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A CHRISTMAS FIRESIDE MUSING.

BY FATHER RYAN.

I'm sitting in my silent room
This long December night,
Watching the fire-flame fill the gloom
With many a picture bright.
Ah! how the fire can paint!
His magic skill how strange!
How every spark
On the canvas dark
Draws figures and forms so quaint!
And how the pictures change!
In a moment how they smile!
And in less than a little while,
In the twinkling of an eye,
Like the gleam of summer sky,
The beaming smiles all die.

From gay to grave, from grave to gay,
The faces change in the shadows gray;
And, just as I wonder who are they,
Over them all
Like a funeral pall,
The folds of the shadows drop and fall,
And the charm is gone,
And every one
Of the pictures fade away.

Ah! the fire within my grate
Hath more than Raphael's power,
Is more than Raphael's peer,
More than he in a year,
And the pictures hanging round me here
This holy Christmas eve
No artist's pencil create,
No painter's art conceive.
Ah! those cheerful faces
Wearing youthful graces
I gaze on them until I seem
Half-awake and half in a dream.
There are brows without a mark,
Features without a shade,
There are eyes without a tear,
There are lips unused to sigh.
Ah, never mind! you soon shall die.
All those faces soon shall fade,
Fade into the dreary dark,
Like their pictures hanging here.

Lo! those tearful faces,
Bearing Ages' traces!
I gaze on them, and they on me,
Until I feel a sorrow steal
Through my heart so dearly;
There are faces furrowed deep;
There are eyes that used to weep;
There are brows beneath a cloud;
There are hearts that wait to sleep.
Never mind; the shadows creep
From the death land; and a shroud,
Tenderly as a mother's arm,
Soon shall shield the eyes from harm;
Soon shall wrap its robe of rest
Round each sorrow-haunted breast.

Ah! that face of Mother's
Sister's too, and brother's,
And so many others,
Dear in every name,
And wherever they are to-night, I know
They look the very same
As in their picture here
This night, to memory dear,
And painted by the flames,
With tomb-stones in the background,
And shadow for their frames.

And thus, with my pictures only,
And the fancies they unweave,
Alone, and yet not lonely,
I keep my Christmas eve.

I'm sitting alone in my fire-lit room;
But no, the fire is dying,
And the weary voice of wind in the outer gloom
Are sad, and I hear them sighing.
The wind has a voice to pine
Plaintive, and pensive, and low.
Hath it a heart, like mine or thine?
Knoweth it weal or woe?
How it walls in a ghost-like strain,
Just against that wind from the sea!
As if it were tired of its long, cold flight,
An' wanted to rest with me to-night.
Cease, night winds cease,
Why should you be sad?
This is a night of joy and peace,
And Heaven and earth are glad!
But still the wind's voice grieves,
Perchance, o'er the fallen leaves
When, in summer bloom,
Danced to the music of bird and breeze,
But, torn from the arms of the parent trees,
Lie now in their wintry tomb.
Mute types of man's own doom.
And thus with the night winds only,
And the fancies they unweave,
Alone, and yet not lonely,
I keep my Christmas eve.

HOW TO HAVE A HAPPY CHRISTMAS
"HAPPY CHRISTMAS to you, friend Moreton!" cheerily exclaimed Mr. Mc Worthy overtaking his friend, and slapping him on the shoulder with the familiarity of old acquaintance.
"Good-morning, Mac," replied Mr. Moreton, grasping the proffered hand. "You look as if it was 'happy Christmas' sure enough with 'you,' at any rate."
And so he did, for his face was all lit up with a ruddy glow, which showed how blithely his blood was bounding under the influence of his active morning walk, and of the dry, cold December wind that was whistling along the snowy pavements, while every feature was radiant with a smile of exuberant contentment and good humor.
"To be sure it is happy Christmas with me," said he, taking his friend by the arm and hurrying him into a quicker step, "and I'd like to know what else it should be with any man? Isn't it happy Christmas with you, old friend?"
"Well, no, Mac, I can't exactly say it is," replied Mr. Moreton. And then, as if anxious to evade the subject: "But where are you coming from, so early in the morning?"
"Why, I've just been to early Mass and received my Christmas communion, and now I'm hurrying home to breakfast. And where are you going, if it is a fair question?"
"Well, I thought I'd step down to the store a minute. I had to leave rather early yesterday evening, and I want to see whether anxiety to get their Christmas jollifications hasn't made my scatter-brained clerks neglect a matter of importance that I told them to attend to."
"Going to the store on Christmas morning!" exclaimed Mr. Mac. "Who ever heard of such a thing! Now, look here, my dear Moreton, do let me use the privilege of an old friend, and ask you what you meant when you said just now that Christmas wasn't exactly

happy Christmas with you."
"Well, no, Mac," he replied, "it isn't. To tell you the truth, Christmas day always gives me the blues. You need n't look so astonished—it is a fact; and I'll tell you why. Of course, there was a time when I looked on Christmas day as most other people seem to do. When I was a little fellow, I suppose I used to dream about it for weeks ahead, with its glorious visions of sweet things, and toys, and fire-crackers—the Fourth of July wasn't a circumstance to it. Then, when I grew up, its social gatherings and home enjoyments made it a day of real happiness to me. But, as I became older, the sugar-coating wore off, and now the whole thing seems so empty, and I can feel so little sympathy with all this bustle of enjoyment, that positively it gives me the blues to have to see it. There at home, now, I've just left my family in the height of their Christmas merriment. I didn't wish to throw a cloud over it with my gloomy face; and to tell you the truth, that is more than half the reason why I started out for my counting-room. May be I've grown too cynical; but I can't help it. It's just as I've told you." And he struck his walking-stick heavily on the sidewalk three or four times, as if he would gladly pound to death the mirthfulness that annoyed him.

"Why, my dear Moreton!" exclaimed Mr. Mac, "you do indeed astonish me, and pain me too. This is so unlike what I should expect from my dear friend on Christmas morning. There must be a screw loose somewhere. Surely this sweetest festival of the year ought to be enough to gladden any heart that has a spark of religion in it. Why, man alive! just to think that it is our blessed Saviour's birthday—and to hear the big-toned church bells telling us so—and to listen to the organ at early mass pealing forth the Gloria in Excelsis, which the angels sang on Christmas morning—and to hear the priest repeating to us their joyous salutation: 'Behold I bring you glad tidings of great joy, which shall be to all people, for this day is born to you a Savior, who is Christ the Lord.' I ask you, is this not enough to thaw out any heart that is not ice itself?"

"Surely, Mac, it ought to be, and I wish it could thaw mine; but it don't." "Have you ever given it a chance?" "Well, probably not as fair a one as I ought. To be candid with you, Mac, there is the whole trouble; my religion has always been more in my head than in my heart; I have always been ready to defend my faith, but remiss in practicing the religious duties it enjoins; and of course not practising its duties, I have not been animated with its spirit, and so its festivals find my poor heart in no condition to share in their sanctifying and consoling influences. I see it all clearly enough; but how can it be otherwise with all the business worry and family cares that I have to engross my thoughts? And now, while we are on the subject, let me ask you plainly, Mac, how you, having similar cares to engage you, have still managed to keep up the good spirit so well?"

"Well now, friend Moreton," said he, "I don't wish to seem as though I were preaching you a sermon, but as you have asked a plain question, I'll try to give a plain answer. I didn't begin life with the principal that my worldly duties must necessarily interfere with my religious duties, and I have never found it necessary to adopt it. I started with two good resolutions: first, that, as I am God's creature, and not my own or the world's, my duties to God should always go before every other consideration; secondly, that as an absolutely necessary means of keeping this resolution, I would always be faithful to my religion, and regular in receiving the sacraments. I have always tried to stick to them. Of course, I have all along found plenty of obstacles, and many a time, when the day would come for receiving the sacraments, some other attraction, or an annoyance or care of some kind, would come athwart my good resolution to throw me off the track; but I had determined that my duties to God must go first, and thanks be to God, I have found that "where there's a will, there's a way." So I go on quietly, and I must say I don't find it very hard. In fact, friend Morton, I can't help feeling certain that any man can live up to his religion if he only tries in earnest, and that, if he does, he will need no stretch of imagination or enthusiasm to taste the sweetness of religion, to enter with gusto into the spirit of its festivals, and so, when Christmas morning comes round, to feel that it is happy Christmas in earnest. Eh! friend Morton, now don't you believe so yourself?"

"Ah you rogue!" he said laughingly. "You want to catch me and make me condemn myself. Still, I suppose I must own up yes. But let me ask you to make me understand a little better than I do now the meaning of that expression you use, 'the spirit of the festivals.' I must acknowledge my notions are more indistinct than they ought to be about such things. And then you'll tell me what the spirit of Christmas is."

"Why," said Mr. Mac, "hardly able to conceal his astonishment at his friend's unusual interest in such a subject, and

barely managing to overcome the embarrassment which he could not help feeling at finding himself moralizing so seriously. "Why it means simply this: Every festival comes to teach us a particular lesson, brings with it a special grace to help us to learn and profit by that lesson, and has attached to it a special blessing from Almighty God for those who shall have tried to do so. This is what is meant by the spirit of a festival. Then, to look forward to a coming festival as being in this way a season of instruction and grace, and to endeavor to attune one's soul to the lesson it comes to teach, and to pray for the grace it brings that we may benefit by its influence—this, you see, is what is meant by entering into the spirit of the festivals. So they pass by and pass again, year after year, benefitting every soul that cares to be benefitted by them, and leaving a new blessing from Almighty God with every soul that was willing to receive it."

"Come now, Mac!" interrupted Mr. Moreton, in a matter-of-fact way as he could assume. "That is all very nice; but don't you think there is more fancy than reality in it?"

"No, I don't, you provoking fellow!" retorted Mr. Mac, "and I know you don't either. You know just as well as I do that our blessed Lord intended his life to be our model, as he says himself, 'I have given you an example, that as I have done so also you may do.'" You know without my telling you that every mystery of his life is full of instruction for us, and must bring grace to help us to profit by it and that it is according to the guidance of the spirit of God that the church brings these mysteries before us in the various festivals of the year. I'm sure you are not a deist, and if you are not you must know that all this is true. Eh, old fellow, what have you to say for yourself?"

"Well, well," he replied, with pretended pettishness, "I suppose I must let you have your own way about it. But go on, and let us hear about the spirit of Christmas."

