeg, Man., on and after WEDNESDAY, 30th inst.

Persons tendering are notified that tenders will not be considered unless made on the printed forms supplied, and signed with their actual signatures.

Each tender must be accompanied by an "accepted" bank cheque, made payable to the order of the Honourable the Minister of Public Works, "equal to five per cent." of the amount of the tender, which will be forfeited if the party declines to enter into a contract when called upon to do so, or if he fails to complete the work contracted for. If the tender be not accepted the cheque will be returned.

The Department does not bind itself to accept the lowest or any tender.

By order,
A. GOBEIL,
Secretary.

Department of Public Works,
Ottawa, 29th Dec., 1885.

BISHOP FABRE SPEAKS.

And Discountenances the Agitation in His Province.

In his mandament, which was read in all the Catholic churches in the city yesterday, denouncing the Riel agitation, Bishop Fabre takes occasion to publish the Pope's encyclical letter, in which it is enjoined upon all Catholics to live in brotherly love with other religions and to uphold the law of the land. The bishop says there never was a time when union between the priests and the people was so necessary as at the present. He laments the action of some young people in having indulged in demonstrations which brought no good to either church or country. He deprecated the action of certain newspapers, calling themselves Catholic, which had endeavored to use religion to spread revolutionary ideas and concluded by saying: "The past must be buried. If injustice has been done, whoever the guilty parties may be, all must now be repaired by reciprocal charity, and all must be redeemed by a common effort of deference to the word of the Holy See. By this means Catholics will obtain a double advantage—that of aiding the Church to preserve and propagate Christian doctrines, and that of rendering signal service to society, whose salvation is not only compromised by bad doctrines, but also by bad passions."

Discussing The Irish Situation

BROOKLYN, Dec. 30. — Another large meeting was held last night. One speaker said: "The intercourse of the Irish people with the English has broken down the barriers of prejudice and made possible a far better understanding of each other's rights. The establishment of home rule will be the establishment of a republican form of government in Great Britain. I fully believe there is an understanding between Parnell, David and Gladstone, and that when the day comes there will be seen in Dublin a monument to Gladstone."

French Presidential Election

PARIS, Dec. 29 — Premier Brisson declines to compete for the presidency. He urges the Republicans to vote solidly for M. Grevy, and to give him the greatest possible authority to overpower the right.

PARIS, Dec. 30. — M. Francois Jules P. Grevy was re-elected president of the French Republic to-day on a joint vote of the Senate and Chamber of Deputies, acting as a national assembly. The balloting was carried on amid great excitement. Only five members of the right cast ballots for M. Grevy whose total majority was 125.

In Emmet's Epitaph About to be Written

The London News says: "An Irish Parliament, strictly limited to legislation on purely Irish questions, and to legislation on them in conformity with the fundamental principles on which the policy of the United Kingdom is based, would, in our belief, be the beginning of pacification, and is the essential condition of it." This sentence in the organ of the Liberal party shows how completely Gladstone's action has changed the aspect of the Irish question and is in itself sufficient refutation of the doubts it professes on the subject. The standard (Tory) has a passage of the same meaning. "Gladstone," it says "has done more for home rule in a week than Parnell and his agents have done through years of toil."

—Hugh C. Childers, Chancellor of the Exchequer in Mr. Gladstone's administration, speaking to day on the subject of Irish home rule, said that his view on the question had undergone no change. He thought that if home rule were granted to Ireland a rigid line should be drawn between strictly Imperial matters, which the Imperial Parliament alone should deal with, and measures relating to the ordinary administration of justice, internal trade, railways public works, education and the relief of the poor, all of which questions could be better dealt with by a local Government. Mr. Childers said he was generally disposed to meet in a generous spirit the request of Ireland for local self-government. He thought Parliament might require even, in the regulation of purely Irish matters, the maintenance of religious liberty and the strict observance of contracts and that the rights of property should be as much protected as under the United States constitution from infringement by the individual states.

Praying Towards the East

The custom prevailed very generally with the Christians of early days of turning to the East in prayer, whether at Mass or out of Mass, and the ancient churches were built with a view to favor this custom. The reasons given for this practice are the following: First, because East is symbolic of our Lord, who is

styled in Scripture the "Orient from on High," the "Light," and the "Sun of Justice." Secondly, the Garden of Eden was situated in that region, and thence did the Magi come to lay their gifts at the crib of our Lord on Christmas morning. Thirdly, according to St. John Damascene, when our Lord hung on the cross, His back was turned to the East, and face to the West; we therefore pray to the East that we may, as it were, be looking in His face. Fourthly, the ancients prayed in this direction in order not to resemble the pagans, who moved in every direction, now praying towards the sun at midday, now towards the moon, and again towards the stars. The Saracens prayed towards the South, the Jews, towards Jerusalem, and the Mohammedans towards Mecca. Fifthly, it has always been looked upon as an established thing that at the last day of our Lord, with His effulgent cross sparkling in the heavens, will come to judge mankind from the Eastern quarter.—Father O'Brien's History of the Mass.

ENCYCICAL LETTERS OF POPE LEO XIII.

1. Inscrutabili Dei Consilio—21 April 1878— demonstrates the necessity of the Catholic Church for the good of society
2. Apostolici Muneris—28. December 1878— enumerates the dangers of Socialism and declares Catholicism to be alone the anchor of social salvation.
3. Aeterni Patris—4. August 1879 provides for the restoration of philosophic teaching according to the doctrine of St. Thomas Aquinas.
4. Arcanum Divinae Sapientiae Consilium 16 February 1880, treats of marriage and condemns divorce, explaining the true doctrine of the Church regarding the Sacrament of Matrimony.
5. Grande Munus—30. September 1880.— extends to the entire church the cults of S. S. Cyril and Methodius, Apostles of the Slavs.
6. Sancta Dei Civitas. 3. December 1880, recommends the works of the Propagation of the Faith, of the Holy Child hood and of the schools of the East.
7. Diuturnum illud, 29 June 1881, sets forth the origin of the Sovereignty and the great advantages rendered by the Church of Jesus Christ to princes and to nations.
8. Etsi nos, 15 February 1882, is addressed solely to the Bishops of Italy and dwells upon the state of the Church in that country, and of the duties of the Clergy and of Catholics.
9. Auspicato Concessum, 17, September 1882, relates to the centenary of the birth of St. Francis of Assisi and glorifies his institutions,
10. Cum multa Sont, 8, December 1882 addressed to the Spanish hierarchy, praises the zeal of that Catholic people, but recommends the Bishops to strengthen concord by authority and prudence.
11. Supremi Apostolatus Officio, 1, September 1883, consecrates the month of October to Our Lady of the Holy Rosary.
12. Nobilissima Gallorum gens, 8, February 1884, enlarges upon the condition of the Church in the French Republic and exhorts the bishops to carry on their mission with fortitude and prudence.
13. Humanum genus, 20. April 1884, renews the condemnation of preceding Pontiffs against Freemasonry, inculcates the practical means to deter those not already affiliated to it and accords special favors to those who, having formerly belonged to the sect, may be induced to repent and abandon it.
14. Immortale Dei, 1. November 1885, on the Christian Constitution of States.

