

Northwest Review.

"AD MAJOREM DEI GLORIAM."

Senate Reading Rm Dec 7

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THE GOVERNMENT'S REVERSE AND ITS CAUSES.

Winnipeg Tribune, Dec. 9.

The reverse of the Greenway government is striking indeed, in the light of its strength in the recent legislature and the circumstances attending the present election. In the preparation for the contest, in the selection of dates, and in the carrying out of the campaign, it occupied the advantageous position of a party in power, and full use was no doubt made of the tactical opportunities thus afforded. It had the support also of the Dominion government, and the strenuous exertions of the Minister of the Interior, whose political future was at stake. It had a majority of 6 to 1 in the legislature just dissolved, obtained only three or four years ago. It is a government which very recently had a great hold on the affection and confidence of the people. Yet it has sustained a crushing reverse.

The Opposition were no doubt fortunate in having a leader of the personal popularity of Mr. Hugh John Macdonald, but Mr. Greenway has also had a great personal hold on the electorate of the province, especially in the rural constituencies. Effective organization had secured reasonably fair lists, but the lists were at least as fair to the government as to the Opposition, and of the many excellent candidates nominated, neither party can claim a preponderance. The cause of the result is to be found mainly in the strong dissatisfaction of the people with the present railway policy of the local and Dominion governments. It is the course followed by the provincial government in connection with railway construction during the last year or two, into which it was led by the Minister of the Interior, which has lost it the confidence of Manitoba. Had Mr. Greenway followed such a course as was called for by the people and advocated by The Tribune, his government would to-day undoubtedly have been stronger than ever, and he would have had the whole province at his back.

The close association of the local government with the railway policy of the minister of the interior was most unfortunate. Liberal dissatisfaction with the local government does not compare in widespread intensity to Liberal dissatisfaction with Mr. Sifton's course in relation to the tariff, elevator and railway questions. Many votes were evidently cast as a protest against the failure of the Dominion government to meet the wishes of the people in connection with these paramount issues.

This is particularly evident in Mr. Sifton's own constituency, to which he confined himself during the campaign, and where he put forth every effort. The territory included in his constituency embraces nine local ridings. Six of the nine have elected opposition candidates. Brandon City and North Brandon, the minister's stronghold, are among the six.

"Government ownership of railways is not a live issue," we

were told not long ago by the C. P. R. publication, whose support of Mr. Greenway has contributed not a little to his reverse. Brief as was the campaign, a still more brief interval of time was required for every candidate in the province to discover that it was the leading issue, the question of questions, with the people. The somewhat indefinite declaration of the Conservative platform for government ownership was supplemented by much stronger, more definite and more pronounced pledges from Conservative candidates in all parts of the province; and there are few Liberal candidates who have not spoken in similar terms, though they were somewhat handicapped by the record of recent railway legislation. As each succeeding day went by, as the strength of public opinion was discovered by platform speakers and canvassers, party leaders made one declaration after another, to meet the demand of the electorate, until before the end of the campaign we had the Premier's statement of the benefits that could be obtained by construction of railways under public ownership, Mr. McMillan's promise to support government purchase of the Northern Pacific lines if that railway sells out, and Mr. Macdonald's endorsement of a thorough-going policy of government ownership. The lesson for legislators both here and at Ottawa is plain.

FATHER HECKER'S MAXIMS.

The Catholic World Magazine in its December issue publishes some maxims which Father Hecker wrote out thirty years ago for his own guidance in the management of this magazine, which he founded. They breathe a spirit of humble submission to the authority of the Church, and make amends for those other opinions of his which the Holy Father lately condemned.

1.—Absolute and unswerving loyalty to the authority of the Church, whenever and wherever expressed, as God's authority upon earth and for all time.

2.—To seek in the same dispositions the true spirit of the Church, and be unreservedly governed by it as the wisdom of the Most High.

3.—In case any conflict arises concerning what Hecker may have spoken or written, or any work or movement in which he may be engaged, to re-examine. If wrong, make him retract at once. If not, then ask, Is the question of such importance that it requires defence and the upsetting of attacks? If not of this importance, then not to delay, and perhaps jeopardise the progress of the other works; and condemn Hecker to simple silence.

