

# The Northwest Review.

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NO 46

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## BOYS' RIGHTS.

I wonder now if any one  
In this broad land has heard  
In favor of down-trodden boys  
One solitary word?  
We hear enough of 'woman's rights,'  
'And rights of workmen,'  
Of 'equal rights and nation's rights,'  
But pray just tell us when

Boys' rights were ever spoken of?  
Why? we've become so used  
To being snubbed by every one,  
And slighted and abused,  
That when one is polite to us  
We open wide our eyes,  
And stretch them in astonishment  
To nearly twice their size!

Boys seldom dare to ask their friends  
To venture in the house;  
It don't come natural to all  
To creep round like a mouse;  
And if we should forget ourselves,  
And make a little noise,  
Then ma and auntie sure would say,  
'Oh, my! those dreadful boys!'

The girls bang on the piano  
In peace, but if the boss  
Attempt a tune with life or drum,  
It's 'stop that horrid noise,  
'That horrid noise!' just think of it!  
When sister never fails  
To make a noise three times as bad  
With everlasting scales.

Insulted thus we loose no time  
In beating a retreat;  
So off we go to romp and tear,  
And scamper in the street,  
No wonder that so many boys  
Such wicked men become—  
'T were better far to let them have  
Their games and plays at home.

Perhaps the text that teacher qu'ies  
Sometimes—'Train up a child—'  
Means only train the little girls,  
And let the boys run wild.  
But patience, and the time shall come  
When we will all be men,  
And when it does, I rather think  
Wrongs will be righted then.

## THE HAUNTED ORGANIST OF HURLEY BURLY.

BY ROSA MULHOLLAND.

CONTINUED

"Twenty years ago, Lisa, Mr. and Mrs. Hurly had a son. He was handsome, like that portrait you saw in the gallery and he had brilliant talents. He was idolized by his father and mother, and all who knew him felt obliged to love him. I was then a happy girl of twenty. I was an orphan, and Mrs. Hurly, who had been my mother's friend, was like a mother to me. I, too, was petted and caressed by all my friends; and I was very wealthy; but I only valued admiration, riches—every good gift that fell to my share—just in proportion as they seemed of worth in the eyes of Lewis Hurly. I was his affianced wife, and I loved him well.

"All the fondness and pride that were lavished on him could not keep him from falling into evil ways, nor from becoming rapidly more and more abandoned to wickedness, till even those who loved him best despaired from seeing his reformation. I prayed him with tears, for my sake, if for not that of his grieving mother, to save himself before it was too late. But to my horror I found that my power was gone, my words did not even move him, he loved me no more. I tried to think that this was some fit of madness that would pass and still cling to hope. At last his own mother forbade me to see him.

Here Margaret Calderwood paused, seemingly in bitter thought, but resumed.

"He and a party of boon companions, named by themselves the 'devils club,' were in the habit of practicing all kinds of unholy pranks in the country. They had midnight carousings on the tombstones in the village graveyard; they carried away helpless old men and children, whom they tortured by making believe to bury them alive; they raised the dead and placed them sitting around the tombstones at a mock feast. On one occasion there was a very sad funeral from the village; the corpse was carried into the church, and prayers were read over the coffin, the chief mourner, the aged father of the dead man, standing weeping by. In the midst of this solemn scene the organ suddenly pealed forth a profane tune, and a number of voices shouted a drinking chorus. A groan of execration burst from the crowd, the clergyman turned pale and closed his book, and the old man, the father of the dead, climbed the altar steps, and, raising his arms above his head, uttered a terrible curse. He cursed Lewis Hurly to all eternity, he cursed the organ he played, that it might be dumb henceforth, except under the fingers that had now profaned it which, he prayed, might be forced to labor upon it till they stiffened in death.

And the curse seemed to work, for the organ stood dumb in the church from that day except when touched by Lewis Hurly.

"For a bravado he had the organ taken down and conveyed to his father's house, where he had it put up in the chamber where it now stands. It was also for a bravado that he played on it everyday. But, by-and-by, the amount of time which he spent at it daily began to increase rapidly. We wondered long at this whim, as we called it, and his poor mother thanked God that he had set his heart upon an occupation which would keep him out of harm's way. I was the first to suspect that it was not his own will that kept him hammering at the organ so many laborious hours while his boon companions tried to draw him away. He used to lock himself up in the room with the organ, but one day I hid myself among the curtains, and saw him writhing on his seat, and heard him groaning as he strove to wrench his hands from the keys, to which they flew back like a needle to a magnet. It was soon plainly to be seen that he was an involuntary slave to the organ, but whether through

a madness that had grown within himself, or by some supernatural doom; having its cause in the old man's curse we did not dare to say. By-and-by there came a time when we were awake end out of our sleep at nights by the rolling of the organ. He wrought now night and day. Food and rest were denied him. His face got haggard, his beard grew long, his eyes started from their sockets. His body became wasted and his cramped fingers like the claws of a bird. He groaned piteously as he stooped over his cruel toil. All save his mother and I were afraid to go near him. She, poor, tender woman, tried to put wine and food between his lips while the tortured fingers crawled over the keys, but he only gnashed his teeth at her with curses, and she retreated from him in terror, to pray. At last one dreadful hour, we found him a ghastly corpse on the ground before the organ.

"From the hour the organ was dumb to the touch of all human fingers. Many unwilling to believe the story, made per severing endeavors to draw sound from it, but in vain. But when the darkened empty room was locked up and left, we heard as loud as ever the well-known sound humming and rolling through the walls. Night and day the boomed on as before. It seemed that the doom of the wretched man was not yet fulfilled, although his tortured body had been worn out in the terrible struggle to accomplish it. Even his own mother was afraid to go near the room then. So the time went on, and the curse of this perpetual music twas not removed from the house. Servants refused to stay about the place. Visitors shunned it.

"The squire and his wife left their home for years, and returned; left it, and returned again, to find their ears still tortured and their hearts still wrung by the unceasing persecution of terrible sounds. At last but a few months ago, a holy man was found, who locked himself up in the cursed chamber for many days, praying and wrestling with the demon. After he came forth and went away the sound ceased, and the organ was heard no more. Since then there has been peace in the house. And now, Lisa, your strange appearance and your strange story convince us that you are a victim of a ruse of the Evil One. Be warned in time, and place yourself under the protection of God, that you may be saved from the fearful influences that are at work upon you. Come!"

Margret Calderwood turned to the corner where the stranger sat, as she had supposed, listening intently. Little Lisa was fast asleep, her hands spread before her as if she played an organ in her dreams.

Margret took the soft brown face to her motherly breast, and kissed the swelling temples, too big with wonder and fancy.

"We will save you from a horrible fate!" she murmured, and carried the girl to bed.

In the morning Lisa was gone. Margaret Calderwood, coming early from her

own chamber went into the girl's room and found the bed empty.

"She is just such a wild thing," thought Margret, "as would rush out at sunrise to hear the larks!" and she went forth to look for her in the meadows, behind the beech hedges, and in the home park, Mistress Hurly, from the breakfast-room window, saw Margaret Calderwood large and fair in her white morning gown coming down the garden-path between the rose bushes, with her fresh draperies dabbled by the dew, and a look of trouble on her calm face. Her quest had been unsuccessful. The little foreigner had vanished.

A second search after breakfast proved also fruitless, and towards the evening the two women drove back to Hurly Burly together. There all was panic and distress. The squire sat in his study with the doors shut, and his hands over his ears. The servants with pale faces, were huddled together in whispering groups. The haunted organ was pealing through the house as of old.

Margaret Calderwood hastened to the fatal chamber, and there, sure enough was Lisa, perched upon the high seat before the organ, beating the keys with her small hands, her slight figure swaying, and the evening sunshine playing about her weird head. Sweet, unearthly music she wrung from the groaning heart of the organ—with melodies mounting to rapturous heights and falling to mournful depths. She wandered from Mendelssohn to Mozart, and from Mozart to Beethoven. Margaret stood fascinated awhile by the ravishing beauty of the sound she heard, but, rousing herself quickly put her arms round the musician and forced her away from the chamber, Lisa returned next day, however, and was not so easily coaxed from her post again. Day after day she labored at the organ, growing paler and thinner, and more weird-looking as the time went on.

"I work so hard," she said to Mrs. Hurly. "The signor, your son, is he pleased. Ask him to come and tell me himself if he is pleased."

Mistress Hurly got ill and took to her bed. The squire swore at the foreign baggage, and roamed abroad. Margaret Calderwood was the one who stood by to watch the fate of the little organist. The curse of the organ was upon Lisa; it spoke under her hand, and her hand was its slave.

At last she announced rapturously that she had a visit from the brave signor, who had commended her industry and urged her to work yet harder. After that she ceased to hold any communications with the living. Time after time Margaret Calderwood wrapped her arms about the frail thing and carried her away by force, locking the door of the fatal chamber. But locking the chamber and burying the key were of no avail. The door stood open again, and Lisa was laboring on her perch.

One night, awakened from her sleep by the well-known humming and moaning of the organ, Margaret dressed hurriedly and hastened to the unholy room. Moonlight was pouring down the passages of Hurly Burly. It shone on the marble bust of the dead Lewis Hurley, that stood in the niche above his mother's sitting-room door. The organ room was full of it when Margaret opened the door and entered—full of the pale green moonlight from the window, mingled with another light, a dull, lurid glare, which seemed to centre round a dark shadow, like the figure of a man standing by the organ, and throwing out in fantastic relief the slight form of Lisa writhing, rather than swaying, back and forward, as if in agony. The sounds that came from the organ were broken and meaningless, as if the hands of the player lagged and stumbled on the keys. Between the intermittent chords low moaning cries broke from Lisa, and the dark figure bent towards her with menacing gestures. Trembling with the sickness of supernatural fear, yet strong of will, Margaret Calderwood crept forward within the lurid light, and was drawn into its influence. It grew and intensified upon her, it dazzled and blinded her at first, but presently, by a daring effort of will, she raised her eyes and beheld Lisa's face convulsed with torture in the burning

glare, and bending over her the figure and the features of Lewis Hurley! smitten with horror, Margaret did not even then lose her presence of mind. She wound her strong arms around the wretched girl and dragged her from her seat and out of the influence of the lurid light, which immediately paled away and vanished. She carried her to her own bed, where Lisa lay, a wasted wreck, raving about the cruelty of the pitiless signor who would not see that she was laboring her best. Her poor cramped hands kept beating the coverlet, as though she were still at her agonizing task.

Margaret Calderwood bathed her burning temples, and placed fresh flowers upon her pillow. She opened the blinds and windows, and let in the sweet morning air and sunshine, and then looking up at the nearly awakened sky with its fair promises of hope for the day, and down at the dewy fields, and far off at the dark green woods with the purple mists still hovering about them, prayed that a way might be shown her by which to put an end to this curse. She prayed for Lisa, and then, thinking that the girl rested somewhat, stole from the room. She thought that she had locked the door behind her.

She went down stairs with a pale resolved face, and, without consulting any one, sent to the village for a bricklayer. Afterwards she sat by Mistress Hurley's bedside, and explained to her what was to be done. Presently she went to the door of Lisa's room, and hearing no sound thought the girl slept, and stole away. By-and-by she went downstairs, and found that the bricklayer had arrived and already begun his task of building up the organ-room door. He was a swift workman, and the chamber was soon sealed safely with stone and mortar.

Having seen this work finished, Margaret Calderwood went and listened again at Lisa's door; and still hearing no sound, she returned, and took her seat at Mrs. Hurly's bedside once more. It was towards evening that she at last entered her room to assure herself of the comfort of Lisa's sleep. But the bed and room were empty. Lisa had disappeared.

Then the search began, upstairs and downstairs, in the garden, in the grounds in the fields and meadows. No Lisa. Margaret Calderwood ordered the carriage and drove to Calderwood to see if the strange little will-o-the-wisp might have made her way there; then to the village, and to many other places in the neighborhood which it was not possible she could have reached. She made inquiries everywhere, she pondered and puzzled over the matter. In the weak, suffering state that the girl was in, how far could she have crawled.

After two days' search, Margaret returned to Hurly Burly. She was sad and tired, and the evening was chill. She sat over the fire rapped in her shawl when little Bess came to her, weeping behind her muslin apron.

"If you'd speak to Mistress Hurly about it, please, ma'ma," she said. "I love her dearly, and it breaks my heart to go away, but the organ haven't done yet ma'ma, and I'm frightened out of my life, so I can't stay."

"Who has heard the organ, and when?" asked Margaret Calderwood, rising to her feet.

"Please, ma'ma, I heard it the night you went away—the night the door was put up!"

"And not since?"  
"No, ma'ma," hesitatingly, "not since. Hist! hark, ma'ma! Is not that like the sound of it now?"

"No," said Margaret Calderwood; "it is only the wind." But pale as death she flew down the stairs and laid her ears to the yet damp mortar of the newly built wall. All was silent. There was no sound but the monotonous sigh of the wind in the trees outside. Then Margaret began to dash her soft shoulder against the strong wall, and to pick the mortar away with her white fingers, and cry out for the bricklayer who had built up the door.

It was midnight, but the bricklayer left his bed in the village, and obeyed the summons to Hurly Burly. The pale woman stood by and watched him undo all his work of three days ago, and the servants gathered about in trembling groups wondering what was to happen next.

What happened next was this: When an opening was made the man entered the room with a light, Margaret Calderwood and others following. A heap of something dark was lying on the ground at the foot of organ. Many groans arose in the fatal chamber. Here was little Lisa dead.

When Mistress Hurly was able to remove, the squire and his wife went to live in France, where they remained till their death. Hurly Burly was shut up and deserted for many years. Lately it has passed into new hands. The organ has been taken down and banished, and the room is a bed-chamber, more luxuriously furnished than any in the house. But no one sleeps in it twice.

Margaret Calderwood was carried to her grave the other day, a very aged woman.

THE END.

**CHARACTERISTIC REPLY.**

Correspondence That Explains Itself.

How Father Lambert again Lashes the 'Freethinkers.'

(From the Buffalo Catholic Union and Times)

Our readers will thank us, we are sure, for reproducing from the Seneca Falls 'Reveille' the following characteristic reply of Father Lambert to an invitation to the Freethinkers convention at Saratoga:

N. Y. Freethinkers Association }  
33 Clinton place }  
New York, August 18.

REV. L. A. LAMBERT.

Dear Sir.—The N. Y. F. A. will hold its annual convention at White Sulphur Spring, on Saratoga Lake, N. Y., Sept. 2, to 12th.

Hundreds of persons who are now in "Doubting Castle," will be influenced to decide for secularism or Christianity at this meeting.

The first principle of Secularists is justice—our motto, 'Seek your own happiness by promoting that of others.' We desire, therefore, that all honest hearts be afforded opportunity to learn all the facts—that error may be refuted—and all be enabled to decide intelligently.

