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PREFACE TO THE LION OF FLANDERS

The work which is now presented to the American reader has been very popular in England and on the continent of Europe, where it has been honored by translation into most of the modern languages. The English press has been unanimous in commending it to the public and one of the critics declared that, in "graphic pictures of national heroism and touching narratives of domestic tenderness, it excels almost every thing of its kind since Scott penned his Ivanhoe and Heart of Mid Lothian. This is very high praise; but we are of opinion that our readers will find the commendation sustained by the work itself.

The subject is well chosen from the heroic period of Flemish history, when the whole nation arose as one man to throw off the oppressive and hateful yoke of France. Flanders was the England of the thirteenth century. It then comprised the south of Zealand, part of the French department du Nord, and the whole of the Pas de Calais or Artois. It was the centre of the commerce and industry of the north of Europe; and Bruges was no unworthy rival of Venice. Its cities were opulent and magnificent; but divided by hereditary quarrels and clashing interests. There were feuds between city and city, feuds between the great commercial cities and the country towns feuds of classes, feuds of trades, feuds between the burghers and the nobility, feuds between the people and their counts.

Thus wealthy, Flanders was, as Michelet says, the natural temptation of both France and England; and thus weak; it could offer but slight resistance to the attacks of these rapacious governments. In the quarrel between Edward I, and Philip le bel, Guy de Dampierre, Count of Flanders, had taken part with England, and had formed, in conjunction with some of the great fiefs of France, a formidable league against their suzerain. Philip invaded Flanders, accompanied by Charles de Valois, his brother, and Robert d'Artois, his cousin. When Edward was recalled to make head against Wallace, the Flemings became an easy prey. Their country was occupied by French troops; and the conquerors proceeded to divide their rich spoils.

It is at this date, about 1298 that the tale opens.

Philip le Bel brought his queen to see the rich and famous cities of Ghent and Bruges; and de Chatillon was left as governor-general, with a charge to curtail by degrees their liberties and rights, and to "cure them of their proud and insolent wealth." This charge he executed with more zeal and good-will than prudence; and M. Conscience paints very vividly the slowly gathering anger of the people—muttering at first to itself in secret, then bursting forth here and there in resistance to some act of more flagrant oppression and extortion—at length triumphing in a wild and irresistible explosion, in the massacre of Bruges and the bloody victory of Courtrai. It is a subject full of dramatic interest, and it is handled with singular originality, vigour, and tact. On the one side, we see the brilliant chivalry of Philip le Bel, Chatillon, and Roul de Nesle, Robert d'Artois, the Counts of Tancerville and Dreuix, and all the great historical names of France, pouring into Flanders, secure of an easy victory, and counting on an abundant harvest of booty; on the other side are the simple, unadorned leaders of the industry of Flanders, butcher, and brewers, clothworkers and locks smiths, craftsmen of every kind, men whom the French regarded with a supercilious scorn, but strong in the sense of a righteous cause, burning with indignation against the oppressor and alien, all their powers elicited and enlarged by the grandeur of the struggle, and all their feuds and rivalries for a time fused in the glow of a common patriotism and a common thirst of revenge. The author has thrown a remarkable dignity around these popular leaders. Peter de Coninck especially stands out—and the details of his character are historical—as the head and soul of the whole movement; prudent and wary, full of courage and confidence, noble and disinterested, a man of one passion and one aim, a worthy associate of the noble band of

patriots, the William Tell of this grand effort for liberty and fatherland.

The character of Jan Breydez, too, is a noble one, and evidently a favourite with the author. Bold to rashness, yet docile as a child to the counsels of Deconinck; loving fighting for his sake, but never striking a blow except in defence of right,—he and his butchers represent the sinew and strong right hand of the whole struggle.

The plot is conducted to the final catastrophe with masterly skill; but we refrain from anticipating the reader's pleasure in following its development.