4.—In the midst of the imperfections, abuses, scandals, etc., of the human side of the Church, never allow myself to think or express a word which might seem to place a truth of the Catholic faith in doubt or to savor of the spirit of disobedience.

5.—With all this in view, to be the most earnest and ardent friend of all true progress, and to work with all my might for its promotion through existing authorities and organizations."

THE FIRST JESUIT.

"For many reasons, intrinsic and extrinsic, St. Ignatius Loyola is perhaps one of the least knowable and least known of the saints in any intimate sense of the word; for he has been a sign of contradiction as few other saints have been, and has suffered much doctoring from the hands of friends and foes; and along with this, he has it in common with all men of transcendent power to be slowly comprehended in the lapse of time; to be, perhaps, better appreciated in the age he devined and prepared for than in the age he lived for. . . . One thing more than any other, perhaps, it is desirable that men should begin to realize: namely, that our saint was not an advocate but an opponent of the theory which divorces intelligence from will in the work of sanctification." He realized clearly as any man that there is no connection between sanctity and stupidity. And the consecrated phrase 'blind obedience,' when distorted into an insinuation that we obey best when we exert our will without using our intellect, is something utterly foreign to the ideal of Ignatius. He could not be brought to consider that novelty was as wicked as error. So to him, as to every innovator, there came a long history of suspicions, misunderstandings, condemnations, failures, and many a day of bitterness and gloom, through all of which, nevertheless, and by means of which, doubtless, he worked out that personal sanctity and objective system of perfection which in God's providence was to live immortal. The damning cry of Ille Novator, hurled though it may be at a good man, will work in the long run for the common weal, false and diabolical as it may seem in the narrow sphere of the individual's interest.

"Let us understand well that in the economy of Divine Providence the Church has been made a powerful conservative influence in the world's history. Nor is the benefit of this fact far to seek. The heavy hand she lays upon each new thing will stifle its life out if it be not from God; but if the divine inspiration is there, then by his power it will finally force its way through all opposition and triumph, even though after many days and much anguish."—Father McSorley in the "Catholic World" for December.

The Sisters of St. Mary's Academy have prepared an elaborate programme for their Jubilee entertainment the day after tomorrow. The principal features will be "Chœur d'Athalie," by the pupils of the senior department; "Joyeux Anniversaire," a French dialogue; "Our Silver Jubilee," a drama in two acts; and plenty of choice instrumental music.

The Japs Did It—They supplied us with the menthol contained in that wonderful D. & L. Menthol Plaster, which relieves instantly backache, headache, neuralgia, rheumatism and sciatica. Manufactured by the Davis & Lawrence Co., Lim.

PURIFY YOUR LUNGS.

A PRESCRIPTION WHICH COSTS NOTHING AND WHICH HAS BEEN KNOWN TO CURE COLDS AND AVERT PNEUMONIA. A WARNING TO MOTHERS.

A majority of sensible people in this the cycle of practical common sense are ignorant or culpably negligent in the practice of the technique of breathing. Four-fifths of the race do not breathe properly once in 24 hours. It is no more rational to opine that the right method of respiration comes by nature than that reading or writing do. In the golden by and by which is to confirm all which is good in our generation and to rectify the evil, breathing will be taught in the nursery and made the first order of the day in the kindergarten. The intelligent mother will explain to the child upon her knee the use of his lungs as she now expatiates upon the propriety of washing face and hands.

How many educated mothers—though they may be college graduates—bethink themselves of the unpleasant fact that they carry about with them daily and allow to remain in their children's lungs a quantity, more or less in volume, of foul, unchanged air? Physiologists know and physicians will tell you—with carelessness that is strange when one considers the gravity of the circumstance—that there is always in the lungs what is known technically as "residuary air." Furthermore, that seven deep, deliberate respirations are necessary to expel this residuum and to supply its place with fresh air. If plied with further questions, the man of healing divulges that most people never breathe all the way down to the bottom of the lungs; that, in consequence of this neglect, the lower lungs become inactive, sometimes atrophied—occasionally (although such cases are phenomenal) ossified.