Knowing your great reverence for the Bible, we respect your consistent course in urging all to obey and reverence its teachings. "But sanctify the Lord God in your hearts, and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear." I Peter 3, 15. We, therefore, feel confident that you will promptly respond to our invitation to give reason of your faith and hope.

We cordially invite you to attend on the days most convenient to yourself, and discuss the claims the Bible has upon the people as a guide of life—and the effect upon the civilized world of the religion known as Christianity.

We pledge you the most kind and courteous treatment. Your opponent shall be of highest moral character, a scholar, and in every respect a gentleman, whose desire is to have the truth triumphant.

Please forward the proposition you desire to affirm, and make your own selection of dates between Sept. 2d and 12th for the discussion, and the executive committee will arrange their programme to suit your convenience. Awaiting your reply with respects and kindly wishes, yours truly,

C. B. Reynolds,

Acting Chairman Ex. Com. N. Y. F. A.

DEAR SIR: I most respectfully decline your invitation to the annual meeting of the Freethinkers Association. My reasons for so doing will appear from the following considerations:

1. I do not agree with you that hundreds of persons will be influenced for or against Christianity by anything that may be said at your proposed convention. Why should they? Will anything now be offered in the way of scientific discoveries? Anything that the reader of the current literature of the day may not know? Will anything new in the way of objections to Christianity be urged? Anything that has not been said hundreds of times, and answered as many? Will there be present any men who recognized preeminence in science, philology, history, theology, or logic will give sufficient weight to what they may say to command more than passing attention? If so, will not your coming convention be a great improvement on your former ones.

If there is nothing new except the 'free thinks of a number of Freethinkers what purpose would be served by my going to Saratoga to oppose my "Free think" to theirs. Will their logic convince me of the truth of what they teach? If so they will destroy my 'free thought,' for no one, so long he is sane, is free to think contrary to what he is convinced is the truth. This would be self-stultification. Will my logic convince them of the truth of my convictions? If so, I would destroy their 'free thought.' On the hypothesis, then, that we are both honest, the result would be that their or my 'free thought' would be destroyed—in fact, both—for when victor and vanquished are alike convinced of the truth, their 'free thought' is lost, for it is just as unlawful to think against a known truth as to argue against a known fact. In view of the fact that 'free thought' is the only reason for the existence of your association, would such a result be desirable? Is it not a strange sight to see an association laboring for the perpetuation of a principle which the possession of truth must necessarily destroy. Do you not see that your effort to arrive at the truth, if successful, must destroy the principle of 'free thought,' which you so strenuously maintain? What can be more condemnatory of your theory than the fact that truth and free thought are essentially and eternally antagonistic, so that the existence of the one necessarily supposes the non-existence of the other.

Your pretension, then, of free thought is a confession that you have not yet arrived at the truth, and that being the case, why do you assume, in or out of you conventions, to instruct others. It is worse than the blind leading the blind, for while your free thought principle compels you to admit that you do not yet possess the truth, you assume to teach those who by their principles claim to possess it. It is then a case of the blind officiously volunteering their services to those who can see. This is the logical position in which your 'free thought' principle places you. Why then try to convince men that Christianity is false since by your principles you cannot say you know it to be false. Why try to

take from Christians a reality, when you have nothing to give them in its place, but a bold negation? Why do you not first agree on something positive, and build up a structure that will command the respect and veneration of honest, intelligent men before you ask them to reject that which has stood a test of ages, commanded the veneration and obedience of the greatest geniuses that have enobled this earth of ours for the last two thousand years, and given us the highest and best civilization ever known. Does any sane man believe that the combined wisdom of ages is to pale before the eccentric and erratic scintillations, to be emitted by your Saratoga convention? Do you imagine that the medicinal qualities of the aperient waters of Saratoga will give you clearer heads than those of the great men of the past, who stand like pyramids in the corridors of time?

When you meet you will under pretence of seeking the truth, repeat the laughs, jokes, derisions and smart things about Christianity that have been the refrain of infidels for the last century, just as a Swiss music-box repeats the tunes it has been constructed to play. And you expect Christians to go to Saratoga to listen to your repetitions of the old objections, as if they had never been refuted—as if your convention were a congress of the world, at which the destinies of the race were to be determined once for all. The fly on the carriage wheel said: 'My, what a dust we make.' One would think that the logical outcome of 'free thought,' as preached by you and Ingersoll, and seen in the anarchist riots and bloodshed in Chicago, with seven scaffolds looming in the near future, should sober you gentlemen somewhat, and cause you to ask yourselves. Whether are we drifting? The only difference between you and the anarchists is that you preach and they reduce your doctrines to practice and get their necks into the halter for so doing; you under the pretext of free thought, attack the foundations of social order; they, under the pretext of benefiting their fellow-men, attempt to abolish law and introduce the reign of anarchy by bloodshed. They deserve more respect than you, because they are at least logical, and take the consequences of reducing your doctrines to practice, while you talk, talk, talk.

2. You say, the first principle of the secularists is justice. But you come too late in the history of the world to claim justice as your distinguishing principle. Justice was taught by theology as an attribute of God and as the highest form of virtue in man, before secularism in your sense of the term had any existence on earth. Your motto 'Seek your own happiness by promoting the happiness of others,' is also a Christian maxim that needs not the sanction of Freethinkers to give it value.

3. You desire that all honest hearts be afforded opportunity to learn all the facts, that error may be refuted, and all be enabled to decide intelligently.' In this desire I agree with you, but I do not agree with the implied inference that your Saratoga convention will afford the opportunity. I have seen nothing in the proceedings of your former conventions to lead me to that belief. On the contrary, from what I have read of your former proceedings, I have come to the conclusion that your conventions afford an opportunity for all kinds of queer people to get together to air their ill-digested notions, to exhibit their shallowness and vanity, to tell what Solomon says they are and what fools the rest of the world is. There may have been some men of sense among them, but they must have felt very lonesome amidst the general clatter. Was it not at your Watkins convention a year or two ago that even Ingersoll got disgusted and resigned? What reason have we to believe the Saratoga convention will be different from its predecessors.

You say your motto is 'to seek your own happiness by promoting that of others.' Well, in what way have Infidels or Freethinkers—they are synonymous terms—acted to promote the happiness of others. Have they ever established a school or an hospital, or an asylum for the aged poor or for the children of the dead. Have they ever consoled the afflicted, or wiped the sweat of anguish from the brow of misery. One little Sister of Charity by the unostentatious devotion of her life to the happiness of others will put to shame all the loud, pharisaical Infidels that ever lived. Ask the soldiers who were wounded or sick during the late war, who consoled them in their gloom and anguish, and they will tell you that the angels of mercy came in the form of Christian men and women. How then, have you promoted the happiness of others? I will tell you by giving some facts. There was but one time in the history of the world when Infidels had full control, and could do as they pleased. It was that short time in France, between the execution of Louis XVI. in 1793 to the advent of Napoleon Bonaparte. In the graphic words of Dr. Goodwin, they abolished Christianity by vote. They declared there was no God, forbade public instructors to utter his name to their children. They struck the Sabbath out of their calendar, and made the week consist of ten days instead of seven. They wrote over the gates of the cemeteries 'Death is an eternal sleep.' They tore down the bells from the church spires and cast them into canons. They stripped the churches of everything used in worship, and made bouffies in the streets, and then instituted the rites of the old Pagan religions, where the altars had stood.

Not content with this, Chamette, one of the leaders of the convention, appeared one day before that body leading a noted courtesan, with a troop of her associates. Advancing to the president he raised her veil and exclaimed: 'Mor tals! recognize no other divinity than reason, of which I present to you the loveliest and purest personification.'

Whereupon the president bowed and professed to render devout adoration. A few days later the same scene was re-acted in the Cathedral of Notre Dame, with increased profanations and more outrageous orgies, and was declared to be the public inauguration of the new religion of the commune. . . . The greatest debaucheries were inaugurated, the excesses prevailed and were glorified in. Contempt for religion and decency became the best of attachment for the government. The grosser the infraction of morals, the greater the so called victory over prejudice, the higher the proof of loyalty to the State. To accuse one's father was the best proof of citizenship; to neglect it was denounced a crime, and was punished with death. Wives were bayoneted for the faith of their husbands, and husbands for that of their wives. One of the chief tools of the commune, Carrier, ruling at Nantes, declared that 'the intention of the convention was to depopulate and burn the country,' and he was as good as his word. He shut up 1,500 women and children in one prison, without beds without fire or covering, and kept them two days without food.

The only escape was for men to surrender their fortunes and women their virtue. He contrived ships with slides in their hulls below the water line, loaded these with prisoners under pretext of transporting them elsewhere, and when the vessels were in the middle of the Loire, ordered the valves opened and the victims plunged into the water, while he, surrounded by a troop of prostitutes, looked on and gloated over the scene. Mr. Ingersoll admits that 17,000 perished during this combined reign of infidelity and terror; but he forgets to add that throughout France not less than 3,000,000 lives were the costly price of establishing the new religion. There is no disputing these facts, nor the reasons that underlay them. This whole terrific record—and history knows none that is darker and more damning—was the direct and legitimate fruit of the doctrines which Mr. Ingersoll lauds as the sublime truth "that is to fill the world with peace."

Such is the war Infidels sought "their own happiness by promoting that of others," when they had the power to reduce to practice the logical result of their principles. Is this atrocious record of the only time in all history, when Infidels had full swing, such as to inspire confidence in their professions, or hope in the future if their principles should ever prevail? I do not mean to say you and those eccentrics who will meet at Saratoga would sanction or intentionally encourage a petition of such atrocities but I do say most emphatically that the horrors of the French Reign of Terror were the legitimate result of the principles maintained by latter-day anti-Christians, whether called infidels or Freethinkers.

I am willing, under proper conditions to give an account of the Faith that is in me, but I cannot consent to become a part or an actor in your enterprising exhibition. The performance, I have no doubt, will be sufficiently entertaining without me, and, considering the number of old ladies of both sexes that will be there, the proceedings will not be wanting in snap. I hope they may have a good time, and that a ten-day course of Saratoga water will relieve them of anti-Christian bile, and enable them to return to their homes, after their arduous labors, healthier if not wiser men and women. Your selection of Saratoga was a happy and economical thought. By a judicious mixture of talk, philosophy, and sulphur water, you can abolish Christianity and relieve yourself of superfluous lithic and lactic acids at the same time.

A. M. D. G.

**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, 1886, 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. There is also a preparatory Course, and a commercial department, in which Book Keeping is taught.

**TERMS**

Board and tuition	Per annum
Tuition	\$120 00
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Payments should be made half-yearly in advance, no reduction in the above terms is granted for absence of less than one month. Stationery articles form extra charges. The students must be suitably supplied with linen, clothes, shoes, napkins, towels, etc. A uniform is obligatory; directions as to the form may be had at the College. August 7th 1886.

**St Paul, Winnipeg & Manitoba**

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924 Main Street, Winnipeg



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

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

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

A. M. BURGESS,  
Deputy of the Minister of the Interior

**TEST YOUR BAKING POWDER TO-DAY.**

Lands 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.



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USED EXTERNALLY, it cures Boils, Felons, Bruises, Cuts, Burns, Scalds, Old Sores and Sprains, Swellings of the Joints, Toothache, Pain in the Face, Neuralgia and Rheumatism, Chapped Hands, Frost-bitten Feet, &c.

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The undersigned having been appointed agents for the Company, are now prepared to accept risks and issue policies at current rates.

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

SEALED Tenders addressed to the undersigned and marked 'Tender of a timber berth,' will be received at this Office until noon on Monday, the 1st day of November next, for four timber berths of ten square miles each, more or less, numbered respectively 4, 5, 8, and 9, situated on Kicking Horse River, and Otter tail Creek, a tributary of the Kick, Inger Horse River, near 50th and Otter tail stations, on the line of the Canadian Pacific Railway, in the Province of British Columbia.

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

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

**J. THOMSON & CO**



**UNDERTAKERS, & C.**

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**WM HINE, TAXIDERMIST**

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Has almost every native bird of the Canadian Northwest either mounted or the skin. Also Elk, Moose, Buffalo, Mountain Sheep and Goat, Antelope, and Deer Heads nicely mounted. Highest cash price paid for white Owls, and other rare specimens, Artificial Human Eyes, and Eyes for birds and beasts kept in stock.

**LORD DUFFERIN TELLS HOW IRISH TRADE WAS KILLED**

In a pamphlet published in 1867 Lord Dufferin sums up the evils of hostile rule in Ireland for two centuries, both to trade and to agriculture: "From Queen Elizabeth's reign until the Union, the various commercial confraternities of Great Britain never relaxed their relentless grip of the trades of Ireland" One by one each of our nascent industries was either strangled in its birth, or handed over, gagged and bound, to the jealous custody of the rival interest in England, until at last every fountain of wealth was hermetically sealed, and even the traditions of commercial enterprise have perished through desuetude.

The owners of England's pastures had the honor of opening the campaign. As early as the commencement of the 16th century, the bees of Roscommon; Tipperary and Queen's County undersold the produce of the English grass counties in their own market. By an act of the 20th Elizabeth, Irish cattle were declared a nuisance and their importation prohibited. Forbidden to send our beasts alive over the Channel we killed them at home and began to supply the sister country with cured provisions. A second Act of Parliament imposed prohibitory duties on salted meats. The hides of the animal still remained; but the same influence put a stop to the importation of leather. Our cattle trade abolished, we tried sheep farming. The sheep breeders of England immediately took alarm, and the English wool was declared contraband by Charles the 11. Headed in this direction we tried to work up the raw material at home; but this created the greatest outcry of all. Every maker of fustian, flannel and broadcloth in the country rose up in arms, and by an act of William 11, the woollen industry of Ireland was extinguished, and 20,000 manufacturers left the island. The easiness of the Irish labor market and the cheapness of provisions still giving us an advantage, even though we had to import our materials, we next made a dash at the silk business; but the silk manufactures, the sugar refiner, the soap and candle maker (who especially dreaded the abundance of our help, and every other trade of interest that thought it worth its while to petition, was received by Parliament with the same partial cordiality, until the most searching scrutiny failed to detect a vent where it was possible for the hated industry of Ireland to respire but although excluded from the markets of Great Britain, a hundred harbors gave her access to the universal sea. Alas! a rival commerce of her own element was still less welcome to England and as early as the reign of Charles the 11, the Levant, the ports of Europe, and the oceans beyond the Cape of Good Hope were forbidden to the flag of Ireland. The Colonial trade alone was in any manner open, if that can be called a trade, which for a long time precluded all exports whatever, and excluded from direct importation to Ireland such important articles as sugar, cotton and tobacco. What has been the consequence of such a system, pursued with relentless pertinacity for 250 years? This—that debarred from every other trade and industry, the entire nation flung itself back upon the land, with as fatal an impulse as when a river whose current is suddenly impeded, rolls back and down the valley it once fertilized.