"That is easily understood," said Mr. Mac, resuming the line of thought which his friend's pretended incredulity had interrupted. "The spirit of Christmas flows from the lesson taught us by our infant Saviour in his birth. To know what the lesson is, I have only take a little peep into the poor stable of Bethlehem, and every feature of the scene speaks it loudly enough. Whew!" he exclaimed, as the wintry blast came rushing down the street they were just then crossing, "how the wind is sporting itself this morning! I wonder if it blew so cold and fierce around the poor stable on that first Christmas night. Ah! yes," he continued with real emotion, "I've no doubt it did; for good kind Lord was pleased always to take the worst and bitterest for his portion. Yes, as I was saying, every circumstance of our Saviour's birth teaches me a lesson. The poor stable itself, so strange a palace for the King of kings; the manger with its bed of straw, and its little Baby occupant, wrapped in swaddling clothes, and weeping the tears of infantile weakness; the poor young mother, bending over her Babe to screen him from the blast, and mingling her tears with his; good, simple-hearted St. Joseph, and the lowly shepherds, kneeling or standing around in wondering awe—all these are like so many great voices that speak to me of humility and self-denial, and detachment of heart from the world's goods, warning me at the same time how important must be the lesson which the Son of God has taken such pains to teach us, and coaxing me to the love of the good God who has loved his poor creatures with so touchingly tender a love. Friend Moreton, when I think of all this, I could not if I would, resist its influence. For the life of me, I couldn't help taking the lesson to myself, and trying in my own poor way to put it in practice; and, small though the result may be, yet the mere effort makes me feel like a better and happier man. The effort to imitate our Saviour's humility gives me more peace of mind, by helping me to be tranquil and cheerful under things that would otherwise torture my wounded pride; and, far from depressing me, makes me stronger and more resolute, by causing me to lean more on God's strength and less on my own weakness. The effort at detachment from the world's goods gives me a more confident trust in divine Providence, enables me to look with comparative calmness on reverses which would otherwise worry me to death, and gives a real stimulus to my industry, by making me esteem money not for its own sake, but for the sake of the good I can do with it; not as a means for my own selfish aggrandizement, but as a treasure which Providence puts in my hands, that I may use it for the good ends which Providence sends in my way, and as enabling me to prove the sincerity of my compassion for our infant Saviour's poverty, by relieving the poor whom he has declared to be his representatives. Then, too, when I try to animate all that with love for our loving God, I can't tell you the buoyancy and freedom of spirit it gives me. My Christmas communion, which I would not miss for the world, becomes a real feast with our in-

fant Saviour himself; and when I leave the Church, I feel as if I did indeed carry with me a blessing from his own and his Mother's hand. How in the world, then, could I feel otherwise than happy on Christmas morning? But, gracious me!" he exclaimed, remarking in his friend's pensive air and softened features the effect which the simple eloquence of his own warm feelings had produced, "see how I've been running on, preaching away at you, and 'blowing my own horn too' too! Fred Moreton forgive my thoughtlessness!"

"God bless you for it my dear Mac!" replied Mr. Moreton with genuine feeling. "God knows it would be well for me if I heard more and thought more of the same kind. If I did, I shouldn't feel as I felt this morning. But may be it isn't too late yet."

"Too late! My dear Mr. Moreton, it is never too late for such a heart and such a will as yours. Just try it, and I'm sure, when this day next year comes round, you won't feel like growling at your old friend for wishing you a happy Christmas."

Taking his friend's hand for a parting shake—for they had reached the corner where Mr. Mac turned off to his home—and looking full in his face he thought he saw something like tell-tale moisture glistening in his eyes. Glad to escape further risk of his own emotions, with a squeeze of the hand that spoke more than volumes, he darted round the corner, and in a few moments was in the bosom of his family, spreading around him the same happiness whose he had just planted in his friend's heart.

Mr. Moreton meanwhile continued his walk. He looked thoughtful and abstracted. Every now and then he punched the snow heaps with his stick, as if angry at the emotion caused in him by the conversation, and anxious to get rid of it. But he could not shake it off. He thought he would not go to the store this morning after all. Turning another way he soon found himself amid a stream of persons all going in one direction. Almost unconsciously he followed the tide, and, in a minute more found himself in St. Patrick's Church where second Mass was just beginning. Dropping mechanically into the nearest pew, he knelt motionless; but his brain was working hard and fast! The Mass went on but he felt as if in a maze. He had a vague consciousness of rising to his feet with the rest of the congregation at the "Gospel," and then of hearing the priest saying something that sounded very much like what Mac had just been saying, and the thoughts crowded faster still. The "Offertory" began, and from the transept gallery the sweet voices of more than a hundred orphan girls floated out in the touching strains of the "Adeste Fideles." He could stand it no longer; he broke right down, and, after a convulsive quiver or two through his strong frame, wept the first genuine tears that his eyes had known for many a day.

The little bell in the sanctuary tinkled at the "Sanctus," and then at the "Consecration," and again at the "Domine, non sum dignus," and then there was a movement among the congregation that aroused him. Lifting his face from his hands, in which it had been buried, he saw the crowds advancing to the communion-rail. He felt very lonely. But the die was cast. Then and there he resolved that he would be ready to receive holy communion on the following Sunday, and the resolution made him calmer.

Mass was over. The congregation dispersed, save those remaining for their thanksgiving after communion; and still he was on his knees, his lips saying nothing but his heart a great deal. At length he arose. As he passed out, he saw a poor woman kneeling near the door, an infant in her arms, and shivering with the cold that crept through her scanty clothing. He thought of the Mother and the Child shivering in the stable. He slipped a dollar into her hand, "Here, buy something for your Christmas dinner," and left her wondering at the unusually large alms. The outside air felt breeding. Passing his hand across his forehead two or three times, he sat his hat firmly on his head, and started homeward.

Things wore a new face that day. Somehow or other the noisy merriment on the streets did not annoy him as it used to, the young folks at home remarked how much more pleasant than usual was; Mrs. Moreton wondered what good news he could have heard upon the street; he went with them all to High Mass and Vespers; at the dinner table he was the life of the party; and when he lay down that night, with the events of the morning still fresh in his mind, he felt that he had at last learned how to have a happy Christmas.

He kept his resolution. The following Sunday he received holy communion. The two friends met frequently, feeling more friends than ever, and often reverting with grateful pleasure to "that Christmas morning walk." Twelve months passed, and Mr. Moreton received his Christmas communion kneeling at friend Mac's side. He never let the ice grow over his heart again.

Kind reader, do you use the same
(Continued on Fifth Page)

THE ENCYCLICAL--IMMORTALE DEI.

On the Christian Formation of States.
To Our Venerable Brethren, all the
We the Patriarchs, Primate, Archbishop-
NORTHWEST, and Bishops of the
Catholic World.

LEO PP. XIII.

VENERABLE BRETHREN, HEALTH AND APOSTOL-
IC BENEEDICTION:

CONTINUED.

This society, though consisting of men like civil society, nevertheless on account of its aim, and the means which it uses for its purpose, is supernatural and spiritual; and therefore is different and distinct from civil society; and, what is of very great moment, is a perfect society in kind and in law, since it possesses of itself and in itself, by the will and benefit of its founder, all the aids necessary to its security and its action. Since the aim of the Church is by far the noblest, so its power is of all the highest, and can never be considered inferior to civil authority, or in any way subject to it. In truth Jesus Christ gave to His Apostles free mandate as to sacred things adding the power of making laws in the true sense of the word, and the consequent two fold power of judging and of punishing. "All power is given to Me in Heaven and on earth; going therefore teach all nations... teaching them to observe all things whatsoever I commanded you" (12). And elsewhere: "If he will not hear you tell the Church" (13). And again: "Having in readiness to revenge all disobedience" (14). Again: "I may deal more severely according to the power which the Lord hath given me unto edification and not to destruction" (15). The leader of men to heavenly things is not the State but the Church, and to her the charge has been assigned by God that she should look to and decree in those things that concern religion; that she should extend the bounds of Christianity as far as possible; in short, that she should administer all Christianity freely and readily, according to her own judgment. This authority, absolute in itself, and plainly independent, which has long been denied by the philosophy that flatters princes, the Church has never ceased to assert for herself and also publicly to exercise, first of all the Apostles themselves asserting it, who, when forbidden by the rulers of the synagogue to spread the Gospel, answered with constancy: "We ought to obey God rather than men" (16). The holy Fathers of the Church according to opportunity, labored to establish by arguments this same power; and the Roman Pontiffs, with unconquerable constancy, never failed to vindicate it for themselves against opponents. Still more, princes themselves and governors of States approved this power by word and by deeds, by compacts, by transactions of affairs, by sending and receiving ambassadors, and thus acting with the Church as with a Supreme lawful Power. Nor surely is it to be held that it was without a special providence of God that this same power was made secure by a civil principedom as the best assurance of its liberty.

Therefore God has divided the guidance of the human race between two powers, the ecclesiastical and the civil, the one looking to Divine the other to human affairs. Each is greatest of its kind; each has certain bounds determined by the nature and proximate cause of each; whence a circle as it were is drawn in which each may lawfully act. But since the power of both is over the same persons, and hence it may happen that one and the same thing may come, although in different ways, under the law and judgment of both;—God the Supreme Providence, who is the Author of both, must have accurately and harmoniously traced the course of each. "Those that be, are ordained of God" (17). Were it not so, cause of destructive contention and strife would often arise; and man would frequently have to stop in doubt and hesitancy like one with forked roads before him, anxious as to what he should do in the presence of two conflicting authorities, neither of which can be conscientiously rejected. Such a condition is in the highest degree repugnant to the wisdom and goodness of God Who, even in the physical world, though it is of far inferior rank, nevertheless has disposed and harmonized natural powers and causes that one is not an obstacle to another, and all fittingly and accurately combine to attain the purpose of the universe. There is need, therefore, of a kind of harmonious connection between the two powers; and it is not unduly compared to the union between the body and the soul in man. Its character and extent cannot be judged except by considering, as we have said, the nature of both, and taking into account the excellency and nobility of their purposes; one having as immediate and chief aim the benefit of mortal things, the other aiming to provide heavenly and eternal blessing. Whatever therefore in human affairs has a character in any way sacred, whatever pertains to the salvation of souls or the worship of God, whether such by nature or by the purpose to which it is directed, is under the power and judgment of the Church; on the other hand, whatever is of a civil or political character is rightfully subject to civil authority, since Jesus Christ commanded the things that are Caesar's to be rendered to Caesar and the things that are God's to God. There are times when another means of concord avail's to secure peace and liberty, namely, when any ruler and the Supreme Pontiff enter into an agreement on any particular matter. On such occasions the Church gives marked proof of maternal kindness, yielding and indulging as much as possible.

Such are the principal points in the Christian character of civil society, and characterization is not inconsiderate or the fanciful, but deduced from the highest and truest of principles, which are con-

firmed by natural reason itself.