Reduction to intelligible English elucidates the truth that health and vigor depend largely upon the action of the lungs, and that when this important function is impaired disease and weakness ensue.

A celebrated health club to which I have had the honor and happiness to belong for some years, enjoins upon each member the duty of taking 100 deep breaths every day, advising that these be drawn in sections of ten each, at convenient seasons. Those who practice learn to take advantage of the freshest air to be had in the course of the day. The first ten breaths are enjoyed after leaving the morning bath. The shoulders are thrown back, the chin is level or slightly raised, the arms are held tightly at the side, the lips are firmly closed. "Never breathe with the mouth open" is an admonition which cannot be too rigidly enforced.

The ten breaths are drawn from new, live air, not that which has stagnated all night in the house. Each inspiration is slow and steady, filling the lungs to their depths, the live air is held for a few seconds, then respired as slowly as it was drawn in. To throw it out in a rapid pant is hurtful to muscles and tissues.

Ten breaths taken in this way

will not only strengthen and refresh the respiratory apparatus, but quicken the blood into a livelier flow so naturally and healthfully that the action of the heart is not made irregular. The skin all over the body is tinged with a clear pink, the system having been awakened all along the line of life. In cold weather ten deep breaths, taken on the ferryboat, the keen salt air tingling in the nostrils, or in the teeth of a north wind tearing down the street, will warm one from head to toe. The thought and the action become an instinct in time, the duty a pleasure which is missed when omitted.

When the lungs are threatened with a severe cold, pneumonia may be—often is—averted by persistent and careful deep sea sounding and dredging. I have personally known more than one case where a cure of inflammation of the lungs was effected, by the simple process of lying in bed and breathing deeply and regularly for hours together. The respirations were timed by the resolute patient's watch, and the air replenished, not from oxygen tanks, but from the blessed service of heaven, judiciously introduced into the sickroom.

I have known dozens of instances where narrow chests were made full and deep, tender throats healed and the general health improved by quiet, conscientious obedience to this law of nature. The prescription costs nothing, the practice involves no outlay beyond a little taking of thought and the beneficial occupation of a few dribblets of time.

Those who live by half-breaths, snatching at these with parted lips and in feverish haste, who tell you without a blush that they "have not time to draw a long breath between daylight and dark," may not complain that they live out but half their days.—Marion Harland in New York Herald.

Friday being the feast of the Immaculate Conception there were special morning and evening services in each of the city Catholic churches. At vespers at the Church of the Immaculate Conception an eloquent sermon was preached by Rev. Father Blain, S. J., of St. Boniface College, who spoke of the definition of the dogma on Dec. 8, 1854, describing the scenes in the eternal city. He made a graceful allusion to the ringing of the new chime of bells for the first time that day at this church. He showed that although defined in the nineteenth century it was not a new doctrine, but one as old as the Church itself, and he concluded by pointing out the lessons they should learn from a contemplation of this great mystery.—Morning Telegram.

Mrs. Kelly, Rector of the Irish College, Rome, in a letter to Archbishop Croke says the Holy Father continues his astonishing display of endurance in the regular discharge of daily duties and will be spared to close the coming Year of Jubilee at least.

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NORTHWEST REVIEW

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TUESDAY, DECEMBER 12 1899

CURRENT COMMENT

It was reported some time ago that the Holy Father had received in audience the editor of "La Croix," which took against Dreyfus a stand that shocked the British public serenely unaware of its own ignorance. Now it turns out that the Assumptionist Fathers whom the Sovereign Pontiff received, had nothing to do with "La Croix," but were simply engaged in the Holy Land missions of the Assumptionist Order.