Never, perhaps, has the passion of love been delineated with such exquisite delicacy and feeling tenderness. It occupies a subordinate place in the narrative; but it is treated with unrivalled skill. The presence and graceful influence of Matilda are felt unobtrusively throughout the great tragedy, and qualify its terror and its strangeness. And after the terrible defeat, which almost exterminated the knight-hood of France, there is something soothing in the justice which ends her vicissitudes of hope and despair, and effaces the memory of her sufferings in the fulness of their compensation. Another effect, contrived with consummate art, is the air of mystery with which the Lion of Flanders is, vested. His presence at the critical moment of the fight, and his disappearance after it is won, are touches of a master's hand.

We have said, that these episodes and accompaniments of the great action of the story relieve its horrors; for, indeed it is a scene of horror. The Flemings, crushed and trampled down by their oppressors, rose with an irresistible might of patriotism indeed, but with a wild thirst for revenge also which no number of victims could slake. They took a dire revenge for the exactions and insults of their tyrants; and this is, no doubt, the great ethical drawback of the story; but it pertains to the very main of history, and disfigures every great popular movement. M. Conscience has, to some extent, lessened its force. He makes us feel the enormity of the injustice which thus fearfully recoiled on its perpetrators. In his sketch of the influence under which Deconinck's character was formed, he intimates the principles on which alone these convulsions of society can be rightly interpreted and judged. He regards the Flemings as charged with a mission to avenge the oppression of their country, as instruments of the divine Nemesis for the chastisement of the oppressor.

We should add, perhaps, that the appellation "historical romance," which the author has conferred on this narrative, bears a somewhat different meaning with him from that which is current amongst ourselves. It is not simply a romance founded upon history, in which the historical events is but a thread on which the incidents of love and adventure; which are the real story, are strung. It is, on the contrary, a portion of real history, chosen for a definite end. The author would make his readers feel what Flanders once was, what Flemings once dared to do. He paints his grand historical picture as gracefully as may be; but it is the subject itself, and not accessories, on which he would fix attention. He has not gone in quest of character—he found them to his hand in his country's annals; nor of incident—he had but to select and combine into an artistic whole his ample materials. His subject abounds in dramatic interest of its own. He has but informed with the glow and warmth of real life an historical sketch, given with the utmost fidelity, fullness, and accuracy. Indeed, so far as accuracy is concerned, whether of his literal detail of expression, the Lion of Flanders may be read by the side of Michelet, or any other historian, with out further variation of statement than naturally arises out of a change in the point of view from which its subject is regarded. Its merit lies in its being a studious and faithful reproduction of the old Flemish chronicles. It is this which gives it such varied interest, and so sustained and singular an energy;—it is but the chronicles interpreted with finished art; their quaint, grim tapestry figures quickened into passionate life.

And thus the finished study which has made this tale of lasting value as a history, has given it its originality with vividness and individuality as a work of art. In his quest of truth, the author has found the most valuable elements of dramatic contrast and effect.

The style of M. Conscience in this tale bears, too, the impress of this careful study. It is vigorous and impassioned, picturesque and simple. We may congratulate our Flemish neighbors on this precious memorial of a period to which they may well revert with honorable pride, and into which they may be excused for retreating from the stern necessities of the present. And it is fitting, that the story of this great successful patriotic struggle should be rendered yet more precious in their estimation by being rehearsed to them in their own ancient, vigorous, and expressive language.

The present translation has been made from the Flemish, and, with the exception of some unimportant omissions, is a very literal rendering of the original.

THE LION OF FLANDERS

OR, THE
Battle of the Golden Spurs.
BY
HENDRIK CONSCIENCE
Translated from the Original Flemish
CHAPTER I.

The east was reddening with the first doubtful rays of the morning sun, still enveloped with the clouds of night as with a garment, but at the same time making a perfect rainbow in each drop of dew; the blue mist hung like an impalpable veil on the tops of trees, and the flowercups opened lovingly to the first beams of the new daylight. The nightingale had more than once repeated his sweet descent in the glimmering dawn; but now the confused chirping of the inferior songster overpowered his entrancing melody. Silently trotted a little band of knights along the plains of West Flanders, near the small town of Rousselare. The clang of their arms and the heavy tread of their horses broke the rest of the denizens of the woods; for ever and anon sprang a frightened stag from out the thicket, and fled from the coming danger as on the very wings of the wind.