Such a molding of the State presents nothing derogatory to the majesty or honor of princes, and, far from lessening the prerogatives of majesty, rather renders them stronger and more august. In fact, when more deeply considered, this formation of the State presents a certain great perfection that is lacking in other forms of State; and from it various and excellent fruits would follow, if each would retain its place and entirely fulfill its proper office and charge. In truth in such a form of the State as we have above described, the Divine and human elements are fittingly placed; the rights of the citizens are intact, and have the protection of divine, natural and human law; individual duties are wisely described and their fulfillment fittingly provided for. Every person in his uncertain and laborious course to an eternal home knows that he has trusty guides to lead him on his way and help him to reach its end; and likewise understands that there are other leaders given him to procure and preserve security, worldly means, and the other advantages of which our common life consists. Domestic society obtains due firmness from the sanctity of marriage one and undivided; the rights and duties of the married parties are ruled in justice and equity; the honor due to woman is maintained, the authority of the husband has as its model the authority of God; the power of the father is tempered fittingly by the dignity of the wife and children; the protection of the children, their comfort and their training, are well provided for. In political and civil lines the laws look to the common weal, and are regulated not by the whim and fallacious judgment of the multitude, but by truth and justice; the authority of rulers is endowed with a certain sanctity above all human veneration, and is restrained from injustice and from excess; submission honored and dignified because it is not slavery of man to man, but obedience to the will to God, exercising His rule through human agencies. Once that this is known and well accepted, it becomes a well understood matter of justice to hold respect for the power of rulers, to yield unvarying and faithful submission to public power, to do nothing of a seditious character, to observe sacredly the discipline of society. Likewise mutual charity, kindness and liberality are placed among duties; he who is at the same time a citizen and Christian is not troubled and distracted by conflicting commands; all those great benefits with which the Christian religion spontaneously fills mortal life as well, are secured to civil society; so that it becomes manifest that "the condition of the State depends upon the worship of God, and there is a manifold and close connection between the one and the other" (18).

Augustine has portrayed the number of these benefits in his usual remarkable manner in many of his works, but especially where he addresses the Catholic Church in these words: "Thou trainest and teachest children in childlike manner, youth forcibly, old age calmly, looking not alone to corporal but to mental age also. Thou subjectest women to their husbands in chaste and faithful obedience, not for purposes of lust, but to increase the race and to further the work of the family. Thou placest husbands over their helpmates not to make a toy of the weaker sex, but to be guided by laws of sincere love. Thou subjectest children to parents in a certain unconstrained bondage, thou placest parents over children in a control accompanied by devotion. . . Thou unitest citizen to citizen, nations to nations, and all men in fact, by the memory of our first parents, not alone in social bonds, but even in brotherhood. Thou teachest rulers to look to the welfare of their subjects, and subjects to yield submission to their rulers. Thou teachest carefully to whom honor is due, to whom affection, to whom reverence, to whom fear, to whom consolation, to whom admonition, to whom exhortation, to whom discipline, to whom reproof, to whom punishment, that all things are not due to all, that charity is due to all and injury to none" (19). And the same writer, in another place, reprehending erring political philosophers, says: "Let those who declare the doctrine of Christ adverse to the commonwealth give us an army of soldiers such as the doctrine of Christ commands they should be, such governors of provinces, such husbands, such wives, such parents, such children, such masters, such servants, such rulers, such judges, finally, such tax-payers and tax-gatherers as the doctrine of Christ would have them, and then let them dare to declare that doctrine adverse to the State, or rather let them frankly acknowledge that in that doctrine, if followed, mainly lies the welfare of the State" (20).

There was a time when the philosophy of the Gospel ruled States; when its efficacy and divine virtue had penetrated the laws, the institutions, popular customs, all ranks and lines of the State; when the religion instituted by Jesus Christ was firmly placed in its due eminence, and flourished in the favor of the princes and the legitimate protection of the magistrates; when the priesthood and the civil power were auspiciously joined by concord and a friendly interchange of offices. The State thus constituted produced results beyond expectation, of which the memory remains and will ever remain in innumerable records of deeds that cannot be distorted or dimmed by any cunning of foes. That Christian Europe tamed barbarian races, and led them from fierceness to gentleness, from superstition to truth; that she victoriously repelled Mohammedan invasions; that she retained the primacy of civil cultivation and became the permanent leader and mistress of the rest of the world in the attainment of all that adorns humanity; that she bestowed on peoples genuine and manifold liberty; that she wisely established much for the alleviation of misfortunes, is beyond con-

trovery due in great part to religion which animated to so great undertakings, and aided in their accomplishment. The same blessings would surely have remained if the concord of both powers had remained; and greater things still might rightfully be expected if the authority, if the teaching power; if the counsels of the Church had been accorded a greater and more unvarying submission. For we must hold as a perpetual law what Yves of Chartres wrote to Pope Paschal II.: "When the civil power and the priesthood are in accord, the world is well ruled, the Church flourishes and bears fruit. When they are opposed one to another, not only little things fail to grow up, but even great things suffer a wretched decline." (21)

(1) Rom. xiii. 1. (2) Sap. vi. 7. (3) Rom. xii. 1. (4) Ibid v. 2. (5) Joan. xx. 21. (6) Matth. xviii. 20. (7) Joan. x. 10. (8) Marc. xv. 12. (9) Matth. xvi. 19. (10) Joan. xxi. 16. (11) Luc. xxi. 32. (12) Matth. xviii. 18-20. (13) Matth. xviii. 17. (14) 2 Cor. x. 6. (15) 2 Cor. xiii. 10. (16) Act. v. 29. (17) Rom. xiii. 1. (18) Scar. Imp. ad Cyrillum Alexand. et Episcopos metropolit. Cir. Libanum Collect. Conc. T. III. (19) De moribus Eccl. cath., cap. xxx. n. 63. (20) Epist. cxxxviii. (al. 5) ad Marcellinum, cap. II. n. 15. (21) Ep. cxxxviii.

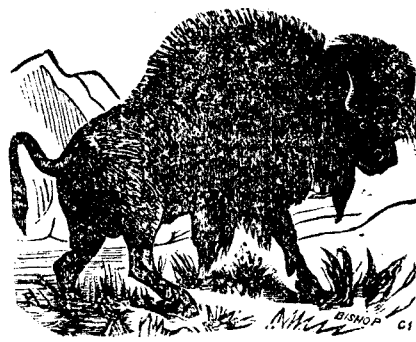
TO BE CONTINUED.

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 old one, 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 salubrious 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's Tutor, comprehends religious instruction, the usual branches of English and French education, pleasing arts and domestic economy. It has received the approval of most competent authorities. Divergence 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. Washing, per month, \$2.50. Payments to be made every two months in advance. Pupils coming from other institutions must furnish certificates of good conduct from the 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 withdrawing before the end of the two monthly term, unless in case of sickness or for other urgent 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 Thursday from 1 to 5:30 p.m. No other visitors are admitted unless they are recommended by parents or guardians.



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CHRISTMAS THOUGHTS.

"Glory be to God in the highest, and on earth peace to men of good will."

This sublime truth, enunciated by the lips of angels, and verified by the hearts of men, is again proclaimed to us at this Christmas season by our infallible Mother, the Holy Catholic Church. And here let us direct the readers attention to the difference of meaning between these words as interpreted by the Teacher of Truths, and those recorded by Protestants or the world at large.

The one proclaims "peace to men of good will;" the other asserts, "peace and good-will to all men." Now, since there was but one message sent to earth, it is only proper we should discover which is the true one.

When the angels sang on that first Christmas night, their tidings of great joy did they think peace would be given to Herod, whose heart was to be distracted with hatred and ill-will towards a helpless child.

Did they announce their heavenly peace as due to Pilate, whose coward soul would one day deliver up the Just One to his enemies.

In our time, as on that blessed night, peace belongs only to the humble and the poor; to those whose hearts are full of charity toward their fellow men, of love and gratitude toward their Heavenly Father.

If peace were the inheritance of all men, there would be no virtue here on earth; for conscience, "which doth make cowards of us all," would cease to prevent our evil deeds, or reproach us for our past misconduct.

The rich might then indeed despise the poor; for the divine injunction, "the poor ye have always with you," would leave no sting within their selfish hearts.

The murderer might then enjoy a calm repose, for "peace" would lull his fears and soothe his anxious soul.

Peace to all men. No, indeed. The world does not grant this boon to her most devoted clients; how dares she then proclaim it as the universal gift to human kind.

It is not given to the miser, although the gold he counts exceed his wildest expectations. It is not given to the ambitious man, although the victor's wreath be placed upon his brow. It is not given to the votary of pleasure, although he quaff the goblet's last rich drop.

No: peace belongs alone to virtuous souls; to hearts of good will; to those who, in all their wanderings, cling to God and strive to do his will.

The world which cannot give this precious boon even to those who toil most diligently in her service, may continue to proclaim that it belongs to all who have heard the message of the angels; but the heart which learns this false interpretation will soon accuse it of deliberate falsehood, for a short experience proves the incorrectness of the assertion; while the Catholic who has heard at his mother's knee the conditions on which peace depends, will realize the truth in every action of his life.

Glory to God in the highest. This is the epitome of all the gospels, the rule of conduct for every soul on earth.

If, in all we think, or say, or do, God's glory were our only object, how soon perfection would be reached, and it is the application of this sublime principle to his daily life which makes a man a saint.

How the angelic greeting startles us with its significance to the wonderful mystery it announced. The Saviour's birth, in all its humility and weakness, gave infinite "glory to God" and conferred unending "peace on earth."

And since that blessed Christmas night, how many souls have been led like the shepherds of old, to a knowledge of the truth, and in spite of opposition, persecution and sorrow, have found that promised "peace which surpasseth all understanding."

THE SISTER

No household is complete without a sister. She gives the finish to the family. A sister's love, a sister's influence—what can be more hallowed. A sister's watchful care—can anything be more tender? A sister's kindness—does the world show us anything purer? Who would live without a sister? A sister is a sort of guardian angel in the home circle. Her presence condemns vice; she is the quickener of good resolutions, the sunshine in the pathway of home. To every brother she is light and life. Her heart is the treasure-house of confidence. In her he finds a safe adviser, a charitable, forgiving, tender, though often severe, friend. In her he finds a ready companion. Her sympathy is as open as gay and sweet as the fragrance of flowers. We pity the brother who has no sister, no sister's love. We feel sorry for the home which is not enlivened by a sister's presence. A sister office is a noble and gentle one. It is hers to persuade to virtue, to win to wisdom's ways; gently to lead where duty calls; to guard the citadel of home with the sleepless vigilance of virtue; to gather graces and strew flowers around the home altar. To be a sister is to hold a sweet place in the heart of home. It is to minister in a holy office.

Catholicism in Norway

Religious liberty is becoming more and more a characteristic feature of our time. It is reasonable to conclude that there have been Catholics in Norway in greater or less number during the last two hundred years. It is a fact, however, that there have been few priests and that since the Reformation the Sacrament of Holy Orders has not been conferred in that country. The Lutheran Church has along been the Established Church of Norway and with its six bishoprics, its large revenues and its strong government support it has been able until very recently to keep down dissent and all divergent forms of faith. A Free Church has lately sprung into existence, and it

seems to be commanding popular sympathy and support. It now appears that the Romanists have taken heart. A prominent Roman Catholic official, Mgr. Van den Braden de Rooth, late coadjutor of the Archbishop of Mechlin, has gone to Drontjem to ordain priests. It will be the first Catholic ordination in Norway since the Reformation.