A number of gold coins of the year 379, A. D., have come to light in the Roman Forum. Most of them bear the effigy of Anthemius, and the inscription "D. N. Anthemius P. F. Au." on the obverse and on the reverse the figures of two legionaries bearing lances and a globe surmounted by a cross and encircled by the words, "Salus Reipublicae." These facts are taken from the Roman correspondence of the London "Tablet;" but there must be some mistake in the date. No Roman emperor of the fourth century bore the name of Anthemius; but there was an emperor of Rome named Anthemius Procopius (which latter name accounts for one of the initials in the above inscription,) who reigned from 467 to 472. He was the son-in-law of the eastern emperor, Marcian, whose name appears on some of the coins recently unearthed in the Roman forum. Anthemius was invested with the purple at the suggestion of Ricimer, but Anthemius and Ricimer soon quarrelled, and the latter, proclaiming Olybrius emperor, laid siege to Rome. The city was taken by storm, and Anthemius was slain. This would explain why the coins were found in a drain; they must have been thrown there during the hurry and terror of the storming of the city. This is an additional reason why the date on the coins is not likely to be 379, since no siege of Rome took place till 31 years after that. The date is probably 469, and the coins are of the fifth, not of the fourth century.

Despatches from the Transvaal continue to be extremely unsatisfactory. What was first announced as a great victory is gradually whittled down to an

exhibition of bravery with great loss of life. One good feature, however, of the more recent telegrams, is that the British troops seem to be advancing. But the contradictoriness of successive reports makes one wonder if we shall have ever learn the true history of this terrible war.

The Catholic World for December opens with a profusely illustrated article made up of extracts from the forthcoming "Life of our Lord Jesus Christ," by Father Elliott. It is a pity he has thought fit to push the spirit of up-to-dateness so far as to take all his illustrations from that over-estimated self-advertiser, J. J. Tissot. These pictures of the French self-styled convert, who professes to have put his whole soul into them after the minutest possible study of local Palestinian traditions, may be realistic, though we doubt even that, but they are certainly, for the most part, hideous, and frequently unreal. What, for instance, are those huge trees doing in the foreground of that scene purporting to represent the apparition of the Angel to the shepherds on the bleak hillside of Bethlehem? And how very unnatural it is for shepherds to be resting flat on their stomachs on the cold winter ground. Tissot succeeds in being startling. That is his only merit. His illustrations are neither instructive nor devotional. In the scene "Jesus among the doctors in the temple," the least conspicuous figure, in fact the only figure that is half hidden by the others and cannot be clearly seen, is that of the boy Jesus. How different from Hoffman's treatment of the same. Tissot, like most iconoclasts in art, sacrifices the essential, the important, to the accidental and trivial. He has no sense of proportion. His angels are caricatures, but his ugly men's heads are faithfully drawn. In details he excels, in perspective and general effect, he fails lamentably. The old masters cared little if they erred in some archaeological detail, provided their faces of Christ and the Madonna were divine. Tissot's Christs and Madonnas are meaningless and weak, while his executioners are typical blackguards. The old masters had genius; Tissot has the morbid fancy of the Japanese and the Chinese fondness for the grotesque. We sincerely hope Father Elliott will publish another edition without these horrible illustrations.

After such unlovely prints, whose unloveliness is increased by the ghastly green of the printer's ink, we turn with a gasp of relief to Donahoe's Christmas number with its touching, beautiful, winsome pictures of the Infant Jesus. And these pictures are but the frame to an article of great power, on "The Outlook from Bethlehem," by Father Pardow, late Provincial of the Society of Jesus. There is no padding here; each sentence is instinct with virile thought and flawless logic, Father Pardow slashes popular shibboleths with a two-edged sword, striking at all the religiosity of the fashionable non-Catholic world.

Deeply as all the citizens of

St. Boniface deplore the destruction by fire of Mr. S. A. D. Bertrand's residence on the very night after his election, we feel it incumbent on us to very strongly discredit the rumors of incendiarism to which this untimely accident gave rise. In doing so we simply repeat the conviction of the police authorities and of all those who know the usual happenings of election times. With so many half-drunken partisans celebrating their victory by burning brooms steeped in petroleum, it is a wonder more fires do not occur immediately after an election. And it is quite certain that in this case, as well as in the incipient fire happily extinguished a few days before in the Royal block, there is not a shred of evidence in the direction of wilful arson.