To the Priests in the Northwest.

Our Reverend Missionaries throughout the country can do a great deal towards increasing the circulation of the "Northwest Review." A few words from the resident clergyman would secure many accessions to our subscription list. We would kindly ask them to use their influence in behalf of the "Review." It is the only English Catholic Journal in the territory, and should therefore be encouraged. Since the first publication the paper has gradually increased and is now in every corner of the Northwest. But we wish to augment the volume of news and we can only do so by a hearty support from our Catholic friends in all parts of the province and territory, which we trust will be extended to us on all hands during the ensuing year. We would also ask as a favor of our reverend friends to send us at their convenience a budget of news from their respective districts. All communications will be welcomed and published.

"The 'role' of a Christian woman," says a charming writer, "resembles that of the guardian angles. They can direct the world, but only remaining invisible like them."

How to Promote Peace in a Family.

1. Remember that our will is likely to be crossed every day, so prepare for it.
2. Everybody in the house has an evil nature as well as ourselves, therefore we are not to expect too much.
3. To learn the different temper and disposition of each individual.
 - a. To look on each member of the family as one for whom we should have a care.
5. When any good happens to any one, to rejoice at it.
6. When inclined to give any angry answer to "overcome evil with good."
7. If from sickness, pain, or infirmity we feel irritated, to keep a strict watch over ourselves.
8. To observe when others are suffering, to drop a word of kindness and sympathy suited to them.
9. To watch for little opportunities of pleasing, and to put little annoyances out of the way.
10. To take a cheerful view of everything, of the weather and encourage hope.
11. To speak kindly to the servants—to praise them for little things when you can.
12. In all little pleasures that may occur to put self last.
13. To try for the "soft answer which turneth away wrath."
14. When we have been pained by an unkind word or deed, to ask ourselves: "Have I not often done the same, and been forgiven?"

A BEAUTIFUL SENTIMENT

Life bears us on like the stream of a mighty river. Our boat glides down the narrow channel—through the playful murmuring of the little brook, and the winding of its grassy borders. The trees shed their blossoms over our young heads, the flowers on the brink seem to offer themselves to our young hands; we are happy in hope, and grasp eagerly at the beauties around us—but the stream hurries on, and still our hands are empty. Our course in youth and manhood is along a wilder flood, amid objects striking and magnificent. We are animated at the moving pictures of enjoyment and industry passing us, we are excited at some short lived disappointment. The stream bears us on, and our joys and griefs are alike left behind us. We may be shipwrecked, we cannot be delayed; whether rough or smooth, the river hastens to its home, till the roar of the ocean is in our ears, and the tossing of the waves is beneath our feet, and the land lessons from our eyes, and the floods are lifted around us, and we take our leave of earth and its inhabitants, until of our further voyage there is no witness, save the Infinite and Eternal.

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BOOKS, PERIODICALS,
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MRS. NAGLE'S

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Kid and Silk Gloves, Ribbons, Louis Velvets
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TEAS AND COFFEES A SPECIALTY.

Coffee being ground on the premises, Customers can rely on having only

TRY OUR ALES AND PORTERS OF ALL BRANDS.

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Before purchasing elsewhere. Free Delivery to all parts of the city. By courteous attention to customers and strict attention to business we will lead the van.

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Domestic Reading

Who is wise? He that learns from every one Who is powerful? He that governs his passions. Who is rich? He that is content

A great mind is above doing an unjust act, above giving way to grief, above descending to puffoonery; and it would be invulnerable, if compassion did not prey upon its sensibility.

To rest well, be oblivious of care yet rich in thought; thus balanced, your life will pass smoothly as a gentle zephyr, and breathe a congenial quiet, that will dignify indolence without oying merit.

Frequency blunts the edge of enjoyments. Pleasure oft repeated fails to gratify, and, at last, loses its character and fails of its purpose. Thus what by nature is pleasing, can by surfeiting become positively painful.

Why is it that mankind generally are disposed to regard their present calamities as the bitterest? Let them pass by those that follow in turn, whether they be great or small, are catalogued in the same category.

Love lightens labour and makes the most slavish occupation the source of unqualified pleasure; whilst, on the other hand, the absence of it renders things easiest of accomplishment both laborious and irksome.

Success may be burdened with mortifications, but it is all the more glorious when attained. Values are determined by the difficulty of conquest. Why, therefore, should we repine when struggles become necessary for the attainment of a wished for end? It were not worth the having if it did not essay difficulty.

The more clothes a man wears, the more bed-covering he uses, the closer he keeps his chamber, whether warm or cold, the more he confines himself to the house, the more numerous and warm his night-garments, the more readily will he take cold, under all circumstances, as the more a thriftless youth is helped, the less able does he become to help himself.

No temptation is more dangerous than that of despondency. All men are subject to it in some degree. Time will come when everything looks black; when difficulties and temptations seem for the moment to be too great to be conquered. This state of mind makes people reckless. They are tempted to say, "It is no use trying to be good, and it doesn't matter what I do." Against this temptation we must fight bravely. It is but a passing cloud, and the sunshine will come back. Nothing great was ever done without having to fight against discouragement

Home.—Here is a man who has been down town all day, in the full tide of care that from morning to night, floods the offices and streets of our great cities. Tired nervous, irritable, possibly a little disheartened, he starts for his home. It is winter when he enters, there is a bit of bright fire, that makes a bad temper seem like a sin in the contrast; a noise of children, that is not dissonant; and an evident care for his comfort, telling, plainer than any words, how constantly he has been in the mind of the house-mother while breasting the stress and strife of the day; while a low, sweet voice, that excellent thing in woman, greets him with words that ripple over the fevered spirit like cold water. And the man who can nurse a bad temper after that deserves to smart for it. There is no place on the earth into which a man can go with such perfect assurance that he will feel the shadow of healing as into such a home as that. It is the very gate of heaven.