The dress and arms of these knights were alike costly, as becometh nobles of the very first rank, and even greater still than they. Each wore a silken surcoat, which fell in heavy folds over the body; while a silver helmet beplumed with purple and bright blue feathers decked his head. The steel scalework of their gauntlets, and their gold inlaid knee pieces, flashed brightly in the beams of the rising sun. The impatient foam-besprinkled steeds champed their shining bits, and the silver studs and silken tassels which ornamented their trappings glistened and danced right merrily as they went.

Though the knights were not armed in full battle harness, yet it was easy to see that they were by no means unprovided against a possible attack, for the sleeves of their shirts of mail were not hidden by the sleeveless surcoat. More over, their long swords hung down at their saddlebows, and each one was attended by his squire, bearing his ample shield. Every knight bore his cognisance embroidered upon his breast, so that at a glance the name and descent of each might easily be known. At that early hour of morning the travellers were little inclined for conversation. The heavy night air still weighed upon their eyelids, and it was with the utmost difficulty that they struggled against sleep. All rode onwards in silence, wrapped in a kind of dreamy half slumber.

A young man strode along before them in the road. His long waving hair flowed over his broad shoulders, eyes of heaven's own blue glowed and flashed under their brows; and a young curly beard fringed his chin. He wore a wool len jerkin, drawn into his waist with girdle, in which he bore the broad blade cross handled knife in its leathern sheath, at once the appropriate weapon and distinguishing ensign of a free Flemish burgher. It might easily be seen

from the expression of his countenance, that the company to which he was acting as guide was not to his taste. Doubtless his heart was full of some secret design; for from time to time he cast upon the knights a look of peculiar meaning. Lofly of stature, and of unusual strength of build, he stepped along so quickly that the horse could hardly keep pace with him at a trot.

They journeyed on thus for a while, till at last one of the horses stumbled over the stump of a tree, so that it came upon its knees, and had well-nigh fallen over altogether. The knight fell forward with his chest upon his steed's neck, and was as near as possible measuring his length on the ground.

"How now?" exclaimed he in French; "my horse is gone to sleep under me?" "Yes, Messire de Chatillon," answered his neighbor, with a smile, "that one of you was asleep is plain enough."

Rejoice over my mishap, evil jester "that you are," retorted de Chatillon; asleep I was not. For these two hours past I have had my eyes fixed on those towers yonder, which are certainly bewitched; for the farther on we ride, the farther off they seem to be. But so it is; the gallows will be one's portion ere one hears a good word out of your mouth."

While the two knights thus twitted one another, the others laughed right merrily at the accident, and the whole cavalcade woke up out of its somnolency.

De Chatillon had meanwhile brought his horse upon its legs again; and, irritated with the quips and laughter which rebounded from every side at his expense, drove his sharp spur (after the manner of the time he wore but one) fiercely into the animal's side, which thereupon first reared in fury, and then rushed headlong among the trees where within the first hundred yards of its career, it dashed itself against the stem of a gigantic oak, and sank almost lifeless to the ground.

Well was it for De Chatillon that, as the shock came, he fell or threw himself sideways from the saddle, notwithstanding this, however, he seemed to have a severe fall, and it was some moments before he either moved hand or foot.

His comrades came round him, dismounted, and carefully raised him from the ground. The one among them who had been the readiest to make merry over his former mishap seemed now of all the most tenderly concerned for him and bore on his countenance an unmistakable expression of real sorrow.

"My dear Chatillon," he sighed out, "I am heartily grieved at this. Forgive me my idle words, believe me, there was no harm meant."

"Leave me in peace," cried the fallen knight, now somewhat recovering himself, and breaking loose from the arms of his companions, "I am not dead this time, my good friends all. Think you then, that I have escaped the Saracens to die like a dog in a Flemish wood? No God be praised I am still alive. See, St. Poll, I swear to you that you should pay on the spot for your ill-timed gibes, were we not too near in blood for such reckoning between us."

"Come be reasonable, my dear brother, I pray you," replied St. Poll. "But I perceive you are hurt, you are bleeding through your coat of mail."

"Ah, look," said he, quickly reassured "this is nothing, a mere scratch. But I do believe that Flemish rascal has brought us into these accursed roads on purpose; I will enquire into the matter and if it be so, may I forfeit my home but he shall hang on this very oak of mischief."