The Primacy and Title of The Church.

To establish the primacy of St. Peter and of the Roman Church, it is sufficient to call to mind what the illustrious St. Cyprian says when he styles her "The place of Peter, the principal Church, the root and matrix of the Catholic Church"; and St. Irenaeus when writing, "For with this Church, on account of her more principal it is necessary that every Church—that is; the faithful, who are on all sides—should agree." The plea against the necessity of visible unity with Rome is by no means a new one; it was started 1,500 years ago by the Arians after their condemnation at the Council of Nice. The Council of Constantinople added to the Nicene symbol the word "One"; to provide against this heretical view. We hold, then, that the word "Roman" is not absolute necessary in connection with the word "Catholic" to designate the fact of Catholicity, that when used with a view to establishing the branch theory it is objectionable, but that true Catholics only regard the addition as emphasizing the unity of their faith.

An Irish Speculation.

A couple of Irishmen, thinking to combine pleasure with profit by doing a little unlicensed trafficking in liquor on the Derby Day, bought a small jar of whiskey and strated for Epsom. Knowing that they would want a drop on the way, it was agreed that neither should drink without paying. They had not traveled far on the road when one drank a glass and paying his partner three pence; he followed suit and handed the money back again. It was a dusty, toilsome journey, and upon reaching the Downs they were dumb founded by discovering the whiskey was all gone, and that, although they had honestly paid for every dram, they had only three pence between them rs the final result of their speculation.

The Art of Being Agreeable

The true art of being agreeable is to appear well pleased with all the company, and rather to see them well entertained with them than to bring entertainment to them. A man thus disposed, perhaps, may not have much learning nor any wit; but if he has common sense and something friendly in his behavior, it conciliates men's minds more than the brightest parts without this disposition; it is true indeed that we should not dissemble and flatter in company; but a man may be very agreeable, strictly consistent with truth and sincerity, by a prudent silence where he cannot concur, and a pleasing assent where he can. Now and then you meet with a person so exactly formed to please that he will gain upon everyone that hears and holds him, this disposition is not merely the gift of nature but frequently the effect of much knowledge of the world, and a command over the passions.

Modern Progress.

Those who point to the material and intellectual progress of non-Catholic countries, and ascribe such effects to their different religion, should remember that "pagan nations" had these characteristics in a high degree. Will the proposers of this argument accept the consequence when pushed to its legitimate limits. The commendation of a Faith is to be the material and intellectual success which accompanies it. Well, Alexander, Hannibal and Caesar were great generals, and they were pagans; hence paganism was favorable to the practice of arms. Homer, Pindar, Aristotle, Plato, Virgil and Horace arrived at great intellectual perfection, and they were pagans; therefore paganism conduced to intellectual advancement. The Phoenicians and Tyrians swept the known seas with an extensive commerce, and they were pagans; therefore paganism fostered trade. Art and science flourished in pagan times; therefore, paganism cherished art and science. In fine, knowledge and riches and power were all attained under the old paganism, and there is nothing to prevent them from being attained under a new one. Such are natural effects from natural causes. But before people rush back to paganism, merely for these advantages, is it not only justice to Catholicity to inquire whether art and riches and knowledge have not flourished, and are not now flourishing under her influence. Indeed, we shall find the scales here equally poised.

A Catholic Invention.

The tender forethought for the afflicted exhibited by Catholic charity is ever coming to light. The last instance occurred at a meeting held at the house of the Protestant Bishop of London for the purpose of raising funds to defray the expense of educating skilled teachers for the deaf, when mention was made of the fact that so long ago as A.D. 700, John de Beverley, Archbishop of York, discovered the possibility of teaching a deaf mute to speak and understand spoken language by watching the lips of the speaker, and he turned his discovery to practical account by instructing a deaf adult in the Christian religion. This system, which we had neglected, is common on many parts of the Continent, and especially in the well known Catholic institution for deaf mutes in Belgium, which we are now called upon to describe as "German," whereas it was invented and perfected in Catholic England by the Archbishop of York about eleven hundred years ago. In 1873 it was computed that there were no fewer than thirty

thousand deaf people in the United Kingdom, the enormous majority of them dumb, only because the system invented by John de Beverley has been neglected in the Protestant England of to-day.—London Universe.

Fat and Lean People.

It is a striking fact that most people want to weigh more than they do, and measure their health by their weight, as if a man were a pig, valuable in proportion to his heaviness. The racer is not fat; the plough horse has but a moderate amount of flesh. Heavy men are not those whom experienced contractors employ to build railroads and dig ditches. Thin men, the world over, are the men for work, for endurance, they are wiry and hardy. Thin people live the longest. The truth is, fat is disease, and as a proof, fat people are never fat a day at a time, and are not suited for hard work. Still, there is a medium between being as fat as a batter ball and as thin and juiceless as a rail. For mere looks, a moderate rotundity is most desirable; to have enough flesh to cover all angularities. To accomplish this in the shortest time, a man should work but little, sleep a great part of the time, allow nothing to worry him, keep always in a joyous laughing mood, and live chiefly on alluminates, such as boiled cracked wheat and rye and oats and corn and barley, with sweet milk and buttermilk, and sweetmeats. Sugar is the best fatterer known.

PROSPECTUS OF THE

ST. MARY'S ACADEMY

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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 culture 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, \$30.00. 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, \$15.00. Entrance Fee (payable once), \$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 Robinet Veil.

Parents residing at a distance will please furnish resident 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 for withdrawal before the close of a session, 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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A. M. BURGESS,

Deputy of the Minister of the Interior,
Department of the Interior,
Ottawa, Dec. 5th, 1885.

POST OFFICE NOTICE

ON FRIDAY, THE 20TH INSTANT and on the 27th, direct Mails for Great Britain will be closed at this office as follows:

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W. HARGRAVE,
Postmaster.

Post Office, Winnipeg, Nov. 19, 1885.

PROSPECTUS OF THE

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 19th 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 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 uniform consists of a frock coat, with trousers, necktie and felt hat, all black. Each student is to be sufficiently 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 academic year opens on the third Wednesday of August and ends about the 20th of June.

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J. J. CHADOCK,

Editor and Publisher.

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.

This week instead of the "Amulet" we give an appropriate Christmas story, written by one of the best Catholic writers and we feel confident our readers will find it both instructive and interesting.

At both St. Mary's church and that of the Immaculate Conception special sermons will be preached on Christmas Day. The Rev. Father Lory, President of St. Boniface College, will preach at the Immaculate Conception, and the Rev. Father Drummond at St. Mary's.

The name of Mr. T.A. Bernier has been mentioned in connection with the Mayoralty contest in St. Boniface. The majority of the influential men support his candidature, and it is altogether likely that he will be elected by acclamation. It is safe to say no better person could be selected for the high office.

The London Truth, speaking of the visit of Archdeacon Farrar to America, says that "He spoke nothing but nonsense and twaddle." This must be crushing to those flunkies across the line who lauded him to the skies and filled his purse. Labouchere, you are too cruel.

Elsewhere will be found a letter from Mr. T. A. Bernier, in answer to the Rev. Mr. Silcox, dealing most effectively with the malignant charges brought by this Evangel against the French Canadians. Either Mr. Silcox must be ignorant of the record of the French Canadians in Canada, or he deliberately manufactures history to malign them.

Mr. H. Costigan has been transferred from the Weights and Measures Department to the important position of Deputy Collector of Inland Revenue. Mr. Costigan has proved himself deserving and qualified for the new office. His many friends will be glad to hear that he has recovered from an attack of pleurisy which he recently contracted.

Puritican Boston affected to be shocked when a crowd attended the opening of John L. Sullivan's liquor saloon, but 12,000 persons went last Sunday night to hear a minister (Parson Downes) who is accused of the most shameful crimes against morality and has lately been ejected from his pulpit. Sensationalism rules the hour.

The "Manitoban," in speaking of the situation in England, says the recent proposal of Mr. Gladstone to grant to Ireland some measure of self government, would be dangerous to the nation. Why "dangerous to the nation." Was the granting of local legislation to Canada, to Australia and to New Zealand, dangerous to the nation. Surely the Irish cause must appear a just one to Canadians. Would the "Manitoban" deny to Irishmen the freedom which we enjoy in this country. Will it please take the floor and explain how it would be "dangerous to the nation?"

The situation in England, so the dispatches in the evening papers inform us is becoming critical. The English gourd-masters who have lived on the substance of Ireland in the past, are becoming alarmed at the prospect of that country being allowed to legislate for herself. They are afraid their ill-gotten goods will

have to be restored and therefore talk of civil war. But their days are numbered. Isaac Butt, Parnell's predecessor, was coolly told that the question of Irish self-government would be considered only when he could speak of a united Ireland, and that is what the Irish leader to-day can do; therefore these landlords may as well resign themselves to be inevitable.

GREETING.

It is a long time since the English speaking Catholics of the Northwest, (and never were so many of them), addressed through a journal devoted to their interests at this joyful season. We trust that this number of the "Review" will add to the Christmas cheer of our readers through this vast country, which was but a short time ago the home of the Savage, who was the sole monarch of the prairies, but where now, owing to the great and good God, who ruleth all things, Paganism has been brought over to Christianity; civilization has invaded to the remotest parts of the country, and thriving towns and settlements dot the plain everywhere. This Christmas Day, which is one of joy to every Catholic heart, as it is the day whereon the Redeemer of the world was born unto this world "for us men and for our salvation," we sincerely trust will be a happy one for all our readers and that throughout the approaching year, it is our wish that peace and prosperity accompany one and all. This is our Christmas greeting to our friends and patrons. God's peace to our country and to the faith we prize.

ADESTE FIDELES.

Eighteen centuries ago the angels sang that midnight hymn which we can hear as plainly now as then, "Peace on earth to men of good will." Though years have rolled on and wrought many changes in the world, and though nations have come and gone since the Saviour of the world lay in the manger at Bethlehem on a cold bitter night of December, we still look back to that memorable event which time cannot obliterate nor obscure, for we can see now as plainly as did the wise men, the Babe in swaddling clothes, we still look back to the birth at Nazareth as an epoch which cycles cannot dim. Down through these years comes the news that a Savior is born; loud and clear to faithful ears resounds the voice of the Magi that proclaims that Christ is born; We can see to-day the Savior at Nazareth, obedient to his Virgin Mother. Then in after life His works of mercy, love, and charity. His bloody sweat in Gethsemane; and His bitter cry "Father, if it be possible let this cup pass away." His scourging and then tracing His weary way to Calvary, followed by His afflicted Mother, beaten and scoffed by His cruel persecutors. We see Him bleeding and torn, stretched on the cross and there seal a life of sorrow by praying for His persecutors. Oh, incomparable love!

"NO IRISH NEED APPLY."

It would seem that this old cry is to be revived in England. Some of the soreheads who have been defeated in the recent elections by the casting of the Irish votes have become maddened and resolved to be revenged on their Irish employes. The following cablegram will show to what low depths the English will descend.