A Purpose in Life.—When a man has once engaged in the struggle for self-formation, the ambition of perfection, he soon finds that it is great enough to absorb all his powers; nay, that it calls out in him energies of which he never suspected the existence; it opens to him a vista which stretches far beyond the limits of this stage of being; which bridges over the interval between this world and the next, and endows life with a purpose and a meaning which no other pursuit can give it. He has found a rock beneath his feet. He is astonished at the frivolous interests of those around him, their want of earnestness, their superficial hold on life, their apathy to the nobler objects of human pursuit; the levity, monotony, and indifference of their conversation, betraying itself even in the tones of their voice. Though he does not seek diversions as they do, he finds that he enjoys life more than they, and can taste its pleasures with a relish which only a pure mind, a clear intention, and a vigilantly watched conscience can bestow. God, and the destiny to which God has called him, is his presiding thought. The rule of his day is to be always making the best of himself. Hence his security—the confidence with which he steps from his retirement into

the world. To use the image of St. Francis de Sales, he handles the things of this world as an infant reaches forward to gather flowers with one hand, while with the other he grasps tight the hand of its father.

The Church and Science.

For almost a century, the enemies of the Church have been endeavoring to make her pass as the opponent of sciences and letters, as the enemy of all modern progress.

Here are statistics which prove that our principal scientific discoveries are due to priests and monks.

Judge of it.

We are indebted to St. Antolius, Bishop of Laodicia, for the astronomical Canon of Easter.

To Dionysius the Little, a Schythian monk, for the cycle which bears his name and which has fixed the Christian era.

To Boetius, a priest, for pipe-organs, Artesian wells, hydraulic cements, and the first terrestrial sphere.

To Alcuin, a monk, for the astronomical classing of the planets.

To the Venerable Bede, for dactylonomy and the present form of the calendar.

To Guido, monk of Arezzo, for the musical bearing of the gamut.

To Roger Bacon for the telescope, the correction of the Julian calendar, which Father Clavius, a Jesuit, completed later on.

To the priest Virgil (O'Fheargail, (O'Farrell), Bishop of Salzburg, for the first assertion of the roundness of the earth and the existence of the antipodes.

To Vincent, of Beavais, a canon, for central attraction as the reason of the equilibrium of the earth in the midst of the atmosphere.

To Albertus Magnus for zinc and arsenic.

To Richard Warlingfort, abbot of St. Alban, for the first astronomical clock.

To the monk Gerbert, afterwards Pope under the name of Sylvester II. for watches with wheels, the Magdenburg dial, the steam engine, and the importation of the decimal system which St. John Damascene had taught at Damascus, when he was professor to the great vizier, the terrible Abel Maleek.

To the deacon Giosa for the magnet and compass.

To Spina, of the order of St. Dominic, for spectacles.

To Basil Valentine, a monk of the same order(?) the first application of chemistry to medicine. ["Later on Basil Valentine, a German Benedictine, distinguished himself by his many discoveries, and by his introduction of qualitative analysis into the study of chemistry."—"Rev. John A. Zahn, C. S. C.]

To Cardinal Pierre D'Ailly for the correction of the Alphonsine tables.

To Dom Ponce, a Spanish Benedictine for the principle of deaf-mute instruction, which the Abbes de l'Épee and Picard were later on to bring to perfection.

To Father Lava, a Jesuit, for that of the instruction of the blind.

To Canon Copernicus for the system of the world.

To Cardinals Cusa and Schombert, and to Forcarina, of the Order of Carmelites, for the assertion, before Galileo, that the earth revolves around the sun which is motionless in respect to it.

To Father Guesmaz, a Portuguese Jesuit, for the construction of the first air-ship.

To Father Kircher, a Jesuit, for the magic lantern and the burning glass.

To Father Ricci for the catalogue of Chinese eclipses.

To the Cûre Compagni for the art of cutting precious stones.

To John Dateon, superior general of the Antonines, for the algebraic signs.

To the Abbe Chappe for the aerial telegraph.

To the Abbe Picard for the first measurement of the terrestrial meridian.

To the Abbe Lacaille for the first direct measurement of the lunar parallax.

To the deacon Noller, of Pimpre, for having, two years before Franklin, explained storms by the presence of electricity in the clouds.

To Father Cartel for the harpsichord.

To the Abbe Lacaille for the spirit-level.

To Father Boscowl for the measurement of the equator of planets.

To the Abbe La Condamine, for the attraction of the plumb line by mountains.

To John Wallin for the arithmetic of infinities.

To the Abbe Girard Soulavie for the chronology of fossils.

To Mgr. Rendu for the motion of glaciers.

To Father Lecchi of the laws of the unity of physical forces.

All nations have agreed to the necessity of a strict education which consisted in the observation of moral duties.

The Christmas Rose

There is a tradition, dating from the period of the Crusades, respecting a wild rose bush that has been near the spot in Bethlehem of our Lord's nativity. Marvellous tales were told by returning pilgrims concerning it—to wit, that the roses grew there perennially, and that its thorns never stung. It was called the rose of Jericho, and was preserved as a precious relic in the churches. When this flower was placed in a vase of holy water during Christmas night service, it slowly opened its petals, and revived into a beauty and fragrance strangely sweet, and then it returned to its faded condition. The water used in this operation was good to heal the sick. The first of these roses, again, it is said to have been formed from a drop of the Saviour's blood, and its seed to have been carried by the wind to the borders of Jericho, whence it took its name.

As farmers believe it must be advantageous to sow in mist, so the first seeds of education should fall in the first and thickest mist of life.

PUBLIC NOTICE

Legislature of Manitoba.

RULES RELATING TO NOTICES FOR PRIVATE BILLS.

48. No petition for any Private Bills is received by the House after the first five days of the session.

49. All applications for Private Bills, properly the subject of legislation by the Legislative Assembly of Manitoba within the purview of "The British North America Act, 1867," whether for the erection of a bridge, the making of a railroad, turnpike road or telegraph line; the construction or improvement of a harbor, canal, lock, dam, or slide, or other like work; the granting of a right of ferry; the incorporation of any particular trade or calling, or of any joint stock company; or otherwise for granting to any individual or individuals, any exclusive or particular rights or privileges whatever, or for doing any matter or thing, which in its operation would affect the rights and property of other parties, or relate to any particular class of the community; or for making any amendment of a like nature to any former act; shall require a notice, clearly and distinctly specifying the nature and object of the application and where the application refers to any proposed work, indicating generally the location of the work, and signed by or on behalf of the applicants, such notice to be, during four weeks, between the close of the next preceding session, and the time of the consideration of the petition, published in every issue of the "Manitoba Gazette" and in two other newspapers as aforesaid (one in English and one in French) and within one week from the appearance of such notice in the "Manitoba Gazette," a copy of said Bill, with the sum of one hundred dollars for each ten pages or fraction thereof, shall be placed by the applicants in the hands of the Clerk of the House, whose duty it shall be to get the said Bill printed forthwith.