"The lawlessness and turbulence of the Irish being alleged as a cause of their misfortunes, the opinion of two English jurists is worth quoting. Sir John Davies, Attorney General for Ireland in the reign of James the 1st., and Speaker of the Irish House of Commons in 1613, said:—There is no nation of people under the sun that doth love equal and indifferent justice better than the Irish, or will better satisfied with the execution thereof, although it be against themselves, so that they may have the protection of the law when upon just cause they do desire it." Lord Chief Justice Coke, a contemporary of Sir John Davies, wrote: "Of the kingdom of Ireland I have been informed by many that have judicial places there, and partly of my own knowledge, that there is no nation in the Christian world that are greater lovers of justice than they are; which virtue must be accompanied by many others."

**GOWNS FOR TINY GIRLS**

Every day dresses and dainty costumes that mothers like to know of.

Useful everyday dresses for children of 5 and 7 or 8 years are arranged of different kinds of serge and dark colors, either trimmed with light or dark braid, or some glossy silk material. The skirts are mostly box-pleated, the pleats being very wide but flat, and often kept in place by braided silk or velvet tabs. The blouse or jacket corsages are chosen to match the skirt ornamentations and the latter slit up at the hind seams and edged with small gilt or bright contrasting buttons. Large white collars and cuffs of serge or cashmere stitched out with dark silk, and with small devices or initials at the corners. The cuff being left over for this purpose on the top of the arm, make such costumes both becoming and yet practical. A sash is sometimes added in front if required to be a little more dressy.

More elaborate models when made of strong durable stuff are also in good taste, and may be preferred by many ladies, who wish to see their children look as nice as possible. We observed, for instance lately, a dainty dark wollen costume for a girl of 6, with a full skirt, long waistcoat beautifully embroidered

with another color and opening back and front to show a small plated surah plastron, bordered with similar embroidery, and a cascade of the same material short in front and long at the sides and back, where it was finished off with a full puffed basque. Dark embroidery and large buttons formed panels on the shirt and filled out very tastefully the open space between the front and long side pieces, caught together at the waist with a broad pleated tab of the dress material and velvet.

**JUSTIN MCCARTHY.**

Mr. McCarthy first saw the light of day fifty years ago, and his early days were spent in that delightful scene,

"Where the bells of Shandon Sound sweet and grand on the pleasant waters of the river Lee."

He was educated in a private school near Cork, and began his journalistic career as a reporter on the Liverpool Mercury. He was successively Parliamentary reporter and editor on the Morning Star. He came to this country later, and was at one time editor of the New York Independent. His special cables to this country for some time served to keep American readers posted on the Irish question, and every movement in connection therewith. He is a prolific writer, and his constant attendance to his Parliamentary duties does not seem to dampen his enthusiasm in literary pursuits. As a novelist, he rises at an abnormally early hour, and the ceaseless click of his typewriter is coincident with the production of a stream of pleasing fiction. As an historian he is especially entertaining, and his "History of Our Own Times" has an acknowledged authority.

His advent into Irish politics speaks highly of the opinion he entertained of the Irish leader, as well as for his own foresight. Prior to 1878 he had appreciated that the hour had come for Ireland's legislative independence, but he wanted the man. In Butt or Shaw he would not recognize the man, but in Parnell he saw the leader his ideal fancy pictured, and he at once resolved to follow him through thick and thin until victory crowned their efforts. From the time when he was one of seven in the lobby against 400 or 500, his allegiance never wavered, and he never evaded his turn in the "all night sittings" when the determined obstruction of the Parnellites played mischief with the Ministry. It was in memory of these times that the toast of "the old Parliamentary guard" was proposed on the eve of Mr. McCarthy's departure, and gave to Mr. Biggar who responded, the opportunity to whimsically relate his experiences when he and Mr. Parnell alternated as "tellers," or as one of the few who dragged into the other lobby 400 or 500 members, who laughed or swore at these pastiferous Irishmen, who never could accomplish anything. "But we made ourself at last heard, and McCarthy had a big voice but mine was Biggar." This was a fine old chestnut, original with Beaconsfield, but which, on that account, was worth revamping; especially, to give every one their due, much of the tactics of the Parnellites were learned from that brilliant statesman. To digress for the moment, we had an illustration of how the Parnellites profited by the lesson of defeat, in the report of how, the other day Lord Randolph Churchill failed to inveigle the Irish members in a trap to prolong the debate, and have the public thereby condemn them. In the days of the "old guard," the Irish members tried this on Beaconsfield, but though the motion under discussion was the Ministry, he held his Lieutenants in and only chuckled when the late A. M. Sullivan seeing the trick to let them talk themselves out, challenged him to come out in defence of his measure. These were the times when McCarthy's accession to the party was joyously hailed. He was returned for Longford in March, 1879, and ever since has represented that constituency. His maiden speech was made on May 2 of that year, and Henry W. Lucy, who, in his "Dairy of Two Parliaments," loses no chance to belittle an Irish member, describes it as "singularly successful." The debate was relative to the purchase clauses of the land act, and Bright, who was once popularly designated "The Tribune," welcomed with sincere pleasure the honorable member for Longford. Lucy says that this marked compliment to a new member "was well deserved by a speech which displayed a thorough grasp of the question, was marked by great felicity of style, that hit the happy medium between deference to his audience and confidence in himself," something unusually rare in any untried member. To show that flattery meets not with favor in Justin McCarthy's eyes, it is but necessary to state that he repudiated in public debate the friendship of Bright when con sistenc

demanded he should disown a friend which could only antagonize his love for Ireland and his patriotic zeal in the interest of her cause. Parnell himself paid a striking compliment in his account of how, eight years ago, he first met Mr. McCarthy at a small Irish meeting at the Westminster Palace Hotel, as a turning point of Irish politics and in a season of great discouragement, when the question was "How best to help our country." "We put Justin McCarthy in the chair," says the Irish leader, "because he was not a politician in the ordinary sense, but a cool, calm thinker. I remember how he gave encouragement to us and how I recognized his added value to our small rank. I was not mistaken in recognizing in his language that day, nor, since, his truth and sincerity. He had the belief, he had the high literary and social position. These he bravely risked; indeed, for a time he was boycotted. Boycotting did not originate in Ireland, but in London society. He then joined us as a member of Parliament for Longford, and has since taken a great part in our work—indeed, so much that he is tired of being in an English Parliament, and wishes to become a member of a Dublin one. For eight years he has been one against whose honesty and amiability no man can utter a syllable. Ah! what triumphs those eight years have brought him! He is literally and distinctly an Irishman, and he is a most true exponent of Home Rule and of our nationality." Undoubtedly Mr. McCarthy is one of the cleverest men of our times. He overcomes all obstacles with that dogged perseverance with which he worries through a long debate. When his pronounced nationalism was made a pretext by an English publisher for not "risking" the publication of "The History of Our Own Times," Mr. McCarthy still persevered, and before it was even put on the market had the satisfaction of refusing a higher offer for the work from the man who had refused it.

**RELIABLE RECIPES.**

**Boiled Sweet Potatoes.**—Choose potatoes of uniform size, wash and boil them in skin for twenty minutes, drain and lay in the oven, turning them several times to hinder burning, until they yield readily to the touch; serve without paring.

**Lima Beans.**—Shell, lay in cold water half an hour and cook tender, but not until broke, in hot, salted water; drain and turn them into sauce pan in which you have dissolved a tablespoonful of butter, seasoned with pepper and salt, toss and stir three minutes before dishing.

**Stewed Corn.**—Two cups of cold boiled corn cut from the cob, a tablespoonful of butter rolled in a teaspoonful of prepared flour, a cup of hot milk, pepper and salt; warm the corn in the milk, and, when scalding hot, stir in the flour-ed butter, the pepper and salt. Simmer five minutes and dish.

**Cream Sauce.**—One cup of cream and one of milk, one tablespoonful of butter rolled in a teaspoonful of corn starch, five tablespoonfuls of powder sugar, half teaspoonful of nutmeg, one teaspoonful of vanilla, whites of two eggs. Heat the cream in the sugar, and butter and corn starch; cook three minutes; take from the fire; add the whipped whites and vanilla. Set in boiling water, but not where it will cook, until needed.

**Apple and Batter Pudding.**—One quart of milk, two quart minced apples, one lemon—all the juice and half the grated peel—quarter teaspoonful of soda, four eggs half teaspoonful of soda, sifted with the same quantity of salt in three cups of flour, two tablespoonfuls of sugar, Beat the eggs very light; add the sugar, milk, flour and spice; at last the apples, which should be pared quickly and not chopped until you are quite ready to mix them with the batter. If let to stand even a few minutes they will be discolored and darken the pudding.

**M. C. CLARKE, D. S. DENTIST—OF FICE, 323 Main Street up-stairs. Teeth extracted without pain.**

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**Ecclesiastical Directory PROVINCE OF ST. BONIFACE**

This Province was erected by His Holiness Pius IX Sept. 23, 1871, and comprehended the Archdiocese of St. Boniface, the Vicariate Apostolic of St. Albert, the Vicariate Apostolic of Athabaska Mackenzie, the Vicariate Apostolic of British Columbia. ARCHDIOCESE OF ST. BONIFACE comprising the Province of Manitoba a portion of the N. W. Territories, and the District of Keewatin. Former Bishop—Rev. J. N. Provencher first Bishop of the country now forming the ecclesiastical Province of St. Boniface, d. June 7, 1888. Most Rev. Alexander Tache, O. M. I., D. D., cons. Bishop of Arath, and coadjutor of Bishop Provencher, nov. 28, 1861, translated to St. Boniface June 7, 1888; nominated Archbishop of St. Boniface, the day of the erection of the metropolitan See, Sept. 22, 1871.

**CHURCHES AND CLERGY.** St. Boniface Cathedral, Rev. F. A. Dugas, P. P., J. Messier, curate; A. Malsosneuve, O. M. I., agent for St. Boniface. Bps of N. W. T., George Dugas, O. M. I., secretary. Joseph McCarthy O. M. I., secretary. St. Vital, attended from St. Boniface. St. Mary's Winnipeg, Rev. M. Curate, O. M. I., P. P. and F. Cahill O. M. I., Curate. Parish of Immaculate Conception, Winnipeg, Rev. A. Cherrier. Provincial Penitentiary, Rev. C. Cloutier. St. Charles, Rev. T. L. Band'ri, O. M. I. St. Patrick's Church, Selkirk and Peguis—Rev. J. Allard, O. M. I. St. Albert—Rev. J. M. Ritchot. St. Agathe—Revs. C. Samoisette and P. Pelletier. St. Francois Xavier, Rev. F. X. Kavanagh. St. Paul, Rev. Fortier. St. Charles, Rev. De Grand, O. M. I. St. Anne des Chenes and St. Joachim, Rev. Girard.

**LORETTE, Rev. J. Dufresne** and other missions of Lake Manitoba, Revs. F. Camper, O. M. I., H. Gascon, O. M. I., J. Campeau, A. Dupont, O. M. I., and Bro. Mulvehill, catechist, and the missions Lake Qu'Appelle, Fort Ellice, and the diocesan West, Revs. L. Lebrun, O. M. I., J. Decorbay, O. M. I., J. Hugonard, O. M. I., Magnan and LePage. St. Jean Baptiste de la Riviere aux Prunes Rev. D. Pillion. St. Joseph—Rev. M. Pelletier. St. Pierre de la Riviere aux Plats Rev. J. Joly, St. Pie and Emerson J. N. Jutra. Fort Alexander, Rev. A. Madore, O. M. I. and Bro. J. B. Doyle. Resny Lake and other Missions, East Lake Winnipeg, Rev. J. Marceau. St. Leon, Rev. C. Bitesau. St. Alphonse and, M. D. de Lourdes Rev. L. Campeau. St. Cuthbert Portage la Prairie, Rev. J. McCarthy O. M. I. Brandon, Rev. J. Robillard. Regina, Rev. D. Graton.

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**ST. MARY'S ACADEMY**

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

The Sisters are happy to inform their friends and the Public that the new and commodious Building which they have recently erected will enable them to bestow additional care upon the education of their Pupils. The Teachers will devote themselves with unremitting attention and labor to the intellectual, cultural 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. Tuition—Board and Tuition, per Session \$20.00. Music Lessons and Use of Piano, \$17.50. Private Singing Lessons, \$20.00. Oil Painting, \$20.00. Drawing and Painting, \$20.00. Water Colors, \$7.00. Bed and Bedding, if furnished by the Institution, \$5.00. Washing, \$5.00. 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 on 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, and Table Spoons, and a Goblet; also a sufficient supply of Under linen, Six Table Napkins, Six Towels and a Black and White Boginet Veil. Parents residing at a distance will please furnish sufficient funds to purchase such clothing as may be required, also materials for Drawing, Fancy Work, etc. Pupils from other institutions will not be admitted without a recommendation from Superiors Books and Letters are subject to the inspection of the Directress. Pupils are admitted at any time, charges dating from entrance. No donation 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: SISTERS SUPERIOR, St. Mary's Academy, Winnipeg, Man.

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Correspondence conveying facts of interest will be welcomed and published.

J. J. CHADOCK,  
Editor and Proprietor

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

TO OUR SUBSCRIBERS

Those of our subscribers who responded to our last call we thank. Those who remitted were indeed very few and we would therefore urge those indebted to us to forward the amount and prove their good will towards the Review. The amounts are small individually but collectively they mean thousands of dollars. Our obligations are necessarily very heavy and we can only meet them by appealing to those indebted to us.

NOTES AND COMMENTS.

The Rev. Father Drummond left on Friday for Minnedosa, where he will open a mission on Sunday the 30th.

The co-laborer of Father de Smet, the great Indian missionary, Father Menzinger, S. J. died at Santa Clara College California, on the 23rd ult, R. I. P.

In a very powerful speech delivered by Mr. Gladstone the other day, he said that the Home Rule cause, which had become a part of the Liberal creed 'would come to us with promptitude, with cheerfulness, and with joy.' These are words that indicate no depression on the part of the Grand Old Man. With his keen perception he foresees the sun of Irish freedom ascending on the horizon.

The Prince of Wales has announced that he will soon visit Australia and the Montreal Star moves that the Canadian Government invite him to visit this country. If on his second visit he follows up his previous snub to the Orangemen by a rebuke that will effectually crush the head of that embodiment of intolerance the Orange order, the Prince will render everlasting service to this country.

There is no good reason why the Catholic press should not take an interest in the public affairs of the country. It should, of course, be free of party bias, keep a vigilant eye on public questions and criticize men and measures from the standpoint of justice. This policy we notice is becoming more recognized every day, and that is why the Catholic press to day exercises so great an influence.

The Home Rule Movement is gaining converts every day and that too in most unexpected quarters. The following appeared in yesterday's despatches—

Dr. Gregg, Protestant bishop of Cork, in an address to the clergy of his diocese said: "Every interest languishes, every business is depressed, carelessness, neglect and despair seems to be settling upon the people. I exhort you not to allow prejudice to prevent the acceptance of any just change likely to benefit Ireland." The bishop's language has caused a sensation.