A movement has begun which involves probably the most astounding scheme of political revenge and proscription in the history of this generation. The movement grew out of a meeting at the National Liberal Club of those liberal members elect whose majorities had been reduced by the casting of the Irish vote for the Tories, and of those liberal candidates for Parliament who had been defeated by the same tactics. It was a very soreheaded assemblage and great bitterness was displayed against the Irish in all the speeches. Many of the speakers said that their own Irish workmen on farms and estates and in mines and factories, whom they had provided with sustenance in troublous times, agitated and voted against their masters, the bread providers, at the bidding of strangers. This allusion to strangers refers, of course, to the Parnellite manifesto which was issued on the Saturday preceding the borough election, and which exhorted all Irish electors in Great Britain to vote for Tories except in the case of a few specified Radicals. The result of the meeting was the adoption by a unanimous vote of a resolution pledging each gentleman present not to employ Irish labor in the future and to gradually, but as speedily as possible, discharge all Irish workmen now employed by them. The advocates of this sweeping measure of proscription spoke of it as a boycotting scheme, ignoring the broad difference between proscribing a man for his nationality, which we cannot help and

would be a poltroon to conceal, and boycotting a man for voluntarily committing offensive acts which he has the power to discontinue at any moment.

How brutal to turn on the poor employes because they voted as their consciences dictated. They may say that it was ungrateful for those Irishmen to vote against their employer, but did the employer not give a "quid pro quo"? Did they not give an equivalent for wages received? It is praiseworthy in those Irishmen who, knowing their fate, stood firm in the time of Ireland's trial. Let them be of good heart for the independence of their down-trodden country is won, and industry, plenty and prosperity will again abound in their native land.

CHRISTMAS.

On the 25th of March the Church celebrated the Feast of the Annunciation. Upon that day (as it were) an Angel sent forth from God, greeted a Virgin with the words "Hail! Full of Grace!" and related to her that she should become the mother of the Saviour of the world. The Virgin is one of the lowly sphere, poor and espoused to a poor carpenter; yet it is she, who has been chosen to be the mother of the Incarnate Son of God, and who, in view of the sublime privilege has been preserved immaculate from the first instant of her existence. The angel required her consent to the message. How earnestly he and the whole court of heaven awaited her response. "Speak but the word" says St. Bernard "holy Virgin, which heaven and earth, and the world below expect from you." She speaks: "Behold the handmaid of the Lord, be it done to me according to Thy word." Then the Holy Ghost overshadowed her and the "word was made flesh and dwelt among us." This was the Incarnation of the Son of God, the second Person in the Trinity, Who was always God, equal to the Father and to the Holy Ghost, took of the substance of the Virgin; formed to Himself a body and into that body He breathed a human soul and in the same instant he communicated to both His Divinity; henceforth for all eternity, He was God and man in one Person. He, Who was from all eternity God, became man in time. Therefore Mary's child was the Great Lord of heaven and earth; her own Creator; the eternal God became His own creature's child; He lay an infant in her chaste womb from the moment of his conception till His birth, when she became the Mother of God.

We have passed the Festival of the Incarnation, Christmas is that of His Birth. Harken to the angels' good tidings of great joy. This day is born to you a Saviour, who is Christ the Lord." Listen to the multitude of the heavenly army singing "Glory to God in the highest and on earth peace to men of good will" and join in their thanksgivings with the lowly shepherds and "find Mary and Joseph and the Infant" (Luke ii. 16). The Blessed Mother of God and he, who was deemed worthy to be called the father of Jesus (Luke ii. 48), shall be our patterns and our intercessors, at the Manger-Throne.

Yea, Lord we greet Thee Born this happy morning Jesus, to Thee be glory given Word of the Father In our flesh appearing

Oh, come let us worship Oh, come let us worship Oh, come let us worship Christ the Lord.

God of God Light of Light Lo, He disdains not the Virgin's Womb Begotten God, not created,

Oh, come let us worship Oh, come let us worship Oh, come let us worship Christ the Lord.

Ah! we Catholics will greet Him, will worship him, really present in the Most Holy Sacrament. Alas! for the outer world that is forgetting Him. They keep the Christmas Festival, but how or why and with what sentiments. They think the doctrine of the Incarnation "essential" and that they believe it, yet, were the doctrine elaborated and put distinctly before them, many would reject it; others would have to reflect, for they had never thought of it in that way before; and for the rest we dare assert that the little Catholic child who has learned to say her rosary has a conception of the mystery, more distinct, truthful and luminous than most of them. If the doctrine of the Incarnation is true, then the Blessed Virgin is the Mother of God. The mass of Protestants deny her this title and thus deny the fundamental doctrine of Christianity. In the Mother they despise the Son. Our best Christmas wish is that they may be brought to know and hear the Church, the pillar and ground of Truth, for the truth will make them free—with the freedom wherewith Christ hath made us free.

THE FRENCH CANADIANS

MR. BERNIER MAKES A TRENTCHANT AND VIGOROUS REPLY TO THE REV. MR. SILCOX.

THE EVANGEL NONPLUSSÉ BY A CATHOLIC LAYMAN.

Sir:—In the midst of the excitement, caused by the events of the last few months there is a distressing symptom exhibiting itself. Passion seems to overwhelm reason and justice. This, it is which renders the position the more difficult and the future more gloomy. Nevertheless, for our part, we do not despair of the good sense of the nation and we trust that in the near future perfect order may be restored and for the best interests of the country that this excess of excitement may be appeased.

Meanwhile the portion of those who undergo the fire of the attacks of malevolence, or irreflexion or prejudices, is surrounded with difficulty. Painful also is the task of repelling calumny, insinuating itself even into places reserved for prayer and the noblest aspiration of the soul.

Mr. Silcox, for example, a young man, a minister of the gospel, thought fit on Sunday last to read us a lesson on the occasion of the funeral of Riel. But, as usual, basing his reflections on false assumptions, he scorns forth into a poisoned atmosphere of prejudice. The consequence has been that his assertions have been brutal, unjust, and without foundation, although we have to admit that he has said nothing new.

It is always the same accusation which we have heard for a century past with regard to ourselves. Rome and France, to which we are linked by the ties of faith and blood—Rome and France, that is to say, our faith and our origin—these are what are made a reproach to us. France, true it is, we love her. We love her on account of her antiquity; we love her on account of her glories; we love her on account of her misfortunes; we love her on account of her language which is ours; we love her on account of her blood which is ours also; we love her because our ancestors were Frenchmen; we love her because she loves us; we love her because the daughter still loves her mother, even after having vowed affection and fidelity to her spouse at the foot of the altar.

The fortunes of war, it is true, and not our heart, forcibly separated us from France and thrown us upon the arms of a spouse who has not always been tender towards us. Men, who resemble Chinese rather than Englishmen, would from the first have liked to devour this new child born to Great Britain by the valor of her troops and the fortune and skill of Wolfe triumphing over the heroism of Montcalm. But there was a contract, a capitulation, which hindered the satisfying of such unhallowed instincts. Thanks to this fact we can grow while waiting for better days. In fine, there were statesmen in the English Parliament and others who were sent to us, who were capable of discovering that great things might be expected of the French Canadian people by treating them equitably. They put our loyalty to the proof and the empire saw that she had unjustly suspected us. 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 today to choose between her and France, between her institutions and those of our ancient motherland, between her flag and that which our ancestors venerated, with one voice would we demand to remain British subjects.

Consequently we are far from giving one half our allegiance to France and the other half to Rome. To the one we give the sympathies which no people in the world placed in the same position as ourselves would refuse to give. To the other we give more than sympathies; our faith sees there the centre and the Head of Catholicity, the Vicar of Christ, to whom we render the homage which God has commanded us to render to the Rock upon which he built His Church. But it is precisely this faith, which strengthens instead of weakening, our allegiance to England. Besides, if, on account of our faith, our allegiance is suspected, then, for the same reason, that of all who do not receive their religious doctrines from England, ought to be persecuted; the allegiance of English Catholics living at home ought to be suspected; the allegiance of American Catholics ought to be suspected; and indeed all the Catholic people of the world. Ah! yes, you are either impostors or fools, in crediting us with opinions which would have caused you great loss had we cherished them.

From the day when the Chevalier de Levis, after having routed your troops and forced them to take shelter within the walls of Quebec, was obliged in his turn from failure of support to lay down his arms, our loyalty, as a nation and as a people, has never swerved. If in 1837 and 1838 some of our people who though not representing our entire race, are still belonging to us, have somewhat tarnished the fidelity existing for upwards of a century, the cause lies in the fact that the rights guaranteed by the capitulation, by the treaty of Paris and the acts of the Imperial Parliament were not honestly adhered to. Moreover our people were not the only ones to complain and revolt. Then as now there were in your ranks many albeit so skillful that they could excite the passion and foment revolt, some in an underhand manner, and others openly but who later on would vaunt their loyalty and whilst themselves the most criminal would shriek for the punishment of their dupes.

If you would reflect but for one moment you should easily pardon an agitation the result of which brings but lib-

erty which with ourselves you enjoy. This result you owe to us for the majority amongst you exhibited more subservience than the authorities in Downing street ever expected from you no doubt from the hope that in putting together their servility and our revolt a storm would arise to destroy us and from our ruin evoke a source of prosperity to themselves.

But we repeat it was not our entire people that took part in this movement. Did you ever ask to what cause this was due? As we think you did not we will tell you. It was to Rome! You will exclaim "and yet we are right and you are in error." A moment and you shall have an explanation.

In the first place when you speak of Rome we know what you mean. You use the words before audiences to produce false effect. We are fully aware too that you know better. It is our religion that you desire to make responsible for all the follies your excited or ignorant imagination attributes to the Chief of our Church or the eternal city. When, therefore, the phrase is used by us "it is to Rome" we only use your language. Amongst ourselves we use different words, we say resolutely "it is to God." For with us, loyalty, submission to established authority, the defense of existing order, the maintenance of peace and harmony among citizens of a common country, respect and love for our neighbor and his feelings, are not only social and honorable virtues, but are duties imposed by conscience. We give to all these a sacred character by referring to the Supreme Being. Our religion teaches us that all power comes from God, and that by Him all kings reign, and "to give to Caesar that which belongs to Caesar." It teaches us not only not to raise the standard of revolt against our rulers, but to pray for them.

Therefore if it were possible for you to assist at the services of our churches you would every Sunday hear the Catholic subjects of the British Empire pray for Her Majesty Queen Victoria and the Royal family. Such is the doctrine which our religion, nay to use your own words, "Rome" teaches us.

In 1837 this religion expressed by the voice of our pastors kept within the bound of duty the bulk of the French race in Canada. Undoubtedly with the greater number this was not needed to induce them to remain faithful to the flag given to us by Providence, but even these could only ascribe to the lesson received at their mother's knee and in their parish churches this steadfastness in the right at a time when it was so easy to deceive oneself owing to the iniquities perpetrated against us.