51. Before any petition praying for leave to bring in a Private Bill for the erection of a toll bridge is received by the House, the person or persons intending to petition for such bill shall, upon giving the notice prescribed by the preceding rule, also, at the same time, and in the same manner, give notice of the rates which they intend to ask, the extent of the privilege, the height of the arches, the intervals between the abutments or piers for the passage of rafts and vessels, and mentioning also whether they intend to erect a draw bridge or not, and dimensions of the same.

C. A. SADLER,
Clerk of the Legislative Assembly of Manitoba

FURNITURE!

The Great Discount Sale.

20 PER CENT. OFF FOR 30 DAYS.

CALL AND SEE OUR PARLOR SUITES, &C.

M. HUGHES & CO. - - - 285 MAIN ST., WINNIPEG.

J. MCGOVERN,

DEALER IN

FOREIGN, DOMESTIC FRUITS

Oysters, Confectionery, Cigars, &c.

520 MAIN STREET.

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ROYAL BAKING POWDER

Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight alum or phosphate powders. Sold only in cans. ROYAL BAKING POWDER CO., 106 Wall St., N.Y.

VICTORIA

ICE RINK!

Grand Opening Next Week.

MR. J. A. PHILION begs to announce to the general public that he will open an Ice Rink in the building formerly used by the Manitoba Rink on LOMBARD STREET, and hopes to see his many friends and all who enjoy an exhilarating skate on ice on the opening night, when a

GRAND CARNIVAL

will take place. Tickets may be had at the Rink or at Vic. Thomas' cigar store, next McIntyre Block.

J. A. PHILION, Prop.

—THE—

Blue Store,

426 MAIN STREET.

Suits Worth \$12 at \$7.50

Suits Worth \$18 at \$10

Suits Worth \$22.50, \$12

Overcoats a Specialty.

GO TO THE

GOLDEN LION!

FOR ALL THE

Newest Line in Dry Goods

SPECIAL LINES IN

CARPETS

CALL AND SEE THEM.

PARKES & CO. 430 MAIN STREET.

GREEN BALL STORE

JOHN SPRING,

434 MAIN STREET. WINNIPEG, MAN.

Having leased the above magnificent premises (Higgins, Young and Jackson's old stand) next the Golden Lion, with plenty of light, plenty of room to show goods—all fresh stocks, and offering the largest stock of

Clothing & Gent's Furnishings

IN THE CITY TO CHOOSE FROM.

All Being Bought for Cash I am Prepared to Give Bargains in

OVER 900 MEN'S SUITS, 600 BOYS' SUITS, 1,000 OVERCOATS, LINED WITH TWEED, AND RUBBER

BUFFALO, RACCOON, PERSIAN LAMB, AND OTHER FUR COATS,

ur Caps, Gloves, Shirts, Collars, Ties, Scarfs, and Braces in Endless Variety

GIVE ME A CALL

JOHN SPRING. 434 MAIN STREET

XMAS CARDS

Just opened the finest and cheapest stock in the City at

W. UGLOW'S.

Prang's Prize Cards, Canadian Xmas Cards, Canadian Pressed Flowers, Xmas Art Prints on Satin, Souvenir Xmas Cards.

Also a beautiful stock of Xmas Placques, Xmas Perfume Sachets, Xmas Banners and Xmas Novelties.

Our stock of Holiday Presents is unequalled anything in the city, comprising

Mirrors and Push Frames, Dressing cases and Ladies' Companions, Ladies' Satchels in plush and leather, China Gift Cups and Vases, Whisk holders, Perfume Cases.

We have a splendid variety of articles in Whitewood, with views of Winnipeg. TOYS in endless variety.

All goods marked in plain figures and one price to all. Your patronage solicited.

W. UGLOW,

486 MAIN ST., WINNIPEG.

P. QUEALY,

BOOTS AND SHOES

Regimental Boot Maker to the

WINNIPEG FIELD BATTERY AND 90TH BATT. RIFLES

All Kinds of Work Done in First-Class Style.

34 McDermott St., Winnipeg.

HOTEL DU CANADA.

Lombard Street, near Main.

ONLY FRENCH-CANADIAN HOTEL IN WINNIPEG.

EVERYTHING STRICTLY FIRST-CLASS.

Private Rooms in connection with the Bar and Billiard Saloon.

EXCELLENT YARD AND STABLES.

Wines, Liquors, and Cigars.

Z. LAPORTE, PROP.

LATE OF OTTAWA.

P. O. Box 525.

Still takes the cake for the cleanest yard in the city.

THE BEST & CHEAPEST MEATS

(IN THE CITY AT

PENROSE & ROCAN,

—BUTCHERS!—

289 Main Street & City Market

Cash paid for Hides. Cattle Bought, Sold. Telephone connection.

THE OLD STORY OF GALILEO.

Its Relation to the Church Put in its True Light.

Upon the alleged persecution of this illustrious astronomer the bitter enemies of our holy faith have grounded the most malignant calumnies against the Church and Papacy while it is unhappily the fact that the majority of Catholics are so ill-informed of the true history of the case as to be quite incapable of refuting the mendacious statements of pseudo-historians and Protestant poets who have written in such a wonderfully romantic strain about the "starry Galileo and his woes." With your accustomed courtesy perhaps you would permit me to supplement your own acceptable paragraph with one or two remarks of my own upon a subject which Catholic writers appear to me to have singularly neglected. I must desire to elicit from some of your clerical or other well informed readers something further about the true story of Galileo and the Inquisition.

Protestant writers have charged the Catholic Church with having been, in all ages, the persistent enemy of scientific progress; and in proof of this, the condemnation of the heliocentric theory of Galileo is constantly adduced. It is not difficult to demonstrate the falsity of this accusation. Two hundred years before the time of Galileo there was born of humble parents at Coblenz, Germany, a child who was destined to become one of the most eminent scientific scholars of his age. Nicholas Cusa inclined to the study of astronomy, and as the result of earnest investigation he arrived at the conclusion "that the earth, and not the sun, is in motion, and that the true system of astronomy should be called not geocentric but heliocentric. This opinion he maintained side by side with his friend Cardinal Ceserini, before the assembled Fathers of the Council (of Basil 1431)." How was this audacious ecclesiastic punished for promulgating the doctrines which the Inquisition denounced as "heretical" in Galileo? Nicholas Cusa was summoned to Rome by the reigning Pontiff—Nicholas V.—who conferred on the distinguished philosopher a Cardinal's Hat, together with the spiritual government of the diocese of Brixon, in Switzerland.