The cause is one of justice to a long suffering people and must commend itself to all not blinded by bigotry and passion.

Authentic information has been received from Rome confirming the report that the Rev. H. Scobberg Kerr has been created Archbishop of Bombay, and the first Roman Catholic prelate of India. The new prelate is well known in Halifax. Twenty years ago he was a midshipman on the flagship of Admiral the Earl of Dundonald on the British, North American Station. He subsequently commanded the gunboat 'Lilly,' which by a curious coincidence, arrived at Halifax the other day from the Newfoundland fisheries protection service. When that vessel went out of commission he became a novice of the Jesuits. Five years ago he was appointed chaplain to the Marquis Ripon, the first Catholic governor-general of India, from which position he has risen to be the first Catholic prelate of the vast Indian Empire.

CHRISTIAN UNITY.

We have heard a great deal about the "Reunion of Christendom" of late, at synods, conventions, conclaves, etc. It has been freely and vigorously discussed by the hapless Protestant sects, who now find themselves confronted by infidelity and materialism which threaten their very existence, and in the hope of averting the annihilation that must surely overtake their shattered forces, so long as they remain separated from that centre of unity from which they departed three centuries ago, they now seek to reunite Christendom. This is not a new question with our divided friends, but it is novel to see it discussed as a practical one. But they are mistaken in counting on the Catholic Church entering this 'bond of Unity' in the manner suggested. That composite thing the Protestant mind may not experience any inconvenience in abandoning what has hitherto been considered as essential but the Catholic Church will make no 'mutual concessions.' What truths she holds have been confided to her by Christ, and as such will ever be cherished by her. They may say that the church is exclusive and intolerant, but it may be depended upon that so long as the relinquishing of any of her doctrines implies liberalism, just so long will she remain illiberal. All truth is illiberal. To say keep my commandments is illiberal therefore the Church is illiberal because she is the truth.

The other day Cardinal Gibbons wrote to the New York Independent on this question at the special request of the editor, in such a terse and characteristic manner that we publish his letter here:

I have received a letter from the editor of the Independent, asking my views 'as a Catholic,' upon the movement now going on in the Anglican Church, having for its object the 'Reunion of Christendom.' I have leisure at present to permit a brief reply. Allow me to say, that I cannot conceive any practical plan for the ecclesiastical union of all who bear the Christian name which does not recognize:

1. Some authority, living and acting that can definitely say what is or is not divine revealed truth, since upon Christ's revelation his Church must be grounded.
2. The obligation, strict and essential, of receiving in its entirety Christian revelation, since Christ's work in giving a revelation would be, to say the least, useless, if each individual were left free to accept or reject that revelation, or any part of it, as his whim might dictate.
3. That since Christ left a revelation he must have left some authorized interpreter of it; otherwise it would be but a puzzle given to unaided ignorance, something which the 'unlearned and unstable' might 'wrest to their destruction.'
4. That since the mission of Christ's Church is to "teach all nations," to observe all things, whatsoever he has commanded, there must be some teacher, teaching in Christ's name, and 'as one having authority,' to guide his people unerringly in the way of truth.

In the Roman Catholic Church of the sixteenth century, when Luther went out from her, these great requisites of Christian unity were found as well in the Roman Catholic Church of today; elsewhere I fail to find them.

In separation from the See of St. Peter, the centre of Catholic unity, I can see only discord. In all this broad land there is no one who longs for truly Christian union more than I do, no one would labor so earnestly to bring about so happy a result.

May the Father of mercies grant that those "other sheep," for whose sake his Divine Son died, that are not yet of his fold, may speedily come home to it, that henceforth there may be "one fold and one shepherd."

THE DISTRESS IN IRELAND.

By some returns recently called for in the British House of Commons an appalling state of poverty is shown to exist in some parts of Ireland. These returns show the number of persons in receipt of outdoor relief in five unions mentioned in the Poor Relief Act and present to view indeed a very sad and melancholy picture. That in the unions of Belmullet Clifden, Galway, Oughterard, Westport and Swinford, as many as 97,000 persons received outdoor relief under the act in question during part of the month of May. The population of Clifden Union is 24,259. In the week ending 22d May, 18,828 of this population received outdoor relief. The population of Oughterard Union is 20,705. Of these 20,705 persons, as many as 16,012 were obliged to seek outdoor relief last May. The Union of Belmullet contains a population of 16,451. Of these 8,884 were relieved in one week in May. Westport Union has a population of 24,714, 20,730 of these were relieved during the week ended 15 May, and the average for the four weeks preceding and following was little less. In Swinford out of a population of 53,714, as many as 25,611 obtained outdoor relief in May. This return shows that in most of these unions only a mere fraction of the population were able to subsist without outdoor relief. It was

to relieve this most distressing state of things that the Irish Leader appealed to the generosity of the friends of Ireland in America, and to which we feel sure Canadians as well as Americans will not be slow to answer. Our Irish exchanges show that hundreds of evictions, or as Mr. Gladstone properly calls them, death sentences, occur every week, and unless some thing is immediately done many poor and honest peasants who have by incessant labor eked out a wretched living from a poor soil, and who now find it impossible to meet the heavy and unreasonable rent exacted from them by the avaricious and merciless landlords will know not where to lay their heads and will be left a prey to the blighting blasts of winter.

It is painful in view of such a deplorable state of affairs to see the efforts put forth by English and American papers, enemies of Home Rule to prevent a response to this appeal for aid for the famishing people. With an energy and vim worthy a better cause they strive to show that the Land League is opposed and opposes the payment of just rents, which is not true in the least. The Land League only assists those asked to pay impossible rents and are without means of support.

In some cases, where landlords desire to be just a reduction of 15, 20 and in many cases as much as 30 per cent. reduction has been made, in which cases those able pay and pay cheerfully. But there are others and these are numerous, where the landlords exact the last cent due, although for many years the rent has been far in excess of the value of the land and the tenants who have thus been reduced to penury by these continued exactions now find it impossible to pay what they legally owe. This is unfortunately the case with many thousands of Irish peasants and for these unfortunate people there is no hope but assistance from their friends. But the bigotry and enmity of these journals can have no effect on the generosity and patriotism of the friends of Ireland and the appeal of Mr. Fitzgerald, the president of the Land League in America will be generously responded to from all parts of the States and Canada, and thus much will be done towards a permanent settlement of the land question and hasten the consummation of the Irish struggle for legislative freedom.

AN ORDINATION AT ST. BONIFACE COLLEGE.

On Thursday morning, the 28th, Father Julian Paquin, S. J., was ordained priest in the chapel of St. Boniface College by His Grace Archbishop Tache. The students, over whose recreations Fr. Paquin has been presiding for more than a year with rare devotedness and success, were all present as were also the Seminarists and the Fathers of the house. The only other outsiders who witnessed the simple solemnity of the ordination service were Fr. Pelletier parish priest of St. Joseph's (Letellier) Fr. Messier, Master of Ceremonies to His Grace, Miss Paquin, sister of the new priest, Sister Royal, Superioress of the St. Boniface Convent, who accompanied her pupil, Miss Paquin, and Mr. and Mrs. Martin, who hail from St. Andrews, Father Paquin's native parish.

His Grace breakfasted with the community, having the newly ordained Father on his right. About ten a. m., in the presence of the entire household and of Fr. Pelletier, several addresses were presented to Father Paquin, David Brisson, the Prefect of the Sodality of the Blessed Virgin, and as such the representative of the larger boys, read the first French address, which was tastily decorated by himself. Then came Joseph Dubuc, Prefect of the smaller boys, Sodality of the Holy Angels, who spoke a few words of hasty congratulation, while little Harry Miller stood by with a bouquet which he afterwards presented to Fr. Paquin. Alexander McDermot next read with intonations that were quite natural the following verses

TO FR. JULIAN PAQUIN, S. J., ON THE DAY OF HIS ORDINATION.

Oh day thrice blest'd on which we greet  
A father, friend and master, deck'd  
With Heaven's richest gifts! And we  
Our offering bring to crown the feast;  
That offering is the love of hearts  
Fourscore and more, which long have felt  
The kindly love of thee, our Guide,  
And are to-day with warm desire  
Aglow, to see thee ever blest'd  
As even now, in God, thou art.  
Long years we pray, may be thy lot,  
To gently lead, as hast led us,  
By saintlike life, to feel and do  
The will of Him, Our God, our King—  
The countless souls who to thy way  
Shall bend, as seeing in thy life  
The life of Him who rules all hearts.  
Forget us not, thy children, when  
On Earth what's greatest, nay than Earth  
What's greater, offering up to Heaven;  
For us, what most we want thou know'st  
The upright heart and pure to ask  
To learn from such as thou who hold  
The Master's place—do here below.  
The paths our docile steps should tread,  
The truth the eye of reason seek,  
The love our still weak wills should move.  
True, in thy course some thorns may be  
And contradictions, such as come  
To all, who follow close the cross.

But valour e'en as has erstwhile  
Borne on the noble band of saints,  
To which thy holy life is vow'd,  
'Gainst thousand odds to victory  
Shall thee bear on unto the crown  
Of justice, peace and joy in God.  
But be thy earthly journey long,  
As longest 'mongst thy brother saints,  
Or be it short and quickly crown'd  
With beatific joy, our hearts  
With love shall follow thee,  
Our prayers shall ever offer'd be,  
That God may bless thy works and thee  
And in the end confer on thee  
The Kingdom of Eternity.

The language of Horace now came to add its anthems of joy. Rev. Fr. Lory sang, to the air of "Iste Confessor," a Sapphic ode, one of the strophes being repeated as a chorus by a choir of boys.

Alexander De Laronde followed with a French poem which reveals in himself and it was all his own work—true poetic feeling and no ordinary mastery of French versification. Finally, Eugene Gauthier and Henri Royal presented to Fr. Paquin a large picture of the Sacred Heart, as a token, they said in their address—of their gratitude for his successful efforts in propagating that simplest and strongest of devotions, the Apostleship of Prayer.

Twice did Fr. Paquin reply to these many signs of the love and reverence in which he is held by his boys; and each time he spoke with wonderful appropriateness and in that calm and measured tone which denotes depth of feeling. All that he said was worth treasuring up; but we have space for only one of his bright burning thoughts. Some one had asked him if he intended to remain Prefect of recreation after he had become a priest. The question, he said, implied that such a charge was slightly derogatory to the dignity of the priesthood, but his view of it was exactly the contrary. If it was a noble work to train the mind in literature and science, it was, to say the least, as noble a one to train the heart and the will, and this was precisely what he aimed at in guiding their hours of play. He would, therefore, be only too happy to spend his whole life among the boys in the playground, for these very boys were henceforth to him his family and friends.

All knelt to receive Fr. Paquin's fresh priestly blessing. The addresses and especially the replies were warmly applauded. The holiday that was the fit complement to such a joyful morning was blessed with unusually fine weather.

FATHER LYNCH.

Last week the Manitoban gave currency to a report reflecting very seriously on the character of the Rev. Mr. Lynch, of Cornwall. The charge first seen the light in the Daily Witness of Montreal, a journal always eager to defame Catholics and to heap insult and contumely upon their heads with the most reckless regard for the truth. We do not expect that the Witness will publish the following refutation but we do think that our evening contemporary the Manitoban, will in all fairness to Mr. Lynch, publish this testimony to his character, which it assisted so much in damning. This extract is from the Cornwall Freeholder, a paper of strong Protestant antecedents, and its utterances may be considered as spoken in the interest of truth and justice:

We observe in the Witness and our town contemporary a reference to a charge of immorality made against the Rev. Mr. Lynch by a woman by the name of Zebra Colson.

Mr. Lynch was for many years a resident of Cornwall, and was and is here held in the highest esteem by Catholics and Protestants alike. Among those who know him no refutation of such an outrageous charge is necessary. For the benefit of others we are in a position to state upon the best authority that there is no foundation whatever for the charges, and that some time ago this same woman charged the same offence against another man and received from this other man money payment in satisfaction of her claim. She now apparently wants to withdraw the charge she first made and to now say that the first man she attacked was not the guilty person, and to prefer the charge against a man of standing and respectability, in the hope that Father Lynch, rather than let the matter reach the ear of the public would silence her by a money payment. In this she has mistaken the character of the man. Father Lynch has indignantly denied the charge, has defied this woman to bring her action into Court, has challenged the most thorough investigation, and is moreover determined to do all in his power to punish the perpetrators of this attempt to extort money from him.

From this the public will be in a position to judge whether Madame Colson's threatened action is brought in good faith or to levy blackmail. The foregoing is vouched for by a gentleman of high standing in this community and who is not a Catholic. Mr. Lynch, we have no doubt, will have the sympathy of all right thinking people as he has ours in this unseemly attack upon his character.

Our own knowledge of the public and private character of Mr. Lynch is sufficient to convince us of the utter falsity of the charge. He is known to the people of the East for the last 30 years as a man of fervid piety, and a priest affect-

tionately revered by his people. When he retired from the dignity of the priesthood it was because of failing eyesight, which incapacitated him for a strict performance of his sacerdotal duties. The previous record of the woman making the charge and the knowledge that Mr. Lynch is possessed of large means leaves no room to doubt that the supposition of the Freeholder (that it is a case of blackmail in the hope to extort money) is a correct one.

THE BAZAAR

The bazaar this year more than satisfied those interested in its success. Mrs. Bawlf and Mrs. Quigley, Mrs. Savage and Monchamp, Mrs. Cosgrave and Mrs. Livingstone, the heads of the different tables, thoroughly interested themselves in the work and deserve unqualified praise for the excellent results brought about in the face of many drawbacks. Those also who assisted the above named ladies deserve thanks for much good work done. The displays on St. Joseph's and St. Mary's Tables of artistic, useful and fancy articles were equal to the best previously held. The crowd and arassene work being exceptionally fine. The political contest, the cane rack, Prof Mummery's exhibition, were all attractive features and contributed much to the enjoyment of the people and the success of the bazaar. The financial result is not yet known, but it is believed that it will be in excess of that of two years ago.

FATHER ALLAIN'S BAZAAR.