TO BE CONTINUED.

The Boston Pilot says: "The Rev Augustus Tolton, the colored priest, rector St. Joseph's church, Quincy, Ill. speaks German as fluently as he does English and Italian. His penitents are not confined to his own race, for some white people also seek him as a confessor. The colored preachers in that vicinity have been badgering him considerably and recently he challenged them to a public debate on matters of controversy, but they would not risk their reputation in a dispute with him, fearing their occupation would be gone if they were discomfited."

IS THE CHURCH OPPOSED TO PROGRESS?

The question answered by the present Pontiff.

The following is an synopsis by the late Rev. Joseph E. Keller, S. J., of the last pastoral which Cardinal Pecci, Archbishop of Perugia, issued to the clergy and faithful of his diocese, a document that would have been considered remarkable even if within a year and a week its author had not been raised to the papacy as Leo XIII. He took up the question, "Is the Catholic Church hostile to the progress of industry, art and science? Is there as her adversaries declare, a natural and irremediable incompatibility between the church and civilization?" These were the questions which the Cardinal set himself to answer, and his answer was, "No; the Catholic Church is hostile to no phase of progress; is not incompatible with civilization even in its purely material aspect." He went even further, he took pains to explain to his flock what civilization is, its merits, and advantages, and these explanations were not given as a theologian but as a political economist. He said: "A celebrated French economist, Bastiat, has grouped and shown, as in a picture, the multiplied benefits man finds in society, and it is a wonder worthy of admiration.

Consider the humblest of men, the poorest laborer—he has wherewith to clothe himself, well or ill, and shoes for his feet. Think how many persons, how many agencies, had to be put in motion to furnish this clothing or these shoes. Daily every man places a morsel of bread to his lips; behold here what labor; how many hands it has taken to reach that end, from that husbandman who painfully turned the furrow to confide to it the seed to the baker, who converted the flour into bread. Every man has rights; he finds in society lawyers to defend them, magistrates to make them sacred by their sentence, soldiers to compel respect for them. Is he ignorant? He finds schools, men to write books for him, others to print and publish them. To satisfy his religious instincts, his aspirations towards God; he finds those of his brethren who, laying aside all other occupation, give themselves up to the study of sacred love, renouncing business pleasure, home, the better to discharge those lofty duties. But this is enough to prove to you clearly that society is indispensable in order that our wants which are as urgent as they are varied, may be satisfied.

Having thus pointed out the advantages of association and the division of labor, Mgr. Pecci, went on to explain progress and civilization as follows: "Society, being made up of men essentially defective, cannot remain at a standstill; it makes progress and perfects itself. One century inherits and inventions, discoveries, improvements of its predecessors, and thus the sum of physical, moral and political benefits grow marvellously.

Who would compare the miserable huts of primitive people, their rude utensils, their imperfect tools, with all that we of the 19th century possess. Nor is there any more comparison between the articles produced by our ingeniously constructed machinery and those toil some wrought by the hands of men. There can be no doubt that the old high ways, unsafe bridges, and long and disagreeable journeyings of the old times were not the equals in value of our railroads which, as it were, fasten wings to our shoulders and have made our globe smaller, so near to each other have they brought its nations. Is not our era, by the gentleness of its manners, superior to the rude and brutal days of barbarism are not reciprocal relations on a more friendly footing. From certain standpoints, has not the political system been improved under influence of time and experience! No longer is private vengeance tolerated or tortured; and the petty, feudal tyrants, the wrangling communities, the wandering bands of free companions—have they not all disappeared. It is, then, true that man in society goes on perfecting himself in his physical comfort, his moral relations with his fellows, and political condition. And the different degrees of this successive development to which man in society attains are civilization; this civilization is new born and rudimentary when the condition under which man grows more perfect in this threefold sense are but partially developed; it is great and high when they attain a larger development; it would be complete were all the conditions satisfied. After this passage of which G. de Molinari says in the debate that it makes the reader fancy he is listening to one of Michael Chevalier's lectures at the college de France, the Cardinal goes on to ask when proceed progress and civilization. They come above all from labor. Labor was despised by the most illustrious philosophers, but "Christianity elevated, honored and sanctified it. Jesus Christ, the true Son of God, submitted Himself to a poor artisan of Galilee, and in the carpenter's shop of Nazareth did not disdain to set His blessed hand to labor." The Apostles supported themselves by their labor, and later, when the barbarian hordes swept over Europe, the monk had tilled the soil the ravaged, and rescued industry. Still later the Catholic republics of Italy became the splendid centres of trade, commerce and art, the Black sea, Africa and Asia were the commercial relations and military expeditions of our ancestors; there they made important and found conquests, and while abroad their flags floated, wreathed with glory and terror, at home they did not remain idle. They cultivated the arts, and their traders, by every honest means, added to private and public wealth. Manufacturers of wool silk, jewelry, colored glass, paper at Florence, Pisa, Bologna, Milan, Venice, Naples, gave lucrative employment to thousands of workmen and attracted to those markets the gold and the competition of strangers. Of course the