It was not the first time that Rome had spoken. She spoke immediately after the Cession, she spoke more in an especial manner at the time of the emancipation of the United States. Then propositions were made and emissaries were sent to us who dangled freedom before our eyes, and freedom at the hands of Frenchmen, for it was Lafayette who was the hero of the American war.

But Rome spoke by the lips of Mgr. Briand, Bishop of Quebec, and we remained faithful to the English flag. At that time we saved Canada. Without us there was an end to the English dominion in America, for without us England could no more have kept Canada and its dependencies than she was able to retain the thirteen other colonies. Blind or untruthful must he be who does not concur in this.

Again, in 1812, at the time of the American invasion, Rome spoke again by the voice of Mgr. Plessis. Again did our militia rally to the English flag and helped to save the British dominion in America. Well was it for England that in those days she could get the help of Rome.

Rome did not at that time teach other than she has ever taught, from the side of the cradle in Bethlehem even to our own days, for after twenty centuries of existence she speaks again of these matters by the voice of our august Pontiff Leo XIII. and repeats as in the time of Christ, of St. Peter, of St. Paul, and of St. Augustine, "Give to Caesar the things that are Caesar's." Obey the laws of your country, paying the tribute, eye even the tribute of blood, if needed, for such is the law of God.

Ah! the tribute of blood has been paid by us Catholics in the last insurrection, and despite the great grief, the dreadful trouble which is implanted in the hearts of our spiritual chiefs, despite the calumnies which have assailed them, that has not prevented the Venerable Archbishop of St. Boniface from speaking in his turn and from giving testimony as to what the Church has always taught and still teaches concerning the strict obligation imposed upon us to be good and sincere citizens, to work for the peace and happiness of society, to obey our Queen and those who rule in her name.

By the side of the duties prescribed for us in the civil order our religion also teaches us other of a purely spiritual kind and amongst these duties is that of praying for the dead. You may not believe in the usefulness of these prayers and we know it. It is not now matter for discussion as to who is right, it is only necessary to know this that by the treaties made by our political constitution we have full liberty to practice our religion. Hence the legitimate conclusion, and one with which you have nothing to do so long as we keep to ourselves. If a Catholic family desires to have public prayers for a deceased member they have the right to ask, if the person for whom these prayers are asked has made his peace with God before death and even although he may have been a public sinner he has submitted to the rules of the Church by his receiving what we call the sacrament of the dying. Our priests have not the power to refuse these prayers. These are matters not capable of alteration from outside circumstances. They are regulated before-

THE "IRISH" IN AMERICA

An American Vindication of Ireland.

An American, who states that he has not a drop of Irish blood in his veins contributes a spirited article on England and the dynamiters to the Pall Mall Gazette. He says:

"Americans have more reason and far stronger ones, too, for being interested in Ireland and the Irish than you had for interest in Italy and the Italians or any other of your historic fads. For forty years the Irish have been in great numbers among us. They are among our brightest lawyers, our shrewdest and broadest publicists, our best scholars and teachers, the newspaper press, and our boldest and busiest merchants. I know that Americans—and we all err in this respect—speak jeeringly or angrily of the Irish in America, when we really refer to a small—very small—portion of that race. Do not be deceived by that phrase. It covers at the widest one-twentieth of the Irish people of America, and it is quite freely used in the presence of and quite often by the remaining nineteen-twentieths with a very fair understanding all round who any what is meant by it. As for these nineteen Irishmen out of twenty they are good citizens, good neighbors, friends; they are as much Americans as we, whose ancestors were English Puritans or Dutch traders, or French Huguenots, and we like them and sympathize with them. Make no mistake about this other point, too, that as between England and Ireland, case against case, we are almost to a man against you and with Ireland. Now, then, to get a step nearer the point why do not these Englishmen who concede privately or socially that Home Rule merely a question of time say so publicly? Why do not your papers say what their editors and proprietors really think about Ireland and the Irish question, instead of doing dumb fetish worship before some intangible relic of bygone race and religious superstition, which nobody dares define, and which you are ashamed to try and illuminate. If it must be done, why do it graciously now instead of doing it sourly and grudgingly, when you have to, and when the recipients feel like kicking you instead of thanking. The answer is, "that is not the English way of doing things." It is an answer I have heard many times, generally with a smile of formidable amused introspection, with frank confession of results almost as common here now as it is among Americans. But so long as you make this answer to American inquiry just so long you cannot expect Americans to get excited because your detectives are not as smart as your dynamiters. For they are "your" dynamiters, the fruit of your laws, your prejudices, your injustice, your obstinacy."

A Rare Irish Plant.

Visitor to the southwest of Ireland, on their way from Killarney to Cork, by Glengariff, pass along the upper or inland portion of Bantry Bay. Generally content with the beauties of the sceneries surrounding them, they seldom explore the remote recesses of this magnificent army of the Atlantic. Some 24 miles from Glengariff, on the northern side of the bay, lies the picturesque village of Castletown, protected from the southwestern gales by a long chain of hills some 900 feet high, detached from the mainland, called Bear Island. In the chanel known as Bare Haven, the English war ships often ride securely at anchor. Here are a few sunny, sheltered spots, by the border of the sea, in little seaside meadows, there are now to be found, in full flower, specimens of a deliciously fragrant orchid—the sweet scented "Lady's Tresses." Each plant bears a stout spike of flowers of a cream white colour arranged in a series of rows, each flower being at least three times as large as those of the autumnal Lady's Tresses, so commonly to be met with in the dry pastures of the South of England and Ireland at this season. By botanists it is called "Spiranthea Romanzoviana." Sir Joseph Hooker once referred to it "S. cernua," a species common in the United States, and till quite recently confounded with it by the American botanists. The chief charm or attraction in this little orchard is, however, its very peculiar geographical distribution. Except over a few acres near Castletown, looking towards the south-west, it is not to be met elsewhere in the Old World. Unlike some of the rarer West of Ireland plants, it does not occur on the west coasts of Spain and Portugal; and yet cross over the Atlantic and it is to be met with in New York, and thence on to the very borders of the Pacific. No doubt as to its being a true native of Ireland seems ever to have crossed the mind of any botanists, indeed it is one of the most unlikely of plants to have accidentally or otherwise transplanted; so that probably the solution of the question as to its origin on the shores of Bantry Bay must ever remain a mystery. The very remoteness of its habitat secures for it this advantage—that, while it will ever be a rare plant in collections, it is not likely that it will ever be extirpated.

The Italian Bells.

A touching story is told of a set of bells in the cathedral at Limerick, Ireland. They were made, the story runs, by an Italian artist, who executed them for a convent in his native place. During the wars between Francis I. and Charles V. three of the artist's sons were slain. They were his only children; and during the sad, dark days that followed, the sweet music of these bells seemed to the bereaved parent like a voice from heaven speaking consolation to his soul. Some time after, the convent becoming impoverished, the bells were sold and taken far away.

But the old man's heart knew no peace away from his beloved chimes, and so at last he started out in search of them. After years of wandering in for-

sign lands, he came one summer evening to the river Shannon, by Limerick. As the boatmen were rowing him over the stream, the cathedral bells rang out their call to prayer. At the first sound the wanderer bade the rowing cease. When the chimes were still again, they turned to the old man; but his soul had fled. There was a look of peaceful joy upon his face; he had found his bells, and he was dead.

AND SO THEY WERE MARRIED.

Two Ducky Lovers Who Met and Loved in the Shortest Time on Record.

Some one has estimated that the time thrown away in this world courting the girl you want to marry, and who is ready to marry you, would build all the railroads, and bridges, and tunnels, and factories and public buildings. The white race should take a lesson in this from the colored people. The other day a likely young colored man stood at a gate at Birmingham, Ala. A likely young colored woman came along with a dog.

"Hi, dar!" he called, "but mebbe you want to sell dat dog?"
 "No, sah."
 "Mebbe your name is Lucinda?"
 "Yes, sah."
 "I allers dote on dat name, I've called Gawge."
 "Dat's pleasin'."
 "I've lookin', you know?"
 "Y yes."
 "Got money saved up an' a stidy job ahead. Shall I speak to the old man?"
 "Re, in Orleans."
 "Den I'll see de ole woman."
 "She's dead."
 "Wall, den I'll ax you to be my wife right now."
 "You's foolin'!"
 "Deed no."
 "Hain't got nobody else?"
 "Nobody, tall."
 "Reckon we'll hitch?"
 "Co'se we will—can't help it."
 "Wall, den, I'll say yes, an' to-night you come down to Mrs. Grumley's kitchen an' we'll sot de day an' sorter get acquainted."
 "Lucinda, I—"
 "Go 'long, Gawge! I've dun said yes, an' dat's 'nuff. Come airly."
 "So long, 'Cinda!"
 "By-by, Gawge!"

THE DAIRY.

Some dairymen hold that milk cows should always be fed on ground feed. Wheat bran is one of the indispensable foods of the milk cow.

Butter should always be churned several degrees colder in summer than in winter, says an exchange. The reason is that the caseinous matter of milk more readily attaches itself to the butter globules in summer than in winter, and that this adhesion can best be prevented by a cooling temperature of the cream when churning is a fact.

We see several inquiries on the subject, and they generally receive for an answer rubber bandage around teat, or such mechanical device as inserting a small plug with slight enlargement. The first is bad, because it interferes with the circulation, and the second because it aggravates the trouble by enlarging the orifice. Try the application of photographers' collodion over the orifice after wiping the teat dry. It will contract the opening and close it also.

The difficulty in churning which is prevalent at this season, when the weather is cold is due chiefly to the low temperature at which the cream is kept and churned. The trouble is wholly avoided when this is the cause, by warming the cream slowly to a temperature of 62 degrees. This should be tested by the thermometer, and not left to guesswork, as when the weather is cold a temperature of 50 degrees will seem warmer than that of 65 degrees in hot weather. Another cause is the change of feeding from green grass to dry, frosted weeds or fodder. Frozen herbage has this effect, besides making the butter white and ill flavored. It is better to feed the cows on the best of grass and a liberal allowance of cornmeal and bran at the outset of winter, and keep them in high productive condition, that to let them run down and keep the best feed for the spring, when it is too late to do the good hoped for. Liberal good feeding and the right temperature for the cream will prevent this trouble in churning.

RETAIL MEAT MARKET.