List of Prize Winners

F. W. Chappell, Uxbridge; Miss Ellen Gannon, Cornwall; Mrs. Jane Logan, Minicoke P. Q., Edward O'Donnell, Peterboro; H. O'Connor, Peterboro; Hanorah Buckley, Markham; John Case, Uxbridge; Mrs. Lamoragan, Lang, Ontario; Thos. Redmond, Lebrat, Assa, H. Mc Donald, Glenrobertson; Pat'k Brown, Drayton; Mary Barrie; Granton; Miss Hogan, Jefferson; Annie Logan, Keene; Eliza Blacker, Toronto; Miss Ross Toronto, John McDonald, E. Selkirk; J. O'Connor, Toronto; Mary Mc Illop, Frankford; Edward O'Connor, Campbellford; Miss T. McMahon Montreal; R. D. Prest, Newmarket, Mrs. Laren, Toronto; Eliza Johnston, Toronto; L. Nolan, Fergus; Mrs. Johnston, E. Saginaw, Michigan, Owen Murphy, West Port Maine, Mary Jane Carey, Winnipeg; Mrs O'Bryan, Logan, R. Bowles, Jr. Uxbridge; Mrs. Gagnier, Hamilton; W. J. Young, Young's Point; M. Cunningham; St. Paul Minn.; N. McMahon, Suspension Bridge, N. Y. M. J. O'Neil, Paris Ont.; Mrs. J. Redmond, Lebrat Assa; Rose Kennedy, Uxbridge; C. J. Coffee, London Ont. Silas Sampner, Trenton, Mrs. Mc Eachren, Winnipeg; Mrs. Mc Morin, Uxbridge; Katie Ryan, Barrie; W. Ryan Toronto, Miss L. Mc Guire St. John N.B.; Miss Gorman, Toronto

COSTIGAN AND BLAKE.

"One of the Audience" writes to the Irish Canadian respecting the Hon. John Costigan's speech at the late Conservative meeting in the Opera House:

"A point which Mr. Costigan made at the late Liberal-Conservative demonstration has some how been omitted from the synopsis of his speech on the occasion, as published in your last issue. Mr. Costigan, referring to the Home Rule resolution of last session, said that his amendment to Mr. Blake's resolution was now denounced as 'mischievous and only calculated to damage the cause.' Why then, said he, 'did Mr. Blake and all his followers vote for it? Why, if they were sincere, and believed what it is now alleged to be, did they not have the courage of their convictions and vote it down? But no; they voted to a man for the amendment, and for whatever good or evil there is in it they are responsible as well as I am.'"

Visit of Throat & Lung Specialists TO WINNIPEG.

DR. SOUVIELLE & CO.

The Surgeons from the International Throat and Lung Institute, Toronto, Ontario are again here. On account of the large number who are constantly writing from Manitoba for their treatment, we have been induced again visit the province professionally, in order the more successfully to examine and treat those who cannot afford to make the trip to Toronto. Marvellous success has been achieved in the cure of Catarrh, Deafness, Bronchitis, Asthma, Weak Lungs, Consumption and all diseases of the Head, Throat and Lungs. The surgeons are strictly specialists and they are restoring to health and vigor scores of poor sufferers who have been pronounced incurable.

They use the spirometer, the wonderful invention of Dr. Souvielle, of Paris, late surgeon to the French Army. You should not fail to consult these eminent specialists they will be at the Brunswick Hotel Winnipeg, on Friday and Saturday, the 5th and 6th of November and can be consulted at all hours in their rooms. Call early so that the surgeons can give you a thorough examination. Consultation free.

Read the following remarkable testimonials: Miss Dillon, Toronto: Four months' spirometer treatment cured me of Bronchitis and Consumption, after having been given up to die by four of our city physicians.

C. A. Kennedy, Esq., Smithville, Ont. says: Your treatment has soundly cured me of Catarrh of the Deafness.

S. D. Watt, Meaford, says: Dr. Souvielle's spirometer cured me of Asthma and Weak Lungs when all other remedies failed.

For the benefit of the country patients we shall be at the Lorne Hotel, Portage la Prairie Oct. 18th 19th, 20th. At Brandon: Grand View Hotel; Oct. 22nd, to Oct. 27th. At Selkirk: the Merchants Hotel, Nov. 3rd and 4th.

**MGR. CAPEL REPLIES.**

The Story Manufactured out of the Corrupt Imagination of an Irresponsible Scribbler.

The New York Herald of a late issue had this telegram and the subjoined interview telegraphed by its own correspondent.

To THE EDITOR OF THE HERALD:—

Many thanks. Your reporter sends my statement. I ask the insertion over my signature of the following:

In the name of American liberty and in the name of the honor due to American women, let the journal that has given publicity to it publish the name of the human monstrosity capable of and responsible for giving its false and malicious Californian charge against me, or stand convicted of gross falsehood and cowardice.

**T. J. CAPEL.**

**THE INTERVIEW.**

Your correspondent found Mgr. Capel in a room which was used as a library study, laboratory, schoolroom and writing apartment, and with an apology at once plunged into the subject and asked Mgr. Capel in regard to the Charge made.

To say that he was amazed would ill express the electrical effect which the announcement of the subject made upon him. At first he could not find words to speak, and appeared to be horrified. When he did speak he characterized the reflections published against him as vile slanders and disgusting insinuations unfit to be published and outrageously unjust to him. At first Mgr. Capel was inclined to ignore the charges with contemptuous silence, but when he found that another was concerned in them he agreed to give a statement.

"I thought at first," he said, "that the matter was too vile to be noticed, but now I see that, although I will not stoop to refutation, yet some short reply is necessary. In the first place, as to my departure from New York in the manner described, I pronounce the whole story an infamous lie, manufactured out of the corrupted imagination of some irresponsible scribbler. I have not heard of more stories, but I heard of some insinuations in a New York evening paper, and when I did I immediately telegraphed to my brother, who is in New York, and to that paper stating that all such stories were without foundation. As to my departure from New York, Archbishop Corrigan, successor of Cardinal McClosky, can give the best information. The letter written by Archbishop Corrigan when I left contains no insinuation of that kind, nor have I ever heard of it. In regard to the other reflections, which fill me with disgust and horror, let me say this: Having been broken down in health as the result of delivering over one hundred lectures in a short space of time I contracted malaria, which had prostrated me at times.

"In this condition I accepted the invitation of an estimable Catholic lady to stay in the country and there recruit. She is the daughter of one of the oldest pioneers in the State, the late general, John McCauley. She has long been foremost in establishing and maintaining Catholic missions, to which she is always willing to contribute her time, services and property. In her charitable undertakings she has always exhibited such earnest endeavors as to excite the greatest respect anywhere. She raised in great part the funds which were necessary to build the Catholic Church at Galt. She induced her father to buy all the brick for the church. On the occasion of the dedication of the Church which recently occurred, Archbishop Riordan, of San Francisco, and the whole party of visiting clergy were guests of Mrs. Valeusin. Governor Stoneman, of California, and wife paid her a visit one week ago. She is a well educated lady bearing an irreproachable character, and is honored by her neighbors. You can have some faint idea of the indignation those insinuations must awaken in them and in me. That is all I have to say except that the parish priest, who introduced me to Mrs. Valeusin, has made her house his home, staying two or three days every week and keeping three horses on her land.

After interviewing Mgr. Capel about the stories circulated concerning him in the East he was asked in regard to his plans and stated that his main consideration now was his health. Although he could not well do it he was engaged on two religious works, one of which is nearly completed and would embody his most mature thought on ecclesiastical subjects. After he had finished these works he would rest and take a trip to Europe. He also stated that out of consideration for Mrs. Valeusin's kindness he had undertaken to give some lessons to and attend to the religious education of her young son during his stay at her house.

**THE ENGLISH IN EGYPT—OMINOUS PREPARATIONS.**

BERLIN, Oct. 22.—Herbette, French ambassador, in an interview to-day with Count Herbert Bismark suggested that the initiative be taken by Germany in demanding the English to evacuate Egypt, and that they assent to neutralizing that country. Herbette conveyed regrets to President Grevy for the tone adopted by French Chauvinist Journals towards Germany. Berlin newspapers concur in doubting that Herbette will succeed in establishing better relations between Germany and France.

News continue to arrive from reliable sources of extensive transports and military preparations in the Black sea and other southern depots. Furloughs have been stopped and retained under orders.

**GLADSTONE'S LATEST PLEA.**

Further Arguments for Home Rule for Ireland—Addendum to the Ex-Pre-miers pamphlet on the Irish Question.

London, October 10.—Mr. Gladstone publishes an addendum to his pamphlet on the Irish question in the new and cheap addition just issued. In this he says: "I tried to explain to the Irish deputation at Hawarden that the history of years preceding the union and the manner in which it was brought were relevant to the present demand for Home Rule. It is not a matter of rhetoric nor of sympathy nor of contested expediency but one of strictly constitutional and judicial argument. Had the union constituted a morally valid covenant, Ireland would have been mortally bound by it. If it proved injurious Ireland could only urge her claims to relief upon general grounds, such as are applicable to a contested legislative improvement or if the union had not been at the time of its institution a mortally binding compact it might have become such, as Goldwin Smith has justly shown, by subsequent ratification. Neither case occurred. Instead of arguing what does not require argument, I have put into the witness box two determined opponents, and their declaration is that the Union Acts, which were in the nature of a treaty, were absolutely wanting in the conditions which alone confer moral validity. If possible it is yet more plain that there has been no subsequent ratification on the union. A forcible effort against the union failed in 1803; the legal pacific movement of 1810 was treated with silent scorn: the military suppressed the country meeting 1830. From the time of the first Reform act there has been no acceptance of the union by Ireland which could ratify an act morally invalid at the outset. With increased political privileges and power, Ireland's attitude has become more pronounced, and she is now, in the highest constitutional sense, demanding, not repeal, but important and profound modification of the incorporating act of parliamentary union. If all this be so, Ireland's demand is not grounded on mere political expediency, but it is the course of constitutional and judicial right which she possessed in 1799 and has never lost."

**THE NEW C. P. R. FEEDER.**

NEW YORK, Oct. 22.—F. P. Olcott, chairman of the committee which holds in trust the funds of the syndicate that has undertaken to build the Duluth, South Shore & Atlantic railway, purchased to-day, at a foreclosure sale, the Detroit, Mackinac & Marquette railway for \$1,010,000. The purchase, under order of the court, assumes obligations of \$3,040,000. The road, which is 152 miles long, will form part of the 450 miles that the South Shore & Atlantic syndicate propose to complete between Duluth & Sault Ste. Marie. The enterprise is in harmony with the Canadian Pacific interests and it is also understood with the Michigan Central. He claims that this line will reduce the distance between St. Paul and New York fully 300 miles. The \$8,000,000, estimated as necessary to complete the line has been subscribed, and will be deposited with and disbursed by the Central Trust Company of this city. The contracts for a large part of the work are already made. The leaders in the syndicate are C. S. Bryce Sam Thomas and G. J. Seney of this city, and C. E. Cummings and N. B. Ream, of Chicago.

Rapid City, Oct. 24.—Information was laid last week by License Inspector Tar-riff, and a warrant issued for the apprehension of Wm. Lodie, a notorious whisky peddler, who has been operating for some time on the line of the Saskatchewan & Western Railway, from Minnedosa to Rapid City. Provincial Police Foster and the inspector undertook the capture; but Lodie having once before served a term in Regina jail for a similar offence and having by some means got out of the racket, was on the look-out. The pursuers got on to his trail and followed him for a day. Towards evening they got up within a quarter of a mile of him. He was driving a horse and wagon with his effects. Casting a glance over the prairie he saw that he was followed, and that the open prairie was none too safe. He then put his horse to full speed and made for the nearest woods, jumped the rig, leaving everything behind him, and plunged into the heavy wooded ravine, where, although closely pursued, owing to the approaching darkness, the "slick" whiskey peddler of the little Saskatchewan made good his escape into the fastnesses of forest, and is yet skulking among the bluffs or has gone on a visit to Uncle Sam's.

**WAR UPON THE CHURCH**

For no object has the power acquired through the organization of modern associations been more assiduously exercised than for the overthrow of the Catholic Church and the obliteration of the religious sentiment from the minds of the people. The enemies of religion for the better accomplishment of their evil work endeavor to impress upon it character in harmony with the spirit of the time. It is in the name of progress that the war against the Catholicism is carried on, and care is taken to avoid the appearance of being in direct opposition to the teaching of Christ. Fine distinctions are drawing for the purpose of blinding the eyes of those who are as yet too well disposed towards the church and too deeply grounded in Christian principles to take part in crusade against religion. The illusion, to which M. Gambetta first gave currency, that there is such a thing as clericalism, entirely distinct from Christianity of states and people, is circulated throughout every channel of society. The opponents of Catholicism are fully alive to the fact that at the present there is proceeding a contest such as was never waged before for empire over the minds of men. On the one hand invidiousity is making rapid strides among its members of various classes, and on the other, the aspiration for a knowledge of God's Law is filling the multitude with a longing to discover and adopt definite teaching such as that embodied in the dogmas of the Catholic Church. The ancient antagonism between the Church and the world has, therefore, reached a new stage, and importance of energy in the propagation of views and opinions becomes more apparent when the freedom of modern forms of government is borne in mind. Never before were the people more thoroughly master of their destinies, and never were equal facilities so available for the efforts of propagandists. On the continent under which the struggle between Christians and anti Christian ideas is carried on are thoroughly understood, and supreme exertions are made by the infidel forces to prejudice the minds of the population against religion.—Liverpool Catholic Times.

BRANDON, Oct. 26.—Two or three days ago a young man named Roach, the Dominion Express Company's agent at New dale station took his departure for parts unknown, taking with him \$300 or more of the company's money. H. M. Lamuel, route agent of the company, arrived here Monday, and accompanied by Provincial Constable Forster, started in pursuit of the absconder. Yesterday they captured Roach at Killarney, where he was hiding. He was brought here by Constable Forster and lodged in jail. On Saturday he will come before Justice Todd to stand his trial.

The Montreal Gazette says. "Mr. Wm. J. Morris has issued a circular calling attention to the prospects of the Winnipeg & North Pacific railway. These are, so far as natural advantages are concerned most promising. The territory to be traversed is possessed of a highly fertile soil, and in some districts abounds in diversified mineral wealth. Starting from Winnipeg, the line traverses a northwesterly direction, later bending to the west, and strikes the Pacific Ocean at Port Simpson. It will open up the northern habitable section of the Territories as the Pacific Railway has the south. An act of incorporation was obtained at the last session of parliament, the charter members of the company being Messrs A. P. McDonald, Alex. Manning, H. H. Howland, Randolph Macdonald, Duncan Philip McRae and Samuel Willard Foster. As a transcontinental trade route the North Pacific would present several advantages. Port Simpson being 400 miles nearer Yokehama than Port Moody and 600 miles nearer than San Francisco, and if ultimately constructed will be an important factor in the country's commerce.

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SEALED TENDERS addressed to the Postmaster-General will be received at Ottawa until noon, on Friday, the 3rd December, 1886, for the conveyance of Her Majesty's mails on a proposed contract for four years, seventy-four times per week, or more or less frequently, as may be required, between Winnipeg post office and the C. P. Railway Station from the 1st January next.

The conveyance to be made in covered vehicles securely locked; and each vehicle drawn by at least two horses, the vehicles to be appropriated expressly for the mails.

The courier to leave the post office and railway station with the mails on such days and at such hours as may be from time to time required; to deliver the mails at the railway station within fifteen minutes after leaving the post office, and at the post office within fifteen minutes after the arrival of each mail train.