church does not believe that all should be sacrificed to the multiplication of riches, the health and lives of men, the feeble strength of childhood, and Cardinal Pecci protested against the "modern schools of political economy interested with unbelief, that regard labor as the supreme end of man and man himself is a machine more or less valuable as it is more or less productive." (E. De Molinari, commenting on this, points out that economists do not regard labor as an end but as a means, and that they are thoroughly in accord with their eminent confrere of Perugia) as to the necessity of limiting the hours of labor and securing days of rest for the artisan as well as of avoiding the exhaustion of children; they, like the present Pope, believe that charity is necessary; they favor the widest possible spread of education, detest war and uphold freedom of commerce, and with sorrow contemplate "the enormous number of the victims made by the privation of education, by physical infirmities, by war, and the convulsions of trade."

After repelling as an odious calumny the accusation against the church that she instills into the heart a mystical contempt of earthly things, and commends an asceticism which would exclude all the Cardinal sets himself to refute and still more venomous calumny which causes the church to be considered the enemy of science. The pretended enmity, he says, is not only absurd but impious, for it involves the supposition that the Church fears least science may succeed in dethroning God. So far from dethroning Him, science can only make manifest His power and redouble the love He inspires by the full harmony and magnificence of His works. See and judge for yourselves. What is there that the church can desire more ardently than the glory of God and the more intimate acquaintance with the divine workmen which is acquired by the study of His works. If the universe is indeed a book, on every page of which are inscribed the name and wisdom of God, it is certain that he will be the most filled with love for God, will come the nearest to God, who will have studied this book most deeply and most attentively.

What reason can there be that the church should be jealous of the marvelous progress our age has made by its studies and discoveries. Is there in them anything in them which, looked at from near or far, can do harm to the ideas of God and of faith, whereof the church is the guardian and infallible mistress. Bacon, so distinguished in the walks of physical science, has written that a little knowledge leads away from God. This golden saying is always true, and if the church is afraid of the ruin that might be wrought by the vain ones who think they understand everything because they have a slight smattering of everything, she has full confidence in those who apply zealously and profoundly to the study of nature for she knows that at the bottom of their researches they will find God, who in all his works displays Himself with the definite attributes of his power. His wisdom and His goodness. Then the pastoral letter brings to the support of its author's position the evidence of Copernicus, of Kepler, of Voltaire, of Galileo even of the Protestant Faraday, who saw in the science to which he applied himself with such passion an "agency whereby to reach God." Finally it pays homage to the marvellous efforts of science, and the sublime spectacle of offers in rendering man master of the forces of nature, in kindling within him a spark of the fire of the Godhead. "How splendid and majestic does man seem when he reaches after the thunderbolt and lets it fall harmless at his feet; when he summons the electric spark; and sends it, the messenger of his will, through the abasces of the ocean, over the precipitous mountains, across the interminable plains. How glorious when he bids steam fasten pinions to his shoulders and bear him with the rapidity of lightning over land and sea. How powerful then, by his ingenuity, he seizes upon this force, imprisons it, and conveys it by ways marvellously combined and adapted to give motion—we might almost say intelligence—to a brute matter, which thus takes the place of man and spares him his most exhausting toil. Tell me if there is not in man the semblance of the spark of the Creator when he invokes light and bids it scatter the shades of darkness. But the Syllabus. Has not he Syllabus condemned science and civilization. No; it has not condemned true civilization—that civilization where by man perfects himself—but it does condemn "the civilization which would supplant Christianity and destroy with it all wherewith Christianity has enriched us." It is not directed against civilization and science, but against atheism and materialism. Having dealt with the material amelioration of the condition of man, he says: "It would be an agreeable task to cast the same light on those things which concern the amelioration of man's moral and political condition, if, instead of writing a pastoral letter, we had set ourselves to composing a long treatise, and if we did not intend, if life permits it, to return at a future day to this subject."