THE RESULT.

Amid the many surprises which the elections of last Thursday brought forth none was so startling as the Liberal vote of the three French Canadian counties. At first, this strange attitude on the part of Catholics towards a government which had persecuted them seemed inexplicable; but, on further examination of local reports and returns, this regrettable manifestation admits of explanation, though it can hardly be excused. In St. Boniface Mr. Bertrand's very small majority is amply accounted for by the abstention of several prominent Conservatives who could not bring themselves to vote for his opponent and by the Liberal vote of others won over by Mr. Bertrand's promises anent the school question. In Carillon what determined the choice of the Liberal candidate was the vote of over one hundred Germans who plumped against Hugh John's candidate because Mr. Macdonald had inserted into his platform that ill-advised plank exacting literary knowledge of English. Thus the Liberal majority in this county is distinctly due not to the French Canadian but to the German vote.

The triumph of the Liberal candidate in LaVerandrye is due also to the German vote. There could be no question as to the superior competency of the old member, Mr. Paré, as well as his lofty disinterestedness. The building of the South-eastern Railway must also have helped Greenway's supporters. Perhaps the most outrageous feature of the entire election was the fact that the French Canadian town of St. Jean Baptiste not only voted for Greenway, their sworn enemy, but gave a majority of two to Mulvey, the firebrand who boasted that he was willing to shoulder his musket against separate schools. We are aware that about 35 votes of this majority were given by Meunonites, but the remainder is still too large a residue for a Catholic town. After such an exhibition of idiocy we are prepared for the announcement that these queer Catholics allowed Mulvey's committee to use the C. M. B. A. hall!

Whatever may be the motives of these aberrations, it is a comfort to know that in four or five

other counties where the vote of our co-religionists had notable weight, they invariably voted against Greenway. In Winnipeg city especially men who on other occasions are pronounced Liberals worked like beavers for Hugh John, and probably not one in ten of the Winnipeg Catholics of the Liberal party voted for Cameron, McMillan or McIntyre.

MR. W. F. LUXTON.

A friend who lately visited the Twin Cities confirms the good news of Mr. Luxton's appointment as General Manager and Editor-in-Chief of the St. Paul "Globe." Hitherto he had been only General Manager, but a difference having arisen between him and the former editor, Mr. Luxton threatened to withdraw, and the proprietor, in order to secure his services, dismissed the other and gave Mr. Luxton complete control of this important journal. While congratulating our friend on this well deserved recognition of his worth, we cannot help contrasting the intelligence and discernment of that American newspaper proprietor with the imbecility of the proprietors who dismissed Mr. Luxton from the editorial chair of the Manitoba Free Press and put in his place the backboneless personages we wot of.

Independence in journalism was never carried to a higher degree of perfection than in Mr. Luxton. Though a Protestant and a Mason, he fought a long and glorious fight for the constitutionality of Catholic separate schools. His own tastes and early prejudices were against this stand; but the rank tyranny of the victorious and conscienceless government that introduced the unjust school law of 1890 revolted all the nobler instincts of his liberty-loving soul, and he fought them openly, persistently, irresistibly. So irresistible indeed was his almost daily onslaught during three years after the passing of that nefarious Act that, being unable to reply, they determined to silence him by famine. He was offered the alternative of dropping the school question or of resigning. A pretence was made that his advocacy of Catholic claims impaired the circulation of the Free Press, but the financial returns of his last year as editor-in-chief proved that the journal never had been so prosperous before. Nevertheless the proprietors insisted on his either becoming their tool or vacating the editorial chair. He manfully and in face of possible starvation chose the latter alternative.

By this heroism Mr. Luxton has won for himself the everlasting gratitude of his Catholic friends. His defence of our school rights in a series of masterly editorials suggested, day after day, by the progressive developments of the new educational iniquity, is a unique phenomenon in journalistic literature. No Catholic could have championed our cause so effectively as the Protestant founder and editor of the most valuable newspaper in Western Canada. That newspaper carried into every home of the great Northwest arguments in our favor that were simply unanswerable. To set the final seal on the dis-

interestedness of this defence there was needed but one thing—the consecration of unjust persecution. By facing poverty for our sakes Mr. Luxton stamped himself for all time as a fearless lover of justice.