Each tender to state the price asked per single trip—a single trip to consist of the conveyance of the mail from the post office to the station, or from the station to the post office.

Two securities must be bound with the contractor in the sum of two thousand dollars for the due performance of the service.

Printed notices containing further information as to conditions of proposed contract may be seen, and blank forms of tender obtained, at the post office at Winnipeg, or at the office of the subscriber.

W. W. McLeod, Post office Inspector.

Post Office Inspector's Office, Winnipeg, Oct. 15, 1886.

**FREE-THINKING.**

Our English neighbors are what Mr. Toole calls "going it" in the way of free-thinking. They always "have gone it." From the time when Henry VIII. had his free thought about marriage, and subsequently introduced the same cheerful elastic spirit into his views about the Christian religion, free-thinking has been the boast of the British people nor have they boasted without ample justification. The only ungenerous limitation to their free-thinking has been that they have obliged others to agree with them. "You may believe what you like," they have said to one another, "on condition that you do not differ from me; but, if you are Catholics I shall persecute you; if you are Non-conformists I shall bully you; or if it so happens that I am myself a Nonconformist, I shall only not bully both Catholics and Anglicans, because it so happens that I can't." This spirit has been rife for three centuries. Of late years it has assumed a different attitude; so that whereas persecution and bullying have gone out of fashion, a certain jauntiness and indifference have "set in." Politically, there is still a use of the "odium theologium"—we have had experience of this use within the last few months in some of the political campaigns in our own country—yet such a use is but incidental to rotten principles, and is not common to the best politicians. Jauntiness and indifference are now the vogue. Religion has come to be regarded as speculation, with no backbone save egotistic conceit. Agnosticism which is the negation of Revelations, reveals in pert egotism and sublime vanity. The sublimity and the pertness are on a par. A new dictionary of hard words has been rendered necessary to meet the colossal demands of the new science. No man can now affect to be an Agnostic unless he has a wealth of syllabic culture which makes him a kind of peripatetic glossary. Agnosticism has made it a hard time for compositors. And our poor heads have been made to ache by laborious articles on pure reasoning, which, if summed up in a few plain English sentences, would have meant either nothing or nonsense. Philosophy; which was supposed to lead to the highest ends, is now employed to make us confident that there are no ends; so that the venerable Plato and Aristotle, who reasoned solely to reach truth are snubbed by modernists who reason to prove that "there is none." This is progress. But it was the natural issue of the Reformation. The "evolution of freethinking is as necessarily a rush downwards as the "evolution" of Divine faith is a winding upwards.

The latest example of religious liberty in England has been the permitting emissaries of the "Free Thought Company" Limited to air their eloquence in public thoroughfares and public parks. The "Free Thought Company" may be "limited" in financial hazards, but it has no limitations whatever in roaring blasphemy. Emissaries are dispatched to the places "where roads meet and are there encouraged by grinning youths and smirking girls to abuse the Old Testament, the New Testament and the clergy. Probably the "company" would deny that they send such emissaries, nor have we any proof that they do so. We must therefore apologize beforehand for the assumption. It is only because the same men who are profound students of their literature are also public preachers of its profanities that we jump at the conclusion that unless such men were "sent" they could have no mission in seeking to corrupt the public mind. With what object, for what advantage, can a half-educated vulgarian stand up at a corner "where ways meet" and seek to destroy every vestige of popular belief unless because he has a motive, which is materially above mental hazards, being grounded on the "auri sacra fames?" We cannot even conceive of a human mind which should propose to itself the mission of holding all religion up to scorn, unless there were a tangible gain to be derived from the overt profession of seeking to destroy the "only happiness of the Christian poor."

To ridicule the Old Testament and the New Testament in the presence of a more or less illiterate mob is a diversion of too equivocal a character to be motivated by honest love of "teaching truth." An assassin, if he be hired, has a motive and all such hirelings are known to deplore their task; but an assassin of men's souls, hearts, intellects, and deathbed peace must demand a very extravagant sum for his crime. It is for this reason we must assume that such men are paid. If the "Free Thought Frothingizing Company, Limited," does not hire these assassins, we think it should publicly disown them and anathematize them. The "company" owes it to its own 'principles'

to do so. Freethinking should bet the exact opposite of blasphemous preaching. If it have any 'principal' in it at all must be the leaving of the human intellect to work out its own conclusions with out harassment from the opinions of other persons. To force negations on the mind of another person, or even to hazard religion without being asked, is the contradiction of the "first principal" of freethinking—which is to leave every man to be the architect of his own belief. If freethinking mean anything it means "let alone." Yet in London and in other towns there is quite an army of freethinkers who devote themselves to public dogmatizing against religion. Their text is "Down with every dogmatic teacher," and their sermon is the rabid advocacy of negative dogmatism. Now, a dogma is not less dogmatic because it is negative. "Christianity is a lie, and your clergy are deceivers," are two dogmas which are inclusive of a score of dogmas. These Freethinkers, therefore, first deny their principles and then proceed to insult the crowd which denies them also. They stand up before a crowd—which they know to be mainly Christians—and they say: "I am a Freethinker; I wish every man to be the same; and I tell you that what you believe is rank nonsense, and that your clergy are imposters or ignoramuses. Your religion is a compound of falsehoods and absurdities, and your dearest hopes and tenderest yearnings are delusions. As a Freethinker, I am bound to insult your inmost soul, to laugh at the divinest sympathies of your spiritual being, and to mock the calmest and grandest convictions of your best intelligence by telling you that you are fanatics or fools." This is the temperate philosophy of freethought! Now, we are compelled to ask: Why does the Executive, which affect to protect the public morals—as well as to protect the public from being insulted—permit these maniacs to corrupt and insult a million Englishmen, instead of ordering the police "to run them in," or to muzzle them—like the poor dogs, who are irresponsible?

Freethinking in England, among the educated classes, has resolved itself into lassitude 'plus' vanity. The plebeian freethinker is merely an imitator. The class of freethinkers mentioned above are only half educated men, who have "coached up" Tom Payne or Bob Ingersoll, and retail their shallow sophistries at discretion. This class is only dangerous, because the persons who listen to them are on a level with their shallowness or superficiality. Knowing nothing, absolutely nothing, of Catholic philosophy, they find their pabulum in frisky comment on Scripture language, or in making sport of the wealthy clergy, or of Protestant controversies. They have, of course, a certain ground work in such materials. As to the harmonies of the Catholic philosophy, or the Catholic science of "the supernatural," they know as much about the writings of St. Thomas Aquinas or the mystic lore of any canonized saint. But when we come to speak of the educated classes we find a different attitude of the "animus," as well as a different armory of objections. Freethought in an English gentleman is, in nine cases out of ten an attitude of intellectual fatigue. He has wearied himself with thinking out everything about everything (at least, so far as he thinks he knows every thing) until he has come to the conclusion that that which requires so much thinking must lie outside the moral "necessaries" of obligation. He has no antipathy to a proposition in Euclid, because he believes that it lands him in a Q. E. D.; but he is bored to death by purely polemical excogitations which land him nowhere but in beginning over again. Hence fatigue. Add to this that he so habituates his intellect to processes of working from his own beginning—taking his own two-foot measure as the sole originator of difficulties which he has never dreamed of submitting to Catholic philosophy—that he cannot get himself to believe that his own beginning may be wrong, just as his own inferences may be wrong—because his own. It is a system of undisciplined egoisms. No can we wonder that it should be so, since he was brought up on the "principle that freethinking is the sovereign boon of the Protestant Englishman. His beginnings being wrong so are his ends. His freethinking has no axioms, no postulates. He is like a "Euclid" who should abhor definitions. His Q. E. D.'s are all built upon sand; so that, wearied with the giant tasks which he sets to his small brain, he gives up everything because his purely natural intelligence cannot reconcile divine conclusions with human premises. Thus his free-thinking makes him fretful and yet idle. Lassitude 'plus' vanity become the atmosphere of his being, because he cannot subject his will to divine authority.—Dublin

**Nation.**

**THE BODY AND ITS HEALTH.**

An exchange calls attention to disinfectant at hand in every household. The addition of a little vinegar to a plateful of common salt provides a disinfectant, at once active, innocuous, non-corrosive and odorless, and equal in effect to its analogues, chloride of lime and chloride of magnesium. Sufficient chloride is evolved, and not too much.

A physician of Philadelphia says that a great deal of what passes for heart disease is only mild dyspepsia; nervousness commonly is bad temper, and two thirds of the so called malaria is nothing but laziness. Imagination, he says, is responsible for a multitude of ills, and he gives as an instance the case of a clergyman, who after preaching a sermon would take a teaspoonful of sweetened water and doze off like a baby, under the impression that it was a bona-fide sedative.

Fainting and Epileptic Fits.—"I wish you would do something," said a physician, to teach people the difference between a fainting fit and an epileptic fit. You see a fainting fit is produced by the blood leaving the head, and these other fits are just the reverse, and come from the blood rushing to the head. It is important to remember this, because it determines the method of treating these afflicted people when no doctor is near and because every one occasionally finds it his duty to go to the help of some person in a fit without a moment of reflection, let alone inquiry. If a person faints, he ought to be laid down flat down on his back, for this will facilitate the return of the blood to the head. Indeed, nature was provided for this, for a person who faints will fall down and soon recover, if no one interferes. On the other hand, a person with an epileptic or cataleptic fit, indicated by convulsion and frothing at the mouth, ought to be propped up, so as to facilitate the flow of blood from the head to the lower parts of the body, which may be still further promoted by slapping the palms of his hands. Now I cannot account for it, but the fact is that all ignorant people, in an emergency, reverse this treatment. A person who simply faints is carefully supported in a chair, and the face is pried with cold application and fanned, the result being that the fainting is greatly prolonged. On the other hand a man who drops in the street with epilepsy or catalepsy is invariably laid flat on his back, which in most cases is enough to kill him.—Chicago Journal.

ADVICE TO MOTHERS.—Are you disturbed at night and broken of your rest by a sick child suffering and crying with pain of Cutting Teeth? If so send at once and get a bottle of "Mrs. Winslow's Soothing Syrup" for Children Teething. It is invaluable. It will relieve the poor little sufferer immediately. Depend upon it, mother; there is no mistake about it. It cures Dysentery and Diarrhoea, and regulates the Stomach and bowels, cures wind Colic, softens the Gums, reduces Inflammation, and gives tone and energy to the whole system. Mrs Winslow's Soothing Syrup for children teething is pleasant to taste and is the prescription of one of the oldest and best female physicians and nurses in the United States, and is for sale by all druggists throughout the world. Price twenty cents a bottle. Be sure and ask for "Mrs. WIN. SLOW'S SOOTHING SYRUP," and take no other kind.

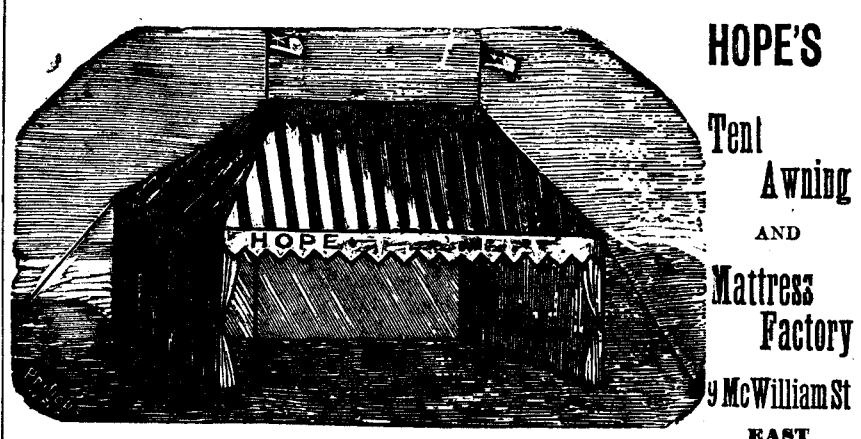
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**ST. BNIFACE ACADEMY** CONDUCTED BY THE SISTERS OF CHARITY. This institution, under the distinguished patronage of His GRACE THE ARCHBISHOP OF ST. BONIFACE, is conducted by Sisters of Charity. The latter would respectfully direct the attention of 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 classrooms; 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 TACHE, comprehends religious instruction, the usual branches of English and French education, pleasing arts and domestic economy. It has received the approbation of most competent authorities. Difference of religion is no obstacle to admission, but external compliance with the rules is required from all. The St. Boniface Academy counts thirty-seven years of existence. Reports of conduct and progress of each pupil will be sent occasionally to the 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, spoon and goblet, six able 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; payment in advance is required. School books and stationery are furnished at current price. Other books and letters are subject to the inspection of the Directress. No deduction for pupils withdrawing before the end of the two monthly terms unless in case of sickness or for other cogent reasons. Pupils receive visits of their parents near relative and guardians, on Sunday, between the hours of divine service and after Vesper, until 5:30 and on Thursday from 10 to 3 p.m. No other visitors are admitted unless they are recommended by parents or guardians.

**PHELAN BROS., FRUIT & CONFECTIONERY** BOOKS, PERIODICALS, STATIONERY, TOYS MAIN STREET

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SEALED TENDERS addressed to the undersigned, and marked "Tender for a Timber Berth," will be received at this Office up to noon on Wednesday the 1st day of December next for three timber berths of fifty square miles each, more or less numbered respectively 16, 17 and 18; situate on the west side of the Columbia River near Golden City Station on the line of the Canadian Pacific Railway in the Province of British Columbia. Sketches showing the position, approximately of these berths together with the conditions upon which they will be licensed and the forms of tender therefor may be obtained at this Department or at the Crown Timber Offices at Winnipeg, Calgary, N. W. T., and New Westminster, British Columbia. A. M. BURGESS, Deputy of the Minister of the Interior, Department of the Interior, Ottawa, 9th September, 1886.

All who are not Satisfied with their Education, ERRAND BOYS, MECHANICS, BUSINESS MEN Can take up as many or as few as they choose. Each student has a Desk and works entirely by himself. NOT IN A CLASS!



## IRISH NEWS

CARLOW

The new Church of St. Patrick, at Rathvilly, which is now approaching completion, will rank among the finest ecclesiastical edifices erected in Ireland in recent years.

A journeyman baker named Edward Lawler, residing at Graigue, has been arrested on the charge of having accelerated the death of his wife. A coroner's jury returned a verdict to the effect that death resulted from disease of the lungs accelerated from the treatment she received from her husband generally.

DUBLIN

The Very Rev. Monsignor Farrell the reverend pastor of the parish of Booters, town and Blackrock, and Treasurer of the Diocesan Chapter of Dublin, died on the 28th ult. at the parochial residence. He was a native of Dublin and was educated in Mr. Doyle's School—one of the historic schools of a memorable period. He was trained for the priesthood in Maynooth College, and passed all his clerical life in the diocese of his birth.