The Pope of 1878 will conclude the essay begun by the Cardinal of 1877.

THE LANDLORD'S SIDE OF THE QUESTION

The Irish Loyal and Patriotic Union has issued a pamphlet on the Irish question for the use of members of the House of Commons and the Press. "The status of the Irish tenant farmer," says the pamphlet, "has within the past sixteen years undergone a marked amelioration; owing to various remedial statutes. There has certainly been a fall in prices but, everything considered there is nothing

especially bad in Irish agriculture." The Irish enjoy greater advantages of Tenure than other people. With improved methods there is reason to look to the future with confidence. Her figures are quoted showing that full advantage is taken of the right to sell interest in holdings. The pamphlet continues: "Laying aside rhetorical base, it is necessary to state succinctly the actual fact regarding evictions. By the Land Act of 1881 a tenant cannot possibly be evicted unless he refuses to pay rent or does not comply with certain statutory conditions not forming an imaginary grievance. Ejectment for non-payment of rent cannot be brought for less than a year's rent actually due. If an ejectment be brought the tenant may redeem the property at any time within six months after the execution of the writ or may within the same period, sell the tenancy after the writ has been executed, to anybody, and the purchaser may redeem the property. Many other advantages are possessed by tenants. Therefore an eviction is dangerous and costly to the landlord, and is practised only in extreme cases. If a year's rent should fall during September or November, the landlord does not get a decree until the January session, and six months more must elapse before he can gain possession of the land. The landlord is then liable to the tenant for the crops, so that two years must elapse before he fully recovers his tenancy.

It is of great importance that the question of the rights of laboring people should be dissociated from the ruinous theories of Communists whose theories would end in confusion and despotism. The interests of honest labor, looking to the acquisition of some little property as the reward of industry, has a deadly enemy in Communism, that would destroy all independent organizations of rights, and leave nothing but the weak-armed individual in the face of "the State," organized, as ever, by the most unscrupulous and grasping of its most adroit members.

The Christian organization of society grants the State only the powers of a 'high police', to protect the law abiding and punish law breakers. It is of pagan origin, promoted by the system of pagan Rome, and reproduced by the legists that destroyed liberty in Europe in later centuries, that the entire property of the people belong to the State.

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Particular attention is directed to the fact that on August 11, a NEW THROUGH LINE from CHICAGO and West of Montreal. This is the GREAT PACIFIC TRUNK LINE, and the only route between the East and West via Ottawa, the Capital of the Dominion.

IT is composed of the MICHIGAN CENTRAL from Chicago and Toledo to St. Thomas, where connection is made with the Ontario Division of the Canadian Pacific Railway at St. Thomas, to Smith's Falls via Toronto, and the Eastern Division from Smith's Falls to Montreal via Ottawa forming a DIRECT ALL RAIL ROUTE from the west to the Canadian seaboard. It is laid with steel rails, and was built and made the model road of Canada before being opened for passenger business.

The train service is unequalled in this country. Fast Express Trains, with the finest equipment of passengers coaches, elegant parlor dining cars and luxurious sleeping cars on the continent run through without change making as quick time as the fastest train for any other route.

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Blankets, Flannels, Hosiery, Gloves, &c

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ST. BONIFACE COLLEGE

The College of St. Boniface, incorporated by an Act of Parliament, and affiliated to the University of Manitoba, is, since the 19th of August, 1885, directed by the Fathers of the Society of Jesus, under the high patronage of His Grace the Archbishop of St. Boniface. Its course of studies comprises the Greek, Latin, French and English languages and literature, History, Arithmetic, Algebra, Geometry, higher Mathematics, mental Philosophy, Natural Sciences and Theology. There is also a preparatory Course, and a commercial department, in which Book Keeping is taught.