He did suffer the pinchings of poverty for several years, and now we rejoice to see him in comparative comfort, though not in the affluent situation he once enjoyed here. At the same time it is painful to think that a man of his ability and strength of character should have to go to another country, not his own, in order to be rightly valued, and that our province should lose the services of one who knows and loves her so well.

This feeling of regret is intensified at the sorry spectacle afforded by those who succeeded Mr. Luxton as editors of the Free Press. With the exception of too brief a period in which Mr. Beeton, once Mr. Luxton's assistant, relieved the abject servility of the paper by flashes of independent thought, the editorial department has been, since Mr. Luxton's retirement, a drag on the paper's success. As a repository of general information and telegraphic news, and especially as a local reporting bureau, the Free Press has no superior in Canada; but its editorial page and all the departments with which the editor interferes, such as reports of political speeches, are proverbially untrustworthy. Most of its readers, after eagerly perusing its live pages, experience a feeling of nausea if they attempt to read the vapors of the journalistic mountebank whom the Tribune has so justly pilloried in its post-election editorials reproduced elsewhere in this issue.

Another class of persons will rejoice with us over an appointment that makes Mr. Luxton's return to Winnipeg a very improbable event. We allude to certain blatherskites whose hypocrisy and conceit Mr. Luxton was wont to impale wherever and whenever their fraudulent faces appeared above the public horizon. Of late they have revelled in impunity, but better days, we trust, are dawning for the general public.

Rev. Dr. Trudel has been laid up for a few days in St. Boniface hospital. He hopes to get out in a day or two.

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After spending ten Winters South, was cured by Scott's Emulsion.

146 Centre St., New York.
June 25th, 1888.

The Winter after the great fire in Chicago I contracted Bronchial affections and since then have been obliged to spend nearly every Winter south. Last November was advised to try Scott's Emulsion of Cod Liver Oil with Hypophosphites and to my surprise was relieved at once, and by continuing its use three months was entirely cured, gained flesh and strength and was able to stand over the Blizzard and attend to business every day.

C. T. CHURCHILL.

Sold by all Druggists, 50c. and \$1.00.

A CURIOUS DERIVATION.

Etymology is a growing science. It had long been known that the English word "tawdry" had some connection with St. Etheldreda, the famous Virgin Queen (really so, not called so in derision like the other) who founded the Convent of Ely, of which she died the Abbess in 679. Stormonth (1871) said that "tawdry" was a corruption of "Etheldredae torquem," St. Etheldred's necklace, which was composed of many rows of lace, an ornament much worn by Anglo-Saxon ladies. This lugging in of a Latin word seemed a far-fetched explanation. The "International Dictionary" (1890) has this: "Said to be corrupted from Saint Audrey, or Auldrey, meaning St. Etheldreda, implying therefore, originally, bought at the fair of St. Audrey, where laces and gay toys of all sorts were sold. This fair was held in Isle Ely, and probably at other places, on the day of the saint, which was the 17th of October." The "Standard Dictionary" (1890) calls the word "a corruption of St. Audrey, from the Anglo-Saxon *Aethelthryth*, at whose fair tawdry things were sold," and quotes from Trench's "Words" "Tawdry, an epithet applied once to lace or other finery bought at the fair of St. Awdrey or St. Etheldreda, has run through the same course; it at one time conveyed no suggestion of mean finery or shabby splendor as it now does."

So far etymologists seemed to have got firm hold of the very natural corruption of St. Audrey into "Tawdry," the t of the "Saint" becoming agglutinated to the name, as in "Tantony pig" for St. Anthony's pig. Children in Montreal will often tell you that they live in "Tantoin street," meaning "St. Antoine street." But what connection the "lace or other finery" had with St. Audrey was not yet so clear.