Beef, roast, per lb.	\$0 12 1/2 to \$0 16
Beef, steak, per lb.	12 1/2 to 16
Beef, corned, per lb.	6 to 10
Beef, boiling, per lb.	6 to 10
Beef, fore quarters, per lb.	6 to 8
Beef, hind quarters, per 100 lb.	8 00 to 10 00
Veal, roast, per lb.	12 to 16
Veal, chop, per lb.	10 to 12
Pork, roast, per lb.	10 to 12
Pork, steak, per lb.	10 to 12
Port, farmers' per 100 lbs.	6 00 to 6 50
Mutton, roast, per lb.	12 1/2 to 15
Mutton, leg, per lb.	12 1/2 to 15
Mutton chop, per lb.	15 to 18
Ham, per lb.	15 to 16
Breakfast bacon, per lb.	15 to 16
Lard, per pail.	2 25 to 3
Sausage, per lb.	12 1/2 to 15
Bologna sausage, per lb.	12 1/2 to 15
Shanks, per lb.	8 to 4
Liver, per lb.	15 to 12
Kidney, per lb.	15 to 12
Head cheese, per lb.	12 1/2 to 15
Heart, per lb.	12 1/2 to 15
Tongue, per lb.	12 1/2 to 15
Chickens, per lb (dead).	16 to 18
Eggs, per dozen.	20 to 25
Butter, per lb.	15 to 20
Chickens, (alive young) per pair.	30 to 35
Chickens, (alive, old) per pair.	40 to 50
Turkeys, each.	80 to 1 00
Ducks, per brace.	20 to 30
Prairie Chickens, per brace.	40 to 80
Prima Manitoba cheese, per pound.	15 to 20

WHOLESALE MEAT AND CATTLE MARKET.

Milch cows, per head.	25 00 to 40 00
Working oxen, per yoke in demand.	80 00 to 140 00
Live cattle, per lb.	3 1/2 to 4
Calves, per lb.	5 00 to 12 00
Side bacon, per lb.	13 1/2 to 10
Roll bacon, per lb.	13 1/2 to 10
Hams, per lb.	14 1/2 to 10
Pork, per barrel.	16 50 to 17 00

Beef, per barrel.	12 50 to 15
Corn, per doz.	15 to 20
Cucumbers, per doz.	40
Ducks, per doz.	20
Eggs, per doz.	25
FISH.	
Wholesale, per lb.	4 1/2 to 5 1/2
Retail, per lb.	8 to 10
VEGETABLES.	
Potatoes, per bush.	25 to 30
Beets, per doz.	30 to 40
Dried onions, per bushel.	2 00 to 2 50
Turnips, per bush.	40 to 50
Cabbage, each.	4 to 5
Parsley, per doz.	40
Sage, per doz.	40
Carrots, per doz.	40 to 50
Parsnips, per doz.	40 to 50
Squash, each.	10 to 20

Cranberries, per barrel.	10 00
California Pears, per box.	4 25 to 4 50
Grapes, per lb., Ontario.	10 to 12
Lemons, per box.	7 00 to 8 00
Oranges, per box.	8 00 to 8 50
Apples, per barrel.	3 25 to 3 75
Ripe tomatoes, per bushel.	2 25
Green tomatoes, per bushel for pickling.	1 60

HAY AND STRAW.	
Hay, per ton.	4 00 to 4 50
Straw, per ton.	2 50 to 3 00
Timothy, per ton.	8 00 to 9 00

GRAIN.	
Oats, per bushel.	22 to 25
Barley, per bushel.	35 to 40
No. 1 hard wheat.	83
No. 2 hard wheat.	78
No. 1 Northern.	75
No. 2 Northern.	70
No. 1 regular wheat.	68
No. 2 regular wheat.	63
No. 3 regular wheat.	55
Rejected.	45 to 50
Flour, XXXX.	1 80
Flour, superfine.	1 40

WOOD.	
Poplar cordwood.	4 50 to 5 00
Tamarac.	5 00 to 6 00
Poplar poles, per cord.	2 to 4 00
COAL.	
Grate, hard, delivered.	10 00
Egg, hard, delivered.	10 00
Stove, hard, delivered.	10 00
Soft, hard, delivered.	10 00
Steam, hard, delivered.	8 00
Grate, soft.	8 00

A GREAT SLAUGHTERING OF GOODS AT

MRS. NAGLE'S BASSINETT.

Kid and Silk Gloves, Ribbons, Louis Velvets, Woolen Shawls and Jerseys, Woolen and Quilted Skirts, and all other goods at the same reduced rates.

Remember that all goods are sold under cost, and that the No. of the Bassinett is 264 MAIN ST.

TEST YOUR BAKING POWDER TO-DAY!

Brands advertised as absolutely pure CONTAIN AMMONIA.

THE TEST: Place a can top down on a hot stove until heated, then remove the cover and smell. A chemist will not be required to detect the presence of ammonia.



DOES NOT CONTAIN AMMONIA. ITS HEALTHFULNESS HAS NEVER BEEN QUESTIONED.

In a million homes for a quarter of a century it has stood the consumers' reliable test.

THE TEST OF THE OVEN.

PRICE BAKING POWDER CO., MAKERS OF
Dr. Price's Special Flavoring Extracts,
Dr. Price's Lupulin Yeast Gems
 For Light, Healthy Bread, The Best Dry Hop Yeast in the World.
FOR SALE BY GROCERS.
 CHICAGO, ILL. ST. LOUIS.

Dr. CLARKE

NO FEE Established 1851. 186 So. 1st St. 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, prevents 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 Dr. Clarke's cases. 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, 9 to 5; Sunday, 9 to 12. Address: Dr. CLARKE, M. D., 186 So. Clark St., Chicago, Ill.

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.

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 (Highly, 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,

or 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 surpasses anything in the city, comprising

Mirrors and Plush Frames, Dressing cases and Ladies' Companions Ladies' Sachels 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.

84 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.

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

THE BEST & CHEAPEST MEATS

IN THE CITY AT **PENROSE & ROAN, -BUTCHERS!**

289 Main Street & City Market

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

MY LAST CHRISTMAS EVE

It was Christmas Eve, 1879. The hour was late, being past nine o'clock, and I had just arrived home laden with the inevitable, time-honored Christmas luxuries.

I was always voracious in regard to books and newspapers, and on this occasion I had brought home some choice reading, which I meant to devour "seriatim."

A loud knocking broke my soliloquy. An agitated man presented himself at the door. His mother, an elderly Frenchwoman, was dying a few streets off, and he, not being much known among the Catholics, besought me to procure one of the good-hearted sisters to watch with her during the night.

Here was a dilemma. I endeavored instinctively to efface myself. I represented that the Convent of the Maternal Heart was two miles off, across a bleak and darksome forest; that the night being so densely foggy, I should be sure to miss my way; that I was unknown at the Convent of the Maternal Heart; that it was the festive time of Christmas, and that the good Sisters, like everyone else, needed rest and a little enjoyment.

Nature made me eloquent and him persistent. It was no use, he would not be gainsaid. So I sallied out, first to verify his statement about the lady, and then proceed for aid. I found all as he had said.

Oh, that weird, dreary journey! Often I lost my way in pervading mist, and stumbled on patches of ice, placed as if by some malignant demon to obstruct me.

Eventually I found that I had quite strayed from the beaten wood and was lost on the moor, or forest as it is called, of Ison Green. It may possibly cause merriment to behold a supposed intelligent man out of humanity's reach, with in a few yards of the ordinary safe thoroughfares, yet to me it was anything but amusing, and, moreover, I was nearly perishing with the intense cold.

A Christmas hymn struck on the murky atmosphere. Ah, who can be the singers. I recognized the chant. It was the ever-bright and ever sweet "Adeste Fideles." Surely, surely it breathed of the convent I was seeking.

By degrees I could distinctly hear the harmonium accompaniment, and a few minutes a light from the convent windows struck on my view. Surely they were "singing to welcome the pilgrim of night."

It is again the dimly lighted room, and the apparently dying woman. Sister Agatha, accompanied by a novice, has arrived. The wasted invalid gathers strength from gratitude. I had accomplished my task and bidding them a Christian Christmas I hastened home.

Russia leather is made in Connecticut, Bordeaux wine is manufactured in California, French lace is woven in New York, Italian marble is dug in Kentucky, Marseilles linen is produced in Massachusetts, English cassimere is made in New Hampshire, Spanish mackerel are caught on the New Jersey coast, and Havana cigars are rolled out by the million in Chicago.

DOMESTIC READING.

Many people mistake stubbornness for bravery, meanness for economy and villainess for wit.

I begin to have doubts says a moral writer, whether wisdom be alone sufficient to make us happy, whether every step we make in refinement is not an inlet into new quietudes. A mind too vigorous and active serves only to consume the body to which it is joined, as the richest jewels are soonest found to wear their settings.

There should be nothing new or striking in the exhibition of gratitude; yet its evidences are so truly rare that they seldom fall to excite pleasing emotions when met with. Though an unconscious testimony, it is the more praiseworthy because it needs not argument to enforce conviction. It is man's first duty, but he invariably makes it his last performance.

The man who can look upon difficulties unmoved and without fear of the result of an encounter, has already gained more than half the victory over them. He knows that they are simply appearances, and with the conviction of the possession of a power able to dissipate them, he forces them to recede with each onward step he makes until the clear passage beyond is opened up to his progress.

Bury Your Sorrow—You have trouble—your feelings are injured, your husband is unkind, your wife frets, your home is not pleasant, your friends do not treat you fairly, and things in general do not move pleasantly. Well, what of it? A smouldering fire can be found and extinguished; but when the coals are scattered who can pick them up.

Bad Books—It is unquestionable that the reading of bad books—books deliberately made to swell the volume of immorality—and of sensational newspapers as well, is one of the greatest evils of our modern society, threatening its very stability.

The means known, of promoting longevity, have been usually concentrated in short, pithy sayings, as "Keep your head cool, and your feet warm," "Work much, and eat little," etc.; just as if the whole science of human life could be summed up and brought out in a few words, while its greatest principles were kept out of sight.

The Secret of Longevity. When hungry of the best I eat, And dry and warm I keep my feet; I scem my head from sun and rain, And let few cares perplex my brain.

The following is about the best theory of the matter. Every man is born with a certain stock of vitality, which stock cannot be increased, but may be husbanded. With this stock he may live fast or slow,—may live extensively or intensively,—may draw his little amount of life over a large space, or narrow it into a concentrated one, but when his stock is exhausted he has no more.

The Virgin's Tree. The following description of the "Tree of the Virgin Mother" cannot fail to be of interest to our readers. It is situated in the village of Metarich, a few miles distant from Cairo, and in the immediate neighborhood of the ancient Heliopolis, whose site is now occupied only by a few scattered ruins and a picturesque monolith over fifty yards high. Near the monolith is the present village of Metarich, a heap of houses in a state of ruin, presenting a most wretched appearance, but surrounded, however, by large and well cultivated gardens, in the center of which rises, with an imposing appearance, the large tree of the Virgin (Segar el Mariani), an old sycamore, under whose shade tradition has it that the Holy Family reposed at the time of their flight into Egypt.

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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 Hamberston.

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.

Contractors are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed terms, 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.

J. MCGOVERN, DEALER IN FOREIGN, DOMESTIC FRUITS

Oysters, Confectionery, Cigars, &c

520 MAIN STREET.

RR. TICKETS.