TERMS: Per annum.

Board and tuition	\$130 00
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Music Lessons	30 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. Stationary 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.

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MAIN STREET

Irish News

ORKK
A meeting of the Skibbereen Board of Guardians was held on Nov. 23, to take into consideration the suggestion of Father John Kearney, the Catholic chaplain of the workhouse, that of converting the union into a sort of industrial institution...

CAVAN
On Nov. 25, a National League meeting, which was attended by seven or eight thousand people, was held at Cavan. The gathering took place a short distance outside the town, on Gallows hill, the scene of many executions during the rebellion of '98. A government reporter was present. The Rev. Mr. Teevan, Adm., presided. Resolutions were adopted pledging the members "to do all in its power to promote and develop home manufactures by purchasing only Irish made goods..."

LIMERICK
It is proposed to construct a line of railway to connect the Limerick and Foyes branch of the Waterford and Limerick Railway with the Limerick quays and docks.

MARY COSTELLO, the daughter of a farmer residing near Templederp, recovered 80 pound in an action for breach of promise against a police sergeant named Costigan.

KILDARE
Miss Archibald, of Davidstown, Kildare, has granted a reduction of 20 per cent, to some of her tenants in Kildare. Prominent members of the local branch of the National League have been refused abatements.

The Kildare tenants of Lord Gough have waited on the agent, Mr. Johnson, of Plumpestown House, and demanded an abatement of 20 per cent. This he refused, and the tenants left without paying.

On Nov. 20, a meeting of the tenantry of the estate of the Marquis of Lansdowne was held at Kavanagh's Hotel, Athy, for the purpose of carrying out the terms of a resolution passed at a previous meeting to lodge with trustees whom they appointed their November rents, less the reductions which they demanded, viz: 20 per cent on judicial and 35 per cent on non-judicial rents. Mr. Townsend Trench, the agent, recently offered abatements of from 10 to 15 per cent, to those who had not got their rents fixed, but to those who had he refused to make any concession. The tenants refused to accept any terms less favorable than those given to his Kerry tenantry. Nearly all the Luggacurran tenants attended and made lodgements, and some of the few who were absent sent messages that they were unable to pay at present. Only one of fifteen tenants in Banowhouse put in an appearance and the absence of the fourteen was commented upon somewhat severely. The tenants expressed their firm resistance to the landlord's claim to the last. A very large sum was lodged. A large and influential meeting of the

parishioners of Kildare and Rathangan was held recently in the Town Hall, Kildare, to promote a memorial to their late most distinguished pastor. The Very Rev M. J. Murphy P. P., V. G. presided. It was resolved at all costs to make the memorial worthy of Dr. Kavanagh, and Irishmen at home and in foreign lands were invited to unite in paying this last tribute of respect to the memory of one of Ireland's most distinguished sons.

KILKENNY
A large number of people assembled at Tullalabin, within a few miles of Kilkenny, on Nov. 22d, for the purpose of erecting a cottage for a tenant who was evicted by Major Thomas. Several clergymen were present. A substantial dwelling house was erected for the tenant, and in the evening a meeting was held, at which eloquent speeches were delivered by Rev. E. Butler, C. C., Rev. P. Aylward, C. C., Rev. M. J. McGrath, C. C., and Mr. P. M. Egan, T. C. Among the resolutions adopted was one condemning the tyrannical conduct of Thomas.