The Rev. A. Smythe Palmer, B. D., vicar of Holy Trinity, South Woodford, England, writes to the "Guardian" a long letter in which he refers for a satisfactory explanation to the Ecclesiastical History of the Venerable Bede (bk. 4, ch. 19, sec. 313), where we are told that St. Etheldreda accepted a very great swelling under her jaw as a punishment for her childish vanity, when she was very young, in being too fond of necklaces; and Nicholas Harpsfield in his "Historia Ecclesiastica Angliana," having briefly told this story, adds: "Our women of England are accustomed to wear on the neck a kind of necklace made of thin and fine silk, which we call 'Etheldreda's (or Awdrey's) necklace,' perhaps in memory of that which I have mentioned." In the great fair which was held at Ely under the shadow of her famous minister, on October 17, "St. Aw-

drey's laces" were common on every stall. But the popular form of the phrase was "tawdry lace," as when we read in Spenser's Shepheard's Calendar:

Gird in your waist
For more fineness with a tawdry lace.

Drayton says the Nereids "make them tawdries for their necks" "(Polyolbion, ii), and explains it as "a kind of necklace worn by country wenches." The final step by which the word was applied to any cheap and flashy finery easily followed.

SOME FACTORS IN THE RESULT.

Winnipeg Tribune, Dec 9.

Whilst the returns are not by any means complete, enough is known to make it clear that the Greenway government has received what its ill-starred city organ in the campaign describes as a severe "black eye." It is almost impossible that the smallest practical working majority is left to it, and it is almost as certain that it will have to meet the new legislature with an actual minority at its back. How are the mighty fallen! Four years ago this government was returned with an almost unanimous legislature to support it. This, possibly, may have been the first cause of the downward movement which has lauded the government where it is to-day. Success is apt to engender overconfidence. Shortly after its last endorsement by the people, the Greenway government, at the instance of the then Attorney-General, now Minister of the Interior, launched out on a regrettably wrong and suicidal policy in regard to railway matters. Whilst this policy has been the determining factor in the present situation, there have been a number of other causes not the least of which, we dare to believe, is an increased intelligence and political capacity on the part of the electorate, who have for some time been giving a good deal of independent individual study to the merits of the questions which bear so directly on their interests. A wholesome indication of the trend of the popular political feeling is the mingled contempt and disgust with which the people reviewed the "campaign" of the mercenary newspaper organ which the Canadian Pacific corporation owns and uses as a bludgeon wherewith to cudgel refractory politicians, and to encourage those whom it thinks will serve its ends. Mr. Greenway was sufficiently ill-advised to permit himself to be "supported" by this journalist Jonah, doubtless thinking himself strong enough to survive even that. The result demonstrates the inaccuracy of his diagnosis. Is it not about time that the politicians should recognize what the people themselves have realized long ago? That is, that a publication purporting to be a newspaper maintained by a corporation (which exacts from the people themselves the money to maintain it), but which prostitutes every function of a newspaper properly so called, violates every precept of public morality and transgresses every canon of decency in the interests of its owners, is not only a public enemy and a menace to free institutions, but when its character and objects are discerned by the public, a disastrous and boomerang ally to the politicians themselves who accept such support and are so lacking in insight as to perceive its worthlessness. Fortunately for the public interest the campaign of the corporation organ has been characterized by a truculent and aggressive imbecility and moral turpitude

so far in excess of its normal mild idiocy and trivial dishonesty, that it has amazed those even who have had the most unbounded faith in its capacity as a boomerang. When Mr. Greenway tolerated the support of the C. P. R. Co.'s local news bureau, he can hardly be surprised at the effect on intelligent public opinion.

Mr. Greenway was unable to survive the violent support of the Free Press.

Our prediction has been verified; the weight of the "Free" Press has swamped the government.

We told you so, no government could possibly stand up against the "support" of the Free Press.

The support of the C. P. R. organ is a load for any government to carry. And the load becomes heavier when the organ is conducted as it has been during the present campaign.

As we pointed out some days ago the only marked evidence there was that the C. P. R. was partial to the government, was the fact that its newspaper was violently supporting it.