Later on the same theory was taught from a chair in the Pope's University at Rome by a still greater man—Nicholas Copernicus. Through the generosity of Cardinal Schomber, who supplied the necessary funds, and with the assistance of another Churchman, Gsio, Bishop of Eremeland, Copernicus was, in 1532, enabled to publish his celebrated work "De Revolutionibus," which (by desire of His Holiness) was dedicated to the reigning Pontiff—Paul the Third. At the same time the now system was maintained by Celio Calcagnini, who was Proto-Notary Apostolic under Clement VII, and Paul III; and John Widmanstadt, private secretary to Pope Clement VII, who, says a writer in the "Dublin Review," "has left behind him a monument still to be seen in the Royal Library of Munich, of the pleasure which he received on another occasion, in 1533, exactly ten years before the appearance of "De Revolutionibus," from the exposition of the forthcoming system of John Albert Widmanstadt, who had just arrived from Germany. It consists of a volume in the fly-leaf of which it is mentioned, in the handwriting of Widmanstadt himself, that the Pontiff had presented it to him in testimony of the gratification he derived from his exposition, delivered by his (the Pontiff's) command in the Vatican Gardens." Yet more remarkable still is the fact that, while the affairs of Galileo himself were for the first time before the Inquisition (March 1615), "the preceptor of Popes, the talented Jesuit, Torvato de Coppis, was delivering lectures in the Roman College (Billarmine's own in support of the same Copernican doctrine—while in the Pope's own University (Sapienza) another Jesuit, as Nelli testifies, was delivering similar lectures; and yet Bellarmine and the Jesuits have been accused of the most bigotted hostility to the Copernican system of astronomy." In the following year, when Galileo was again before the Holy Office, we learn from the same authority (Dublin Review) "the chair of astronomy in the Pope's own University of Bologna was offered to the immortal Kepler after Galileo, the most active, and before Galileo and all others, the most efficient advocate of Copernicanism in his day."

When such was the Church's attitude towards those eminent professors of the Copernican theory, why, it may be asked, was not the same treatment accorded to Galileo? The question will be most convincingly answered by the extract from Fedet's "Modern History":

"The celebrated man was not arraigned as an astronomer but as a bad theologian, and for having pretended to impute to the Bible dogmas of his own invention. His great discoveries, it is true, provoked envy against him; but his pretention to prove the Copernican system from the Bible was the real cause of his being summoned before the inquisitors at Rome; and the restlessness of his mind, the only source of the troubles which he underwent on that account."

"In his journeys to Rome (1611, etc.) Galileo found only admirers among the Cardinals and other distinguished personages. The Pope himself granted him a favorable audience, and Cardinal Bellarmine merely forbade him, in the name of His Holiness, to blend in future the Bible with his astronomical systems. Other learned prelates pointed out to him the course of prudence to be observed by him on his point; but his obstinacy and vanity did not permit him to follow their advice."

"Some years after, he published his 'Dialogues and Memoirs', in which he again took upon himself to raise the system of the rotation of the earth to the dignity of a dogmatical tenet. Being summoned before the tribunals of Rome the lodging assigned to him in that city was not a gloomy prison, not a frightful dungeon, but the palace of Tuscany, and, for 18 days, the apartments of the attorney-general, where he had every facility to take exercise, and carry on his correspondence. During the trial the main object of his answers was not the scientific view of the question, since he had been allowed to defend his systems as an astronomical hypothesis, but its pretended association with the Bible. Not long after, having received his sentence and made his recantation, Galileo obtained leave to revisit his native country, and, far from being persecuted, was dismissed with new marks of esteem for his talents and regard for his person."

(Fredet's "Modern History," note M. pp. 526-7)

To this notice we may append the following extract from the "Freeman's Journal" report, December 18th 1873, of a lecture delivered before St. Kevin's Branch of the Catholic Union of Ireland by the Very Rev. Canon Murphy, the accomplished president of the society. On three occasions the affairs of Galileo were brought under the notice of the Inquisition. On two of those occasions he was never cited by that tribunal. The denunciation against him was annulled without casting him any molestation. On the second occasion he actually forced the Inquisition to take up his cause and to pronounce judgement more on his scriptural than his philosophical aspect. Lastly, he was arraigned before the Inquisition, but it was to render an account of his flagrant transgression of an injunction laid on him by the highest tribunal in the land, a transgression, too, which was aggravated by circumstances of insult and contumely. In a word, he was arraigned for a grievous contempt of court. The term 'heretical,' applied to what is now regarded as a scientific truth has caused no little perplexity. To me, however, the solution so often given of the difficulty appears to be simple and satisfactory. It is undeniable that the term, as used in this sentence, cannot bear the strict meaning which now attaches to it. The Church never in any way tolerated, much less favoured a doctrine directly opposed to a dogma of faith; and to such doctrine only is the term hereby now applied. If Galileo had not published his Dialogue he might have continued to entertain any philosophical theory he pleased, without forfeiting the favour and friendship of the head of the Church."

The Law of Finding

The law of finding is this:—The finder has a clear title against all the world but the true owner. The proprietor of a coach or a railroad car or of a shop has no right to demand the property which may be found upon their property or premises. Such proprietors may make regulations in regard to lost property which will bind employes, but they cannot bind the public. The law of finding was declared by the King's Bench, one hundred years ago, in a case in which the facts were these:—A person found a wallet containing a sum of money on a shop floor. He handed the wallet and contents to the shopkeeper to be returned to the owner. After three years, during which the owner did not call for his property, the finder demanded the wallet and money from the shopkeeper. The latter refused to deliver them up on the ground that they were found on his premises. The finder then sued the shopkeeper, and it was held, as above set forth, that against all the world but the owner the title of the finder is perfect. And the finder has been held to stand in the place of the owner, so that he was permitted to prevail in an action against a person who found an article

which the plaintiff had originally found but subsequently lost. The police have no special rights in regard to articles lost unless those rights are conferred by statute. Receivers of articles found are trustees for the owner or the finder. They have no power in the absence of a special statute to keep the article against the finder, any more than the finder has to retain the article against the owner.

A Shrewd Wife

The wife of a Detroit speculator went East a few days ago to visit friends in the Mohawk valley of New York. In due time he received a letter from her announcing her safe arrival, and adding: "I am going to show you that a woman knows how to speculate as well as a man Apples are much cheaper than in Detroit, and I am going to buy and ship a car load on speculation."