The death is also announced of the Rev. William Molony, who departed this life on the 26th ult., at St. Francis Xavier's, Upper Gardiner street, Dublin. He was a native of Limerick, and after his theological studies in Maynooth discharged the duties of curate for some time in St. Munchin's parish in that city. But he soon retired from the mission, and was admitted into the society of Jesus in the year of Catholic Emancipation, nearly sixty years ago.

KILKENNY

John O'Grady carpenter in the Kilkenny workhouse, took suddenly ill and died on his way home from Tramore.

The Ashgrove tenants, James Brennan and Edward Asper, have made a temporary settlement with their landlord and their threatened eviction has not been carried out.

The Bishop of Ossory ordered a collection to be taken up throughout the diocese for His Holiness the Pope on Sunday, 17th October, and intends presenting the offering of the diocese personally to the Pope.

William Fleury, of Inishoge, grocer, has been adjudged a bankrupt.

WESTMEATH

A young woman named Kate McNamara was knocked down at Cullighanna by a vehicle which was driven at a furious speed by some unknown person on Sept. 1. A man named Walsh came on the scene immediately afterward and found the unfortunate girl, with one of her legs broken, mangled and bleeding profusely. He had her at once conveyed home. Blood poisoning set in, eventually resulting in her death. Doctors McCormack and Delahunt deposed the cause of death was blood poisoning, and the jury returned a verdict of manslaughter against some person or persons unknown.

KINGSCOUNTY

The landlords in the Tullamore Union are doing all in their power to prevent laborers cottages from being built on their land in accordance with the provisions of the Laborers' act. Among the most hostile of the landlords are: John and Jeremiah Hand, of Ballydrohid Tullamore; Sir Edward Grogan, Bart, of Ballyntyre House, Dundrum, Co. Dublin; and Lucy Bidulph, of Rathrobin, King's Co.

LONGFORD

Mr. John Avey Curran, Q. C. has transferred from the counties of Longford, Meath, Westmeath and King's county, to county Kerry; and Mr. Gerald Fitzgerald, from counties of Roscommon and Sligo, to the counties of Longford, Meath, Westmeath and King's county.

LOUTH

The corner-stone of the new church of Monasterboice will be laid on Nov. 21 by Bishop Logue.

William Dunne, of Clanbrassil street, Dundalk, grocer and provision dealer, has been adjudged a bankrupt.

MEATH

Great indignation has been caused in Co. Meath by the action of Lady Athlumley in inviting the new Viceroy, Castlemeagh, to Somerville House. The Lord Lieutenant brought his stud with him to Somerville, presumably with the intention of hunting with the Meath hounds during the winter, but the farmers declare that if an eviction crusade be attempted in any part of Meath, they will put a stop to fox hunting in the country.

ARMAGH

On the whole the Nationalists feel very well satisfied with the result of the revision in the district of South Armagh and great credit is due to Mr. Alexander Blane, M. P., for the untiring exertions he has made in the interest of the Nationalists at all the Revision Courts throughout the division.

Mr. John McParland of Armagh, has been appointed to the Commission of the Peace for the County Armagh. Mr. McParland is a Catholic gentleman who is held in great respect by those among whom he lives. The magisterial bench at Armagh, as in every other town in the North of Ireland; has been almost entirely composed of members of one religious creed.

CAVAN

On the 27th ult., in the Convent of Poor Clares, Bally Jamesduff, Miss Todd, in religion Sister Mary Teresa Joseph, made her solemn religious profession, Bishop Finnegan officiating.

At a meeting of the Scrabby I. N. L. held on September 29, W. Fitzsimmons,

presiding, a resolution was adopted expressive of regret at the removal to another parish of Rev. John Pinkman, C. C.

DERRY

A strike has occurred at the ship-building yard, Derry, in consequence of the introduction of Scotch artisans to do the work, the local men maintaining they were quite as competent.

At the City of Derry Revision on Sept. 30, the Tory longer claims were heard. As it was on this Franchise Mr. Lewis was made safe more than ordinary interest attached to the proceedings. The result so far is satisfactory, as the majority of the claimants have failed.

DONEGAL

John Gorman, a married man, sixty years old, a laborer in the employment of Alexander Porterfield, was knocked down and crushed to death by an overturned vehicle in a runaway accident at Ballylin near Raphoe.

CORK

Sixty notices of ejectment have been served at Killorglen, on the estates of Sir A. Blennerhassett, Mr. A. Blennerhassett, and the Hon. Rowland Wynne.

In the Dunmanway Union there will shortly be erected 188 laborers cottages.

A jubilee mission, attended with most gratifying results, was brought to a close on Sunday, 26th, at Millstreet. The exercises of the mission were conducted by Fathers Davis, Leybourn, Wheatley and Southwell, of the Carmelite Order, White friars street, Dublin. During the three weeks of its continuance over 10,000 persons received the Holy Sacraments, a branch of the League of the Cross was established, numbering at least 2,000 members, and great multitudes were invested with the scapular of Our Lady of Mount Carmel. The Bishop of Kerry (Most Rev. Dr. Higgins), was present at the closing exercises.

The veteran patriot, Father McMahon of Boherbee, County Cork (diocese of Kerry), is making an appeal for aid in the erection of a new church at Kingwilliamstown, to be dedicated to St. Patrick.

An old and experienced fisherman named Maurice Buckley, was drowned recently off the Black Head.

LEITRIM

At the meeting of the Mohill Board of Guardians, Sept. 25, a resolution was adopted condemning the continued imprisonment of Father Fahy.

MAYO

Great preparations are being made in Achill to prevent the landlords seizing upon the crops, which are just now ripe. The people seem determined to give the produce of the seed given them by a charitable public to their families, for whom it was intended, and not to the landlords.

On Sunday evening, Sept. 29, at about half-past nine o'clock an engine and three cattle trucks ran off the line of Balla station. Fortunately at the time the accident occurred the engine was going very slowly, and neither the driver nor the fireman received any injuries.

At the Ballyglass Petty Sessions an Emergencyman named Cuffe was returned for trial at the quarter sessions charged with brutally assaulting Catherine Dunne, a tenant, evicted from the property of the notorious Miss Harriet Gardiner.

Patrick St. Leger Higgins, of Shrule, publican and farmer, has been adjudged a bankrupt.

ROSCOMMON

Lord De Freyne, notwithstanding the terrible agricultural depression prevailing; declines to grant any reduction in the rents of his tenants at Faragher.

TYRONE

Of all the registration battles at present going on in the North of Ireland none are fought with greater zeal or more ability than that in North Tyrone. Here the Tories seem to have concentrated all their strength, assisted by that new political anomaly, the Liberal Unionists, and are working with a steadfastness and determination worthy of a better cause in order to repel and send into oblivion the chances of a Nationalist ever being returned for this division. Conscientious scruples they have none, and no principles are too mean for the hangers on of the party to resort to in order to curry favor with their masters, and to keep the chains of dependence round the necks of the farmers and the laborers of the constituency.—Freeman.

LIMERICK

The death is announced (Sept. 26) of Rev. Dr. O'Connor, P. P., Askeaton, in 70th year of his age. Dr. O'Connor was educated at the Propaganda, where his scholarly attainments won him a high reputation even in that renowned seat of learning. Dr. O'Connor's first mission was in St. Munchin's parish, whence he was transferred to Porteen, where he remained until appointed parish priest of Ardagh, and afterward moved to Askeaton, which he remained in charge of till his death a period of thirteen years.

WATERFORD

It is stated that the county Waterford farmers will not allow any hunting over their lands during the imprisonment of Father Fahy.

A meeting of delegates from the different branches of the Irish National League in West Waterford was held at the Blackwater Vaie Hotel, Lismore on Sept. 29, for the purpose of forwarding a movement to present a testimonial to Mr. J. D. P. P. P.

On Sept. 25, a large force of police in charge of District Inspector Wynne, were engaged in protecting the sub-

Sheriff of the county Waterford Mr. T. Hubson, and a staff of bailiffs while engaged trying to effect seizure for rent on the property of Hon. More Smyth; and on a neighboring one belonging to an Englishman which are situated between Youghal and Lismore. Intimation of the intended visit of the police and sheriff had been previously conveyed to the tenants, and they had their cattle and other effects removed before the arrival of the forces. On one farm a horse was seized but this exception the whole day's work proved abortive. Rumor is rife that a number of properties throughout the county Waterford numerous writs is likely to prove a busy one in the eviction line unless settlement are arrived at between the tenants and their landlords.

A CLERGYMAN'S REPROOF.

A clergyman was once annoyed by people talking and giggling in church. He paused, looked at the disturbers, and said: "I am always afraid to expose those who misbehave for this reason: Some years ago, as I was preaching, a young man who sat before me laughing, talking and making uncouth grimaces I paused and administered a severe rebuke. After the sermon a gentleman said to me, 'Sir, you have made a great mistake. That young man who you proved is an idiot.' Since then I have been afraid to reprove those who misbehave themselves in church, lest I should repeat the mistake and reprove another idiot." During the rest of the service, at least, there was good order.

ONE ACT OF COURTESY

The influence of gentle, courteous words upon those unused even to words of common comfort may be learned from an incident, which also shows that it pays to be polite even to a street Arab.

One day, in suddenly turning the corner of a street, a young lady ran with great force against a little ragged boy and almost knocked him down. Stopping as soon as she could she turned and said very kindly to the boy:

"I beg your pardon, my little fellow; I am sorry that I ran against you."

The poor boy was astonished. He looked at her for a moment, with surprise, and then, taking off about three-quarters of a cap, he bowed low and said; while a broad smile read itself all over his face:

"You can hev my parding and welcome miss; and the next time you may run against me an' knock me clean down, an' I won't say a word."

After the lady had passed on, he turned to his companion, and said "I say, Jim, it's the first time I ever had any one ask my parding, and it kind o' took me off my feet."

That poor boy will never forget those gentle words.

## NEW GOODS!

BETTER ASSORTMENT THAN EVER

Dress Goods, Veiveteers, Winceys,

WOOL AND WOOL GOODS,

Blankets, Flannels,

Hosiery, Gloves, &c

GENTS' GOODS

A Large Variety

Having been bought at the lowest prices we are prepared to give you bargains

CALL AND SEE THEM.

WM BELL,

288 Main St., Cor. Graham.

NOTICE.

Weights and Measures The following balances only are to be admitted to verification: A. Balances having equal arms and on which the load is suspended below the fulcrum. B. Balances commonly known as steelyard or Roman Balances, having equal arms. C. Weigh Bridges. D. Balance with equal arms and on which the load is placed above the fulcrum. he load is placed above the fulcrum. D. Hydrostatic balances for weighing by order.

W. HINSWORTH, Secretary-Inland Revenue Department, Ottawa, Feb 24th, 1894

Gold Watch Free.

The publishers of the Capital City Home Guest, the well known Illustrated Literary and Family Magazine, make the following Illustrated Library and Family Magazine, make the following: The longest verse in the Bible, before March 1st, will receive a Gold Watch, if there be more than one correct answer, the second will receive a Silver Watch, and the third, a Gold Watch. Each person must send 25 cts. with their answer, for which they will receive three months' subscription to the Illustrated Library and Family Magazine. Address: Book, a Case of 25 articles that the ladies will appreciate, and paper containing names of winners. Address: HARTFORD, CONN. PUBLISHERS OF HOME GUEST.

# 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., 108 Wall St., N. Y.

## T. H. BRAZIER, MERCHANT - TAILOR

has Just Received a Full Line of

ENGLISH, SCOTCH! IRISH, CANADIAN TWEEDS!

Call and See Them Great Bargain 539 Main Street, South of James Street

## HEINTZMAN PIANOS

KIMBALL CO'S. ORGANS

RAYMOND - SEWING - MACHINES

ARE THE BEST OF THEIR KIND IN THE MARKET.

Always Give Satisfaction Call or Address

## J D BURT & CO

271 Main St., Winnipeg, Man.

Orders by Mail

## FISH. FISH.

AT J. A. DAVIS

303 Main St., Winnipeg

You will always find all kinds of Fresh Water Fish of best quality at lowest prices. GAME, POULTRY, EGGS, &c. We are the oldest established and most reliable firm in the city.

Fresh Fish

FRESH-MINED

## COAL!

The Dominion Coal Company desire to inform the public that they are the only firm offering for sale in Winnipeg this season absolutely fresh-mined Anthracite Coal. Having last year completely exhausted their stock, purchasers are thus assured that all Coal offered for sale by the Dominion Coal Company this year is fresh from the mines. They would also call the attention of the public to the fact that the coal imported by them this year is from the Celebrated Lehigh Mines, which ranks higher in quality, is slower burning and gives more heat to the pound weight than any other coal produced in America.

Parties Purchasing from them are assured that they will receive Screened Coal, and 2,000 lbs. to the ton.

The Dominion Coal Company 400 MAIN ST. WINNIPEG.

## BLUE STORE

425 Main St.

TO THE PUBLIC

The Greatest Sacrifice of Ready Made Clothing that ever took place in Winnipeg.

Come & examine our slack Worsted Suits at \$7.75. See our all-wool Suits at 8.50. See our very fine Canadian Suits at 12.00. See our very fine English Tweed Suits at 11.50. The very best Worsted Suits, worth \$35, for 20.00.

Deception! Call and Judge For yourselves

ALL GOODS MARKED IN PLAIN FIGURES

See Tickets on them at the Door

No trouble to show Goods. The finest and cheapest assortment of Pants ever shown in Winnipeg Remember the Place

BLUE STORE, 426 MAIN ST.

## Biggest Offer

WE HAVE MADE,

---20lbs---

BEAUTIFUL WHITE

SUGAR,

(Equal to Finest Granulated)

FOR \$1.00.

With 5lbs of our Black Hyson, Japan and Gunpowder Teas at 50c per lb.

J.C. MILLS & CO.

368 Main Street,

WINNIPEG.

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## PHOTOGRAPHERS BOOM

WE MEAN BUSINESS and never do anything in the half-way style, and will, until further notice, make Photographs of the following REDUCED PRICES, viz.,

Cabinet Size, per dozen.....\$1 50  
Card Size, from 50 cents to.....1 00  
8x10 size, single one.....2 00  
Lar or Sizes at corresponding rates.

The managers of the Hudson's Bay Photograph Parlors exhibited no Photographs at this fall's St. Bonifaces Show. Consequently got no prizes, but they are receiving GOLD MEDALS every day at their Parlors for the excellency of their work, and the general verdict of the best judges and critics is: "Those wanting a real Artist's Photograph should trot up to the HUDSON'S BAY PARLORS FIRST," where We make crooked eyes look straight, old and wrinkled faces to look young and smooth, care worn and cloudy expressions exchanged for sunshine and happy faces and the likeness retained in perfection.

Now is the time while the boom lasts. Do not overdress, but put something on that will take well, and when appointments are made please be punctual to the minute.

T. R. COLPITS, ARTIST,

244 MAIN STREET, WINNIPEG

**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 Guellette, 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 7.15 p. m.  
Week Days—Mass at 7.30 a. m.