Over Any of the Railroads advertised in this paper are to be had of

H. G. McMicken, CITY TICKET AGENCY, NO. 363 MAIN STREET

DO YOU WANT

TO BUY OR SELL A FARM

Examine the list of "FARMS FOR SALE" and "FARMS WANTED" in the DAILY AND WEEKLY MAIL. THE MAIL has become the Recognized Medium for Farm Advertisements.

COMPARATIVE WORTH OF BAKING POWDERS.

Table listing various baking powder brands and their comparative worth, including ROYAL, GRANT'S, RUMFORD'S, HANFORD'S, REDHEAD'S, CHARM, AMAZON, CLEVELAND'S, PIONEER, CZAR, DR. PRICE'S, SNOW FLAKE, LEWIS', PEARL, HECKER'S, GILLET'S, ANDREWS & CO., BULK, and RUMFORD'S (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. LOVY, 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 MORROW, 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.

TRAVEL BY THE FAMOUS "ALBERT LEA ROUTE." Table showing train schedules between Chicago, Milwaukee, and St. Paul.

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. Heafford, Asst. Gen. Passenger Agent; Geo. H. Clark, General Superintendent, Milwaukee; Wm. W. Dixon, Assistant Gen. Passenger Agent, St. Paul, Minn.

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

MINNEAPOLIS & ST. LOUIS R.R.

"FAMOUS ALBERT LEA ROUTE."



The above is a correct map of the

ALBERT LEA ROUTE, and its immediate connections. Through Trains daily from ST. PAUL AND MINNEAPOLIS TO CHICAGO, without change, connecting with all lines

EAST AND SOUTHEAST.

The only line running Through Cars between MINNEAPOLIS and DES MOINES, Iowa.

Through Trains between MINNEAPOLIS AND ST. LOUIS, connecting in Union Depot for all points South and Southwest. Close connections made with St. P., M. & St. L., N. P. and St. P. & Duluth R.R. routes, from and to all points North and North-West.

REMEMBER! Pullman PALACE SLEEPING CARS on all night Trains. Through Tickets, and baggage checked to destination. For time tables, rate of fare, etc., call upon nearest Ticket Agent, or address

S. F. BIRD, Ticket Agent, 101 N. Hennepin Ave., Minneapolis.

THE

CHICAGO & GRAND TRUNK RAILWAY

make close connections at CHICAGO for

TORONTO

AND ALL POINTS EAST,

WITH TRAINS FROM

ST. PAUL AND MANITOBA;

Through Sleepers and Dining Cars.

Gold Watch Free.

The publishers of the Capital City Home Guest, the well-known Illustrated Literary and Family Magazine, make the following liberal offer for the New Year: The person sending us the longest verse in the Bible, before March 1st, will receive a Gold Watch, Lady's Hunting Cased Swiss Watch, worth \$50; if there be more than one correct answer, the second will receive an elegant Stem-winding Gentleman's Watch; the third, a key-winding English Watch. Each person must send 100 words with their answer, for which they will receive three months' subscription to the Home Guest, a 50 page Illustrated New Year Book, a Case of 25 articles that the ladies will appreciate, and paper containing names of winners. Address: PUBL. OF HOME GUEST, HARTFORD, CONN.

CATHOLIC NEWS.

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.

Dr. Haggerty, of the Portage, is at the Leland.

A cheque for \$1,000, in favour of the General Hospital, was issued by the city council last night.

A carload of products for the Colonial Exhibition arrived from Indian Head on Saturday, and was despatched East without delay.

A new Postoffice will be established on 1st January next at the Indian Mission, four and a half miles east of Qu'Appelle, sec. 2, Tp. 21, Range 13 West of the 2nd principal meridian, which is to be called "Lebret," after the devoted and well-known Missionary who has charge of the Mission, Father Lebret.

Application will be made to Parliament for an act to incorporate the Medicine Hat Railway and Coal Company, with power to construct a line of railway from the Canadian Pacific Railway at or near Medicine Hat to the coal mine on the Saskatchewan River.

Application will be made to Parliament for an act incorporating the Ontario and Manitoba Railway Company with power to construct a railway from Port Arthur to White Fish Lake, and northwest to where latitude 49 crosses longitude 92, west to Rainy River between Fort Frances and its mouth; also for a line from the United States boundary to the Lake of the Woods and longitude 96 northwest to Winnipeg with a branch for crossing of latitude 49 and longitude 93 to Rat Portage.

Hard on Bob.

I never uttered a sentence in my life to prove that the Bible is true. I never spent five minutes in my life trying to prove there was a hell. I never spent fifteen seconds in the pulpit in my life trying to prove there is a God. Nobody but a fool needs such argument.

She Knew What She Wanted

A spoonful of jam was put on baby's plate, and, of course, the proud mama must exhibit little missy's accomplishment. But the gentle insinuating "What do you say to the lady?" resulted in nothing more than a renewed devotion to the delicacy. The suggested "Thank you" was not forthcoming; and to the encouragingly repeated "What does baby say for the nice jam?" that wise child, holding out her plate in two chubby hands promptly replied, "Itty more jam."

Beecher has made a great many turns in his life, searching, as he tells us, for the truth; but his recent sermon where he has argued for purgatory, shows that he has finally caught a glimpse of the true faith. Whether it will abide with him or not is another question.

Short-sighted people—I mean such as have but narrow conceptions, never extended beyond their own narrow sphere—cannot comprehend that universality of talents which is sometimes attained by one person. They allow no solidity, in whatever is agreeable; or when they see in any one the graces of the body, activity, suppleness and dexterity, they conclude he wants the endowments of mind, judgment, prudence and perspicacity. Let history say what it will, they will not believe that Socrates ever danced—La Bruyere.

Cardinal Manning has been elected a member of the Committee of the British and Foreign Anti-slave Society.

Cardinals Manning and Howard have written to the Pope in favour of the canonization of Joan of Arc.

Among the 120,000 inhabitants of Stuttgart, Wurtemberg, there are now 14,000 Catholics. There are now on an average every year about twenty conversions from Protestantism, and the number is constantly increasing.

The venerable Father Sestini, S. J., who for twenty years has been editor of the "Messenger of the Sacred Heart", and director for this country for the Apostolic ship of Prayer has been obliged to retire from his important offices on account of failing health. He is succeeded by Rev. R. S. Dewy, S. J.

Changes in the composition of the Sacred College come rapidly. Already the Cardinals created by the present Pontiff outnumber those created by Pope Pius IX. Out of the present total of sixty-two Cardinals, twenty-eight owe their elevation to Pope Pius and thirty-four to Pope Leo. The Religious Orders have now thirteen representatives, who are thus distributed: 5 Benedictines, 1 Augustinian, 2 Oratorian, 1 Oblate of Mary, 1 Jesuit, 1 Capuchin, and 2 Dominicans. Considered in relation to nationality the Sacred College is thus divided: 85 Italians, 5 French, 5 English-speaking, 3 German, 2 Hungarians, 4 Austrians, 4 Spaniards, 2 Portuguese, and 2 Poles. Forty-two Cardinals have died during the reign of the present Pontiff.

The Body and its Health.

For cramp in the feet press the hollow of the foot against something hard and round. A broom-handle is the best thing.

An English doctor objected to swearing in the Bible, not from conscientious scruples, but on account of the risk of infection by some disease. The 'Lancet' says 'there is something in the objection.'

Dr. Dio Lewis says: "The beard about the mouth and nose, among men engaged in dusty work, catches and holds a vast amount of dust which would otherwise enter and irritate the lungs. The back of the neck should be protected in the winter against cold and in the summer against great heat. Nothing can accomplish this uniformly and perfectly but the hair. The custom of shingling off the hair from the back of the neck is unphysiological. It should be allowed to fall low enough to cover the nape of the neck or to meet the usual dress."

Oysters are not only nutritious but wholesome, especially in cases of indigestion. It is said, "there is no elementary substance, not even excepting bread, that does not produce indigestion under certain circumstances, but oysters never." Oyster juice promotes digestion. By taking oysters daily, indigestion, supposed to be incurable, has been cured; in fact, they are to be regarded as one of the most healthful articles of food known to man. Invalids who have found all other kinds of food disagree with them frequently discover in the oyster the required aliment. Raw oysters are highly recommended for hoarseness. Many of the leading vocalists use them regularly before concerts and operas; but their strongest recommendation is the remarkable wholesome influence exerted upon the digestive organs.

No article of furniture that will not stand sunlight should be put in a room, for every room in a dwelling should have the windows so arranged that some time during the day the sunlight may enter freely into the departments. The importance of admitting the light of the sun freely to all parts of our dwellings cannot be too highly estimated. Indeed perfect health is nearly dependent upon pure sunlight as it is on pure air. Sunlight should never be excluded, except when so bright as to be uncomfortable to the eyes. And walking should be in bright sunlight. A sun-bath is of more importance in preserving a healthful condition of the body than is generally understood. It is a well established fact that the people who live much in the sun are generally stronger and more healthy than those whose occupations deprive them of sunlight.—Health.

The Pope Pretests.

Paris, December 15.—The Pope has pretested to the French government against the action of M. Goblet, Minister of Public Instruction, for stopping the stipends of thirty-nine priests for alleged intervention in recent elections for members of the Chamber of Deputies. The Pope claims that the suspension of religious stipends is an infringement on the provision of the Concordat.

Persecution of Christians in Cochinchina.

Rome, Dec. 15.—The College of the Propaganda announces that up to November 1, in the Vicariate of Cochinchina, 9 missionaries, 7 native priests, 60 catechists, 270 members of religious orders, and 24,000 Christians were massacred, 200 parishes, 17 orphan asylums and 10 converts were destroyed, and 225 churches were burned.

Healy on the Situation.

Dublin, December 15.—In an interview to-day Mr. Healy said that the Parnellites would win three additional seats in Ulster at the next election. Tory chicanery, he said, had assisted the Whigs in Ulster. "There was no 'loyalty' any-

where in Ireland except toward self and place." A coalition to crush the Parnellites would be impossible. If the Tories should propose Home Rule for Ireland, Mr. Gladstone would certainly support such a measure. Ireland would progress well without English money, if relieved of English taxation.

The Poor Mother-in-Law.

It needs a good deal of patience to get along smoothly through life, whether your mother-in-law is one of the family or not. It seems rather hard to me that when a mother has brought up and cared for her children, been one of the best and kindest of mothers, that when they should choose a life companion, the poor mother should occupy so small a place in the affection of the children. I hardly think these young women would be so ready to condemn mothers-in-laws, could they look now through the vista of years and know their own feelings when sons and daughters shall leave them for other homes. I know it requires patience and forbearance. So does the mother. The trials are not all on one side, and further, my dear young lady, when that poor, tired, worn-out mother's body is laid away forever from your sight, you may never regret the love and kindness you may have shown or the impatience you may have repressed for her sake.

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 applicant, 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 page or fraction thereof, shall be placed by the applicant 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.

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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
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