The thermometer was at zero, and the man pranced around like a crazy steer. She could not be reached by telegraph, and the letter he sent in reply had not been gone two hours when he received a second, which said:

"Enclosed you will find the shipping bill of the car load of apples. Don't sell one of them at less than \$2 a barrel, and don't never say again that women don't know how to turn a dollar to account."

Yesterday the man went down to look at the car. Every apple was, of course, frozen as hard as a stone, and when the freight agent asked, "What blanked fool shipped you these apples in this sort of weather?" it seemed to be a great satisfaction to reply:

"My wife, sir—my wife!"

Table with columns for days of the week and destinations: CHICAGO, MILWAUKEE, AND ST. PAUL RAILWAY. Includes departure and arrival times for various routes.

CHICAGO, MILWAUKEE AND ST. PAUL RAILWAY IS THE FAST MAIL SHORT-LINE

From St. Paul and Minneapolis to Milwaukee, Chicago, London, Hamilton, Toronto, Montreal, New York, Philadelphia, Baltimore, Washington and all Points in Canada and the Eastern Provinces.

It is the only line under one management between St. Paul and Chicago. It is the Only Line running Pullman Palace Sleeping Cars with luxurious Smoking Rooms, and the Finest Dining Cars in the world through Milwaukee to Chicago without change.

It is the Only Company owning two distinct and separate lines from Minneapolis and St. Paul to Chicago. Passengers from Manitoba make close connections with trains of this Company in the Union Depot at St. Paul, and secure the advantage of beautiful scenery, safe, comfortable and rapid transit, and courteous attention, which are afforded by no other route in the same degree.

Through Tickets, Time Tables, Sleeping Car Accommodations, and full information may be obtained from the coupon ticket agents of the Canadian Pacific and St. Paul, Minneapolis & Manitoba Railways, in Manitoba and Minnesota.

Roswell Miller, General Manager; J. F. Tucker, Assistant General Manager; A. V. H. Carpenter, Gen. Passenger Agent; Geo. H. Hearford, Asst. Gen. Passenger Agent; J. T. Clark, General Superintendent, Milwaukee, Wis.; W. H. Dixon, Assistant Gen. Passenger Agent, St. Paul, Minn.

CHAS. N. BELL, Commercial Agent, 407 Main street, Winnipeg, Man.

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COMPARATIVE WORTH OF BAKING POWDERS.

Table listing various brands of baking powder and their comparative worth: ROYAL (Absolutely Pure), GRANT'S (Alum Powder), RUMFORD'S, HANFORD'S, REDHEAD'S, CHARM (Alum Powder), AMAZON (Alum Powder), CLEVELAND'S, PIONEER (San Francisco), CZAB, DR. PRICE'S, SNOW FLAKE (Graf's), LEWIS', PEARL (Andrews & Co.), HECKER'S, GILLET'S, ANDREWS & CO. "Regal", BULK (Powder sold loose), RUMFORD'S, when not fresh.

REPORTS OF GOVERNMENT CHEMISTS

As to Purity and Wholesomeness of the Royal Baking Powder.

"I have tested a package of Royal Baking Powder, which I purchased in the open market, and find it composed of pure and wholesome ingredients. It is a cream of tartar powder of a high degree of merit, and does not contain either alum or phosphates, or other injurious substances." E. G. LOVE, Ph.D.

"It is a scientific fact that the Royal Baking Powder is absolutely pure." H. A. MOTT, Ph.D.

"I have examined a package of Royal Baking Powder, purchased by myself in the market. I find it entirely free from alum, terra alba, or any other injurious substance." HENRY MORTON, Ph.D., President of Stevens Institute of Technology.

"I have analyzed a package of Royal Baking Powder. The materials of which it is composed are pure and wholesome." S. DANA HAYES, State Assayer, Mass.

The Royal Baking Powder received the highest award over all competitors at the Vienna World's Exposition, 1873; at the Centennial, Philadelphia, 1876; at the American Institute, New York, and at State Fairs throughout the country.

No other article of human food has ever received such high, emphatic, and universal endorsement from eminent chemists, physicians, scientists, and Boards of Health all over the world. NOTE—The above DIAGRAM illustrates the comparative worth of various Baking Powders, as shown by Chemical Analysis and experiments made by Prof. Schedler. A pound can of each powder was taken, the total leavening power or volume in each can calculated, the result being as indicated. This practical test for worth by Prof. Schedler only proves what every observant consumer of the Royal Baking Powder knows by practical experience, that, while it costs a few cents per pound more than ordinary kinds, it is far more economical, and, besides, affords the advantage of better work. A single trial of the Royal Baking Powder will convince any fair-minded person of these facts.

* While the diagram shows some of the alum powders to be of a higher degree of strength than other powders ranked below them, it is not to be taken as indicating that they have any value. All alum powders, no matter how high their strength, are to be avoided as dangerous.

PHELAN BROS., FRUIT & CONFECTIONERY BOOKS, PERIODICALS, STATIONERY, TOYS. 40 MAIN STREET ST. BONIFACE ACADEMY CONDUCTED BY THE SISTERS OF CHARITY.

RICHARD & CO., IMPORTERS OF Wines, Spirits and Cigars. 365 MAIN STREET, WINNIPEG, MANITOBA. STOVES Reduced Prices!

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. The latter would respectfully direct the attention of parents and friends of education in general to the condition of well-being and comfort in which they begin this scholastic year. The new edifice, situated a few steps from the school, is equal to any establishment of the kind in Canada or elsewhere. Spacious apartments, well lighted and ventilated; comfortable class-rooms; vast dormitory; bath rooms; water-works; the most improved system of heating, and perfect security against fire; gardens and play-grounds, laid out in the most tasteful and agreeable sites; such are some of the principal advantages afforded by the new building. The course of studies followed by the pupils, under the direction of His GRACE the ARCHBISHOP, includes the usual branches of religious instruction, the usual branches of English and French education, pleasing arts 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 her parents and guardians. TERMS.—Entrance fee (once for 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. Heating, 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 establishment they left. Every pupil should be provided with sufficient underclothing, a plain toilet case, a table knife and fork, spoons and goblet, six table napkins and a napkin ring. The uniform, strictly obligatory, is a black merino dress, and a mantilla of the same color, a straw hat trimmed in blue for summer, and a white hood for winter, a white veil of plain net. Parents are invited to inquire at the Institution for certain particulars before preparing the uniform. When desired, it can be furnished in the establishment, as also articles for toilet, drawing and fancy work, but payment in advance is required. School books and stationery are furnished at current prices. Other books and letters are subject to the inspection of the Directress. No deduction for pupils withdrawn during the year. Pupils who are monthly term, unless in case of sickness or for other cogent reasons. Pupils receive visits of their parents, near relatives and guardians, on Sunday, between the hours of divine service and after Vespers, until 5:30, and on Tuesday from 1 to 5:30 p.m. No other visitors are admitted unless they are recommended by parents or guardians.