SATURDAY, OCTOBER 30, 1886

**CITY AND PROVINCIAL.**

A shipment of cattle has been made to England by Mr. Bell, at the request of the C. P. R., in order to see what rate of freight can be struck for carrying cattle through to the English market from Manitoba.

Ald. Penrose said that the existence of clause 24 of by-law No. 336 prohibits the establishment of such industries within the city; he therefore gave notice of his intention to introduce an amendment to the objectionable clause, so as to permit of the starting of pork-packing houses.

Notice has been given that the minister of the interior has withdrawn from the settlement, and has reserved for school lands under the provisions of subsection 22 Dominion Lands act, 1879, all lands in Manitoba and the provisional territories in the line of school lands found settled upon previous to the survey.

Another large batch of immigrants arrived on the east train this morning, 48 in number, most of whom passed through to western points. Among the number were some Russians, who have come out on the recommendation of their countrymen that arrived here early last spring. Mr. M. P. Paterson, of this city, intends to spend the coming winter in Scandinavia, and has promised the Scandinavian Union that he will do all in his power to make Manitoba and the Northwest favorably known among his countrymen, and do all he can to promote the welfare of the union. He expects to leave about the middle of next month.

Mr. F. B. Anderson and Wm. B. Lindal have returned from a land search north of Shoal Lake and east of Lake Manitoba. They report that the land is well suited for stock-raising and mixed farming, and that settlement extends to township 19 and 20 in the ranges bordering on Lake Manitoba. Since work commenced on the Hudson Bay railway a number of intending settlers have been looking up land in that district.

At the council meeting last night a letter was read from W. Ferguson, on behalf of the Manitoba Packing & Provision Co. (Limited), asking for authority to establish a pork-packing house in the premises lately occupied by the Portland Stone Co., on the corner of Gladstone street and the C. P. R. track, and enclosing an agreement from Jas. Stewart and fourteen others, property-owners in the vicinity, that they would raise no objection to the establishment of the industry on the premises named.

The establishment of new post offices at the following places has been authorized: Arnes, sec. 15, tp. 21, r. 4 east, Manitoba; halfway between Gimri and Icelandic River, Mr. Sigurdur Sigurbjornsson, postmaster; Barnsley, 30, 7, 4 west at the End of track, on the S.W. Col. Ry, near Carman, Manitoba. Dongal E. McNeil, postmaster, Brokenhead, 30, 14, 8 east, Manitoba, 14 miles north of Beausjour, Mr. Edward A. Dugard, postmaster; Helmsdale, on the east side of the Red River, opposite Kildonan P. O., Mr. F. Bridgeman, postmaster; Minnewakan, 36, 19, 6 west, Manitoba, 10 miles north of Clark, P. O., Mr. M. A. Fidler, postmaster.

Mr. W. G. Pettit, a raiser of high bred cattle, of Burlington, Ont. returned to the city last night from the west, where he had been prospecting for a suitable place to start a ranche. He is delighted with the country and is of the opinion that it cannot be beaten for fixed farming. He was greatly pleased with that portion of the province known as the Portage Plains, and has come to the conclusion that it would be a most desirable place for him to locate. He visited the cattle men in the Westbourne district and after inspecting their stocks entered into negotiations with Mr. Walter Lynch for the purchase of his property and Durhams and high bred grades, but a bargain has not yet been made.

P. Gallagher & Sons made a shipment of 70 head of cattle last week. This completes the number of head requisite to supply the Mounted Police for the whole winter and a guarantee that the material interests of the men will not suffer during the cold days.

In answer to the circular recently sent out by the provincial minister of agriculture, Reeve Mulvihill writes that the people of St. Laurent municipality have not suffered any losses, except a large quantity of bush which was destroyed, though they had a very narrow escape, having to fight the fire for several days and nights to keep it off the settlement.

A QUARRY of excellent granite stone has been opened by the C. P. R., Co. near Butler station, a few miles west of St. Ignace. The color of the stone is of a pinkish hue, and the blocks split easily, averaging about three feet in thickness by fifteen feet in length. At the present time the product of this quarry is being utilized for building the piers of the Mattawan bridge.

The report of the immigration bureau for the week ending Saturday, the 24th; show the total number of immigrants that arrived during the week to be 166. The number that arrived in each day was as follows: Monday, 15; Tuesday, 23; Wednesday, no train; Thursday, 27; Friday, 29; Saturday, 53; Sunday, 19; total, 166. Of these, 65 were males, 51 females and 50 children. Some remained in the city and others went to Portage, Moosimin, Regina and some to the coast.

A little less than two years ago a greater portion of the meat consumed in Manitoba was imported from Ontario. Now Manitoba has commenced to ship beef to Ontario, and there are good prospects of the trade assuming large proportions. The Port Arthur district has been supplied with Manitoba beef for some time past, and the dealers say that they will be able to secure the whole trade for that section of country if they get fast runs and reasonable rates over the C. P. R.

Mr. Mitchell, the Montreal grain buyer will commence operations of the market to-morrow. He has issued a circular informing all interested that he is prepared to buy wheat at Port Arthur inspection weights and grade, and will issue warehouse receipts therefor, and will pay the freight from the point of shipment to Port Arthur. These conditions are about the same as Mr. Mitchell purchased under last season. The other buyers on the market are under the impression that Mr. Mitchell has been sent here by the C. P. R. company and that he will have an advantage over them that they cannot easily complete with.

**MAN. AND N. W. T.**

Regina, Oct. 22.—Mr. Cayley's bill was laid aside for a day or two.

The third reading passed of Mr. Hayter Reed's ordinance respecting illegitimate children.

Dawson, Bole and Co.'s petition regarding too high duty on imported alcohol was referred to the executive committee.

The council reported against American ranchmen; the national policy is endorsed by the Northwest council.

Regina, Oct. 21.—Mr. Secord in a long speech advocated the admission of Manager Logan's 15,000 head of stock free of duty. The motion was opposed by Messrs. Ross, Hughes, Hayter Reed, Perley and Turiff. Mr. Secord will withdraw the motion by permission.

Turiff has asked the Dominion government for \$20,000, to assist the Northwest farmers in protecting their holdings from prairie fires. A long debate took place on this motion, during which the C. P. R. were strongly dealt with. Detectives on trains will watch trains. Col. Richardson assured them that his powers as magistrate would be fully carried out to punish train hands setting fire to the prairie. He claims that the C. P. R. will back him up.

Regina, Oct. 20.—His Honor took the chair at 15 o'clock. Also present—Judges Richardson, Rouleau and McLeod. Messrs. Perley, Marshall, Hughes, Crawford, Lander, Cayley, Jelly, Secord, Cunningham, Bedford, Turiff, Mr. Hayter Reed, Col. Irvine.

Minutes of Monday's meeting were read and adopted.

Copy of correspondence relative to the receipt of the ordinances of last session was received and laid on the table. The copy was signed by Jno. S. D. Thompson, Minister of justice.

Mr. Secord laid on the table a petition from the Mayor and council of the corporation of the town of Regina.

By a by law passed by the council pursuant to the municipal ordinance of 1885 Messrs. McCaul, McNeil and Reilly were granted a bonus of two thousand five hundred dollars to enable them to build a grist mill at Regina. On the completion of the grist mill the town council issued debentures to McCaul, McNeil and Reilly for £2,500 but they have been unable to make sale of the debentures and they pray the council will pass ordinance to legalize the town by law and the debentures thereon. The petition was received and referred to the civil justice committee.

Judge McLeod as chairman of the committee appointed to consider the petition of the American Ranchmen reported as follows:

"The committee appointed to take into consideration the petition of Major T. H. Logan recommend that no action be taken by the council upon the same."  
(signed) Jas. J. McLeod,  
Chairman.

Mr. Secord moved that His Honor the Lieut. Governor be requested to lay on the table a return showing the emoluments of office of the several clerks on the high court of justice since the last return brought down, required by subsection 2 of section 12 of the Civil Justice Ordinance of 1884. Granted.

The third reading of the Calgary bill will take place to-morrow.

Col. McLeod moved the adjournment of the Council till 14 o'clock Thursday, adjourned.

Virdeu, Oct. 22.—A most interesting pow-wow of fixe Sioux Indians and twenty Squaws, took place upon the streets here to day, for the benefit of some squaws who had lost their bucks during the late rebellion. The bucks were made hideous with war paint and the squaws were bedecked and bedizened with all sorts of trinkets and gewgaws and all evidently considered themselves adorned with the acme of fine toger. They formed in a circle and performed a monotonous kind of dance, to the music of tom-toms beaten by the bucks and a kind of sing-song chant uttered by the squaws. The hat was then passed and small or large contributions either in cash or in kind thankfully received by the dusky children of the forest, who departed evidently pleased with their success.

Regina, Oct. 25.—The Long Lake railway has closed for this year. Mr. Pugsley invited Lieut. Governor Dewdney and the Northwest council, Mrs. Dewdney, Mr. and Mrs. Forget and a numerous party to day to take a trip through the famous Qu'Appelle valley. The road is a splendid one and it is proposed to extend it next year to Saskatoon and Battleford. Governor Dewdney entertained the invited guests at Col Stone's residence, Boggy Creek.

Father Grattan leaves to-night for Winnipeg, with plans for a church at Medicine Hat. Father Grattan is the archbishop's representative in the Northwest.

Calgary, Oct. 22.—The agricultural exhibition was held on the 19th and 20th and was a great success. The display of ladies' work was especially worthy of mention, some of the work being of a high class and very handsome. The Edmonton exhibit was very fine indeed consisting of monster onions, turnips and other vegetables, also some tomatoes and tobacco plants. British Columbia sent a hugh squash weighing 114 lbs. also a fine lot of apples. In the evening there was a band competition for which there were two entries—the police band and the Calgary brass band. The prize fell to the police band. Had it not been for the storm there is no doubt but the exhibit of grain and roots would have been much larger and better. As it was exhibitors from High River and the country south were unable to get in time to make their entries. To the cold, slush and mud of the end of last and beginning of this week has succeeded a spell of the most delicious balmy weather, accompanied by clear skies. The mount ains appear to be only a few miles distant, and everything has the appearance of May instead of October. Old-timers say this spell is likely to last for a month or two.

The turf club held their first day's races this afternoon. Cable's (Calgary) Miss Doubtful won the half-mile heats; best three in five, in three straight heats Irvine's (Qu'Appelle) Lucy B. won the mile dash; and cable's (Calgary) horse the steeplechase. The trotting and pacing events will come off to-morrow.

Since the passing of the ordinance by the Northwest Council abolishing both of our sets of civic fathers has now passed, there are tickets out. First, Dr. Henderson for mayor, and Messrs. Ellis, Sincham, H. S. McLeod and Ferland councillors, second G. C. King for mayor and Messrs. James Martin, S. J. Hogg, A. E. Shelton and Collins for councillors.

Quite a large party of British Columbians numbering about fifty came from Kamloops and intermediate points to attend the fair and races.

Portage la Prairie, Oct. 21.—A farewell supper and presentation was tendered last night to C. E. Belcher, the C. P. R. station agent here, by the merchants and business men of the town on the occasions of his departure to Winnipeg, where he has been appointed station agent for the C. P. R. Mr. Belcher has by his business ability and obliging character won the respect and esteem of all who knew him. One and all agree that he deserves the promotion he has received.

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**Winnipeg Business**  
**COLLEGE**  
Now Open Now Open  
121 STUDENTS LAST YEAR  
Call at the College,  
496 MAIN STREET.  
Reduced Terms to two or more entering in a Club.

**WANZER SEWING MACHINE!**

BUY THE

**Improved Wanzer "C."**

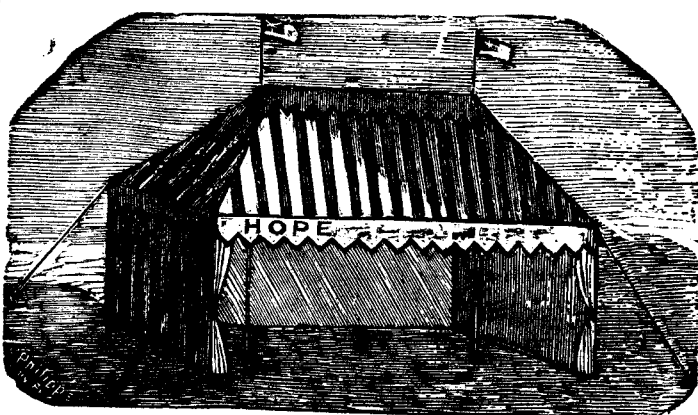
Not only the best of its kind, but it is the Best Family Sewing Machine in the Market.

Needles, Oil and Parts for all Machines. Note the New Address,

**443 MAIN STREET, WINNIPEG.**

Opposite J. H. Ashdown's Hardware Store

**JAMES D. CONKLIN, General Agent**



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Tent  
Awning  
AND  
Mattress  
Factory  
9 McWilliam St  
EAST

**SAWS FILED AND SET**

**Skates, Cutlery Ground & Repaired**

All Kinds of Job Work Neatly Done.

**J. W. CURRELL, 18 McDERMOT ST**

**ST. BNIFACE 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 Tache, comprehends religious instruction, the usual branches of English and French education, pleasing arts and manual labor. It has received the approbation of most competent authorities. Difference of religion is no obstacle to admission, but external compliance with the rules is required from all. The St. Boniface Academy counts thirty-seven years of existence. Reports of conduct and progress of each pupil will be sent occasionally to the 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 able 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 pill 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, payment in advance is required, school books and stationery are furnished at current price. Other books and letters are subject to the inspection of the Directress. No deduction for pupils withdrawing before the end of the two monthly terms unless in case of sickness or for other cogent reasons. Pupils receive visits of their parents near relative and guardians, on Sunday, between the hours of devins service and after Vesper, until 5.30 and on Thursday from 10.30 p.m. No other visitors are admitted unless they are recommended by parents or guardians.

**PHELAN BROS.,**

**FRUIT & CONFECTIONERY**

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MAIN STREET

**FURNITURE**

**Wholesale and Retail**

**M. HUGHES & CO**

275 to 285 Main Street

A Large Stock of

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J. H. D. MUNSON G. W. ALLAN



SEALED TENDERS addressed to the undersigned, and marked "Tender for a Timber Berth," will be received at this Office up to noon on Wednesday the 1st day of December next for three timber berths of fifty square miles each, more or less numbered respectively 16, 17 and 18; situate on the west side of the Columbia River near Golden City Station on the line of the Canadian Pacific Railway in the Province of British Columbia.

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

A. M. BURGESS,

Deputy of the Interior

Department of the Interior,  
Ottawa, 9th September, 1886.

All who are not Satisfied with their Education,

ERRAND BOYS,

MECHANICS,

BUSINESS MEN

Can take up as many or as few as they choose.

Each student has a Desk and works entirely by himself

**NOT IN A CLASS!**

**Night - School**