THE MISSING STAR SHOWER

The Tablet.

The failure of the Leonid meteors to keep their tryst this year was not altogether unexpected by astronomers. Dr. Johnstone Storey, the leading authority in this country on the path of the wanderers, threw some doubt on their re-appearance in letters published in the papers some days before they were due. He conjectured that the perturbing influence of Saturn might possibly have so deflected their course as to escape that intersection of the earth's orbit to which their periodical return has been due. Even where the sky was clear nothing like the anticipated display was visible, and a few score only were seen instead of the rain of stars that was expected to seam the heavens with fire. In London a pall of fog or cloud enshrouding the sky at the critical hours would have rendered the look-out for them hopeless in any case, but to the many people who travelled to distant places on the chance of a view of them, their scanty numbers must have been a serious disappointment. One gentleman had taken his whole family to Constantinople that they might enjoy the spectacle he had witnessed there in 1866, when they flashed across the eastern sky in a jewelled rain, showing all the colours of the spectrum. Dr. Weiss, director of the Vienna observatory, was deputed by the Vienna Academy of Science to Delhi with several assistants to observe the expected Leonids, and telegraphed on the 17th that they had not yet appeared. Vienna seems to have been especially interested in them, for the observatory also sent a party to spend two or three nights on the top of the Sonnwendstein, whether they were accompanied by about 100 amateurs including several ladies, while thousands of the Viennese camped out for three nights on the Kahlenberg in the hope of witnessing the phenomenon. To these latter the weather was wholly unpropitious, and to those on the Sonnwendstein partially so, and both parties were driven back to Vienna by a heavy snowfall, which set in over, not only the mountains, but the whole of Lower Austria.

Winnipeg civic elections take place to-day.

NOTES FROM STE. ROSE

Ste. Rose, Nov. 25.—We travel no more, like the Israelites of old, led on by a pillar of cloud by day and a pillar of fire by night, for the autumn rains have quenched the prairie fires, so widespread and disastrous in the desolation they bring.

Now we have come to the feast of St. Catherine, patron saint of old maids and philosophers, and indeed old maids had need to be themselves philosophers—it is not all "cakes and ale" braiding St. Catherine's tresses, as Longfellow prettily puts it. "Did ever a St. Catherine's smile with better grace, with sweeter favor, lighting up the dark days of November? All is so still, so repositful, we almost cease to hear the "busy beat of time" as the days go by. But we hear instead, a tinkle of wedding bells in the tranquil air. Four marriages, no less in this one week; it is not hard to find the reason why—the angels are bearing St. Catherine overhead and young maidens must not tarry, for they know their fate if they should do so.

On this same day our good and dear old friend, Mr. Benjamin Neault, departed this life, leaving a void which can never be filled; he passed peacefully away, fortified by the rites of Holy Church and surrounded by his weeping family, having led a good and Christian life, and brought up his children in the love and fear of God.

Mr. Neault, one of the pioneers of Ste. Rose, was of pure Canadian descent, being grandson of Mme. Lagimodiere, the first white woman who came to dwell in the Northwest. Seven sons and four daughters were grouped around him here, not to speak of his other children. He was 68 years of age and would have celebrated his golden wedding had he lived two years longer. Ste. Rose never before had seen so grand a funeral; every family in the neighborhood was represented, testifying to the great respect in which Mr. Neault was held, our fine new church being filled as on Sundays, the church which he and his sons had helped to raise. R. I. P.

The well known Episcopal minister, Dr De Costa, of New York, who recently resigned his charge into the hands of the Episcopal Bishop Potter, was formally received into the Catholic Church on the 3rd inst. He refused to be interviewed, but is preparing for publication a full statement of the reasons for his conversion.

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Board and lodging will cost six dollars a month. For the boys who attend Provencher Academy there will be an additional charge of fifty cents a month; and for those who take music lessons, \$3 a month. Bedding, mending and washing will be extra. The Sisters are willing to attend to these extras on terms to be arranged with them. The boys who attend the Preparatory Department of St. Boniface College will have to pay the tuition fees of the College. Applications should be made to

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