THE BALANCE OF STEPHENSON'S STOCK will be sold at a great sacrifice. Also Tinware, Lamps and Heat's Dry Earth Closets, Coal Oil and House Furnishing Goods, 480 MAIN STREET near Imperial Bank. R.R. TICKETS. Over Any of the Railroads advertised in this paper are to be had of H. G. McMicken, CITY TICKET AGENCY, NO. 368 MAIN STREET

Dr. CLARKE NO FEE Established 1851. (86 So. Until Better! CHICAGO, ILL. Clark St. The regular old established Physician and Surgeon DR. CLARKE, at the old number continues to treat with his usual great skill all private, chronic, nervous and special diseases. DR. CLARKE is the oldest Advertising Physician as files of Papers show and all old Residents know. Age and experience important. Nervous diseases (with or without dreams) or debility and loss of nerve power treated scientifically by new methods with never failing success. It makes no difference what you have taken or who has failed to cure you. Young men and middle-aged men and all who suffer should consult the celebrated Dr. Clarke at once. The terrible poisons of all bad blood and skin diseases of every kind, name and nature completely eradicated. Remember, that one horrible disease, if neglected or improperly treated, curses the present and coming generations. Diseased discharges cured promptly without hindrance to business. Both sexes consult confidentially. If in trouble, call or write. Delays are dangerous. Procrastination is the thief of time. A written warranty of cure given in every case undertaken. Send two stamps for celebrated works on Chronic, Nervous and Delicate Diseases. You have an exhaustive symptomatology by which to study your own cases. Consultation personally or by letter, free. Consult the old Doctor. Thousands cured. Offices and parlors private. You see no one but the Doctor. Before confiding your case consult Dr. CLARKE. A friendly letter or call may save future suffering and shame, and add golden years to life. Medicines sent everywhere secure from exposure.—Hours, 8 to 8; Sunday, 9 to 12. Address: D. CLARKE, M.D., 186 So. Clark St., Chicago, Ill.

Gold Watch Free The public of the Capital City of Chicago, the well known Illustrated Library and Family Magazine, make the following liberal offer for the New Year: The person telling us the longest verse in the Bible, before March 31st, will receive a Gold Gold, Lady Hunting Game Swiss Watch, worth \$10. If there be more than one correct answer, the second will receive an elegant Steamer-Watching Watch, the third, a drawing of a bear, the fourth, a drawing of a pig, the fifth, a drawing of a fish. Each person making the third, fourth, fifth, or sixth drawing, will receive three months' subscription to the Home Guest, a 40 page illustrated New Year Book, a case of 25 articles that the ladies will appreciate, and paper containing names of winners. Address: PUBLISHERS OF HOME GUEST, HARTFORD, CONN.

We take the liberty of sending the NORTHWEST REVIEW to many of our friends to whom we hope it will be acceptable, and to all it will be delivered at the very reasonable cost of \$2.50 per year. The reading matter of the NORTHWEST REVIEW is selected with care, and every paragraph will be found interesting. It will compare favorably with weekly papers of the Northwest and we believe it deserves a warm support, especially among Catholics. We trust our friends will help to increase the circulation of the NORTHWEST REVIEW by sending in their names with the subscription fee mentioned, to the office, corner of McDermott and Arthur streets, Winnipeg.

AGENTS WANTED.

Agents wanted throughout Manitoba and the Northwest, to canvas for the NORTHWEST REVIEW, to whom a liberal commission will be given.

CHURCH NOTICES.

CATHEDRAL, ST. BONIFACE.

Sundays—Masses at 7.30 and 10 a. m. Vespers at 3 p. m.

Week Days—Masses at 6.30 and 7.30

ST. MARY'S CHURCH.

Situated on the corner of St. Mary and Hargrave Streets. Rev. Father Ouellette, Rector; Rev. Father Cahill assistant.

Sundays—Masses at 7.00 8.30, and 10.30, a.m.: Vespers at 7.15 p. m. Catechism for perseverance at 2.30 p. m.

Week Days—Masses at 6.15 and 7.30 a. m.

IMMACULATE CONCEPTION.

Situated in Point Douglass. Rev. Father Cherrier, rector.

Sundays—Masses at 8.30 and 10.30 a. m. Vespers at 4.00 p. m.

Week Days—Mass at 7 a. m.

CITY AND PROVINCIAL NEWS.

A correspondent of the St. Vincent New Era is writing up the scheme of a canal from Lake Winnipeg to New Orleans.

Miss Minnie Wright who has been visiting friends in the States and Eastern Canada has returned to the city, after a prolonged absence.

The C. P. R. Southwestern has been constructed 81 miles west of Manitou and five miles from Killarney. The farmers along the line have a very large quantity of grain to ship over the road this winter.

Mr. Thos. Worswick, shipped last week from Guelph, Ont., a car load of machinery, consisting of engine, boiler, etc., for an elevator being erected in Brandon. They were sent by the C. P. R., which is the first shipment of machinery that has been sent from Guelph by that line since it was opened.

At last night's council meeting it was resolved, on motion of Ald. Young and Crowe, that the Volunteer Aid committee be requested to forward an amount not exceeding \$100 to the authorities of St. John's Cathedral for the care of volunteers' graves.

Twenty-four O'clock.

The C. P. R. authorities will shortly adopt, as their official time, the twenty-four system; that is, instead of the day being divided into two divisions of twelve hours each, the figures on the clock will run from one to twenty-four. This system will go into effect as soon as the necessary arrangements can be made, and was decided upon some time ago, Mr. Fleming being the prime mover in the matter.

THE CHURCHES ON CHRISTMAS DAY.

At St. Mary's Church on Christmas the services were particularly impressive. The sanctuary was tastefully decorated and the crib beautifully arranged. The Rev. Father Drummond preached the sermon with his characteristic eloquence and scholarly diction. Some of the local Protestant ministers were present. Every credit is due to the Rev. Fathers of the church for the pleasing manner in which the edifice was embellished. The choir singing was especially attractive.

The church of the Immaculate Conception was largely attended on Christmas Day. The announcement that the Rev. Father Lory, S. J., would deliver a sermon was sufficient for that. The pride the people of Point Douglas take in their church was shown in the profuse and tasteful decorations around the edifice which certainly redounds to their credit. After the Gospel the Rev. Father Lory S. J. preached a beautiful sermon on the Nativity of our Saviour, showing in eloquent terms the many lessons to be learned by the Christian from the lowly birth of our Lord. His warm and eloquent words were attentively listened to by the congregation. The musical portion of the service was rendered in a very pleasing and highly creditable manner.

Popular Science Notes.

Electricity has been brought to the aid of the sportsman by the use of a small lamp for the front sight of a rifle, to render it visible in the dusk or when from any cause whatever there is insufficient light. The minute electric lamp is fixed near the muzzle of the gun and shielded by a metallic screen. The current is supplied by a small battery in the stock.

A new "everlasting" wood pavement has been brought out in France. The wood blocks are boiled in a solution of sulphate of copper, sulphate of zinc and chloride of sodium, mixed with heavy mineral oil, linseed oil and tallow. The blocks are afterward compressed to about one tenth their original volume. In this state they are said to be practically unwearable.

Recent researches have shown at rapid motion has a remarkable effect in destroying the organic impurities in water. This leads Mr. Mattieu Williams to remark that the steamboats on the Thames; of which complaints have been made because they disturb the bottom, are really very valuable agents from a sanitary point of view, for the violent agitation they produce must greatly lessen the river's foulness. The steam tugs which agitate otherwise stagnant canals must also be regarded as great benefactors.

Herr Mohs, of the Magdeburg Society of German Engineers, says that the deepest bore hole in existence is the one made in searching for coal near the village of Sghladebach, on the railway between Corbetha and Leipzig at the instance of the Prussian Mining Department. It has been driven by hollow diamond pointed rock drills and water flushing to a depth of 4,559 feet in three and a half years, at an expenditure of \$25,000. Its diameter at the bottom is 1,872 inches and at the top 11 inches. The thermometer registered at the bottom 48° centigrade or 118 4° Fahrenheit

HEALTH HINTS

In Warm Weather.—Moderate activity is best for every healthy person in hot weather. The man who lounges about and thinks of nothing but the heat suffers more than anybody else.

Palpitation of the Heart.—This may either arise from a permanent disease or simply from a temporary affection of the organ. The disease is sometimes in the heart or its great vessels, or in all—a remedy for which it is scarcely in the power of medicine offer. But the feeling known by the palpitation of the heart, vulgarly called a "beating of the heart," arises more frequently from the vitiated state of the digestive organs. The heart is a muscle, and like others is itself liable to nervous tremors. To remove it, all excesses must be left off, the habits of health adopted, nourishing diet, a small portion of stout porter, or wine, early rising, gentle exercise and air. The following mixture may be taken three times a day, if there be spasmodic sensations. Ammoniated tincture of Valeria, six drachms, camphor, mixture, seven drachms.

Shortness of Breath or Difficult Breathing.—Vitriolated spirits of ether, one ounce; camphor, twelve grains. Make a solution, of which take a teaspoonful during the paroxysm. This is usually found to afford instantaneous relief in difficulty of breathing depending on internal diseases, and other causes, where the patient from a very quick breathing, is obliged to be in an erect posture.

To Improve the Voice.—Beeswax, two drachms; copaiba balsam, three drachms; powder of liquorice root, four drachms. Melt the copaiba balsam with the wax in a new earthen pipkin; when melted remove them from the fire, and while in a melted state, mix in the powder. Make pills of three grains each. Two of these pills taken occasionally, three or four times a day. This is an excellent remedy for clearing and strengthening the voice, and is used by most professional singers on the continent.

The Uses of an Enemy.

Always keep an enemy on hand, a brisk, hearty, active enemy. Remark some of the many uses of an enemy:
1. The having one is proof that you are somebody. Wishy-wasy, empty worthless people never have enemies. Men who never move never run against anything; and when a man is thoroughly dead and utterly buried nothing ever runs against him. To be run against is proof of existence and position; to run against something is proof of motion.
2. An enemy is, to say the least, not partial to you. He will not flatter. He

will not exaggerate your virtues. It is very probable that he will slightly magnify your faults. The benefit of this is two-fold; it permits you to know that you have faults, and are therefore, not a monster, and it makes them of such a size as to be visible and manageable. Of course if you have a fault you desire to know it; when you become aware that you have a fault you desire to correct it. Your enemy does for you this valuable work which your friend cannot perform.

3. In addition your enemy keeps you wide awake. He does not let you sleep at your post. There are two that always keep watch, namely, the lover and the hater. Your lover watches that you may sleep. He keeps off noises, excludes night, adjusts surroundings, that nothing may disturb you. Your hater watches that you may not sleep. He stirs you up when you are napping. He keeps your faculties on the alert. Even when he will have put you in such a state of mind that you cannot tell what he will do next, and this mental "qui vive" must be worth something.

4. He is a detective among your friends. You need to know who your friends are, and who are not, and who are your enemies. The last of these three will discriminate the other two. When your enemy goes to one who is neither your friend nor your enemy, and assails you, the indifferent one will have nothing to say, or chime in, not because he is your enemy, but because it is much easier to assent than to oppose, and especially than to refute. But your friend will take up cudgels for you on the instant. He will deny everything, and insist on proof, and proving it is very hard work. There is not a truthful man in world that could afford to undertake to prove one-tenth of all his assertions. Your friend will call your enemy to the proof, and, if the different persons, through carelessness, repeats the assertions of your enemy, he is soon made to feel the inconvenience thereof, by the zeal your friend manifests. Follow your enemy around and you will find your friends, for he will have developed them so that they cannot be mistaken.

The next best thing to having a hundred real friends is to have one open enemy.—Rev. Dr. Deems.

A True Catholic

During the Civil War the famous Marquis of Worcester, marching once in Cardiganshire, near the ruins of a monastery at Strata, Florida, a woman, who was a hundred years old, was presented to him, who has remembered the monks in Catholic times, and had lived about three score years in great regret for the loss of the public service of the Altar and in constant private devotion, without seeing a priest nor thinking that any could be found in England. The marquis asked her, "When the religion altered you altered with the religion?" She answered: "No, master, I stayed to see whether or no the people of the new religion would be better than the people of the old; and could see them in nothing, but grow worse and worse, and charity to wax colder and colder, and so I kept me to my religion, I thank God; and mean, by God's grace to live and die in it."

When the marquis told her he would take her to Raglan Castle (his seat in Monmouthshire where she could find a priest and might hear mass every day, she was so transported with joy that she died before the next morning.

The marquis wept when he heard of her death, and said, "If this poor soul died where she might have served God, how joyfully will she serve him in a place where she will never die."

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