ALONG SPEECH.
A Heroic Effort That Lasted Thirty-six Hours
The longest speech on record is believed to have been that made by Mr. De Cosmos, in the Legislature of British Columbia, when a measure was pending the passage of which would take from a great many settlers their lands. De Cosmos was in a hopeless minority. The job had been held back till the eve of the close of the sessions; unless legislation was taken before noon of a given day, the act of confiscation would fail. The day before the expiration of the limitation, De Cosmos got the floor about ten a. m. and began a speech against the bill. His friends cared little, for they supposed by one or two o'clock he would be through, and the bill could be put upon its passage. One o'clock came, and De Cosmos was preaching still—had not more than entered on his subject. Two o'clock—he was saying "In the second place." Three o'clock—he produced a fearful bundle of evidence and insisted on reading it. The majority began to have a suspicion of the truth—he was going to speak till next noon and kill the bill. For a while they made merry over it, but as it came on to dusk; they began to get alarmed, The tried interruptions, but soon abandoned them, because each one afforded him a chance to digress and gain time. They tried to shout him down, but that gave him a breathing space, and finally they settled down to watch the combat between strength of will and weakness of the body. They gave him no mercy. No adjournment for dinner; no chance to do more than to wet his lips with water; no wandering from his subject; no sitting down. Twilight darkened; the gas was lit; members slipped out to dinner in relays, and returned to sleep in squads, but De Cosmos went on. The speaker, to whom he was addressing himself, was alternately dozing, snoring and trying to look wide awake. Day dawned; and the majority slipped out in squads to wash and break fast, and the speaker still held on. It can't be said I was very logical, eloquent or sustained speech. There were digressions in it repetitions also. But still the speaker kept on, and at last noon came to a baffled majority, livid with rage and impotence, and a single man, who was triumphant, though his voice had sunk to a husky whisper, his eyes were almost shut, and was bleared and bloodshot his legs tottered under him, and his baked lips were cracked and smeared with blood, De Cosmos had spoken twenty-six hours and saved the settlers their lands.

RELIABLE RECIPES
Six eggs, the weight of the eggs in powdered sugar, half the weight of the eggs in prepared flour, one lemon, juice and rind. Beat whites and yolks separately and very light. When the yolks are smooth beat them in the sugar, then the juice of the lemon in which the grated peel has stood fifteen minutes more, then been strained out through a cloth. Now stir in the whites and last of all the prepared flour as quickly and lightly as will suffice to mix all into a light batter. Butter a mold and bake it, covering with paper as soon as it has puffed up to the desired height and is crusted over. Test with a straw to see if it is done, and bake steadily rather than fast. There is no better receipt than this simple one for sponge cake. A little practice will soon make you an adept in preparing it.
Christmas Cake.—One and a half pound of butter, 1 1/2 lb sugar, 4 eggs, 1 gill cream, 5 lbs of flour, 3 lbs raisins, 3 lbs currants, 1 1/4 spoonful salt, 5 tea spoonfuls of baking powder. Cream the butter and sugar, whip the eggs and butter together; sift the flour, salt, and cream powder, and thoroughly mix with fruit; mix all together, and beat until

smooth, Put into pans lined with buttered paper, and bake in a moderate oven about two hours. Ice with vanilla icing made as follows:

Boiled Icing.—One pound of granulated sugar, whites of three eggs. Boil the sugar with a little water; when it is ready to candy, or will spin in threads when dropping from the end of a spoon, take it off the fire and while it is still boiling hot add the whites of the eggs well beaten, stirring them in as fast as possible. Flavor with vanilla, lemon, or any preferred flavoring, and it is ready for use.

Another Icing.—This is made of fine pulverized sugar ("icing sugar"), using 1 lb to the whites of 3 eggs. Beat the whites until they are slightly foaming only; do not beat them to a froth. The sugar may all be poured on the egg at once, or, if considered easier to mix, it may be gradually added. Either way, as soon as the sugar and eggs are thoroughly stirred together, and flavored with a little lemon or vanilla, the icing is ready to spread over the cake. It would be advisable to ice the cakes as soon as they are taken from the oven.

The icing made with the white of one egg and one cup of sugar following either of the above receipts is sufficient to frost an ordinary sized cake.

Cocoanut frosting is made by mixing grated cocoanut into frosting made as above.



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SEND US
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And we will send you 5 lbs Choice Natural Leaf Japan Tea or 4 lbs very choice Black Tea, warranted.
TWO DOLLARS
And we will send you 6 lbs Extra Choice Japan, or Black Tea, season 1896-7.
THREE DOLLARS
And we will send you 10 lbs of extra choice English Breakfast Black Tea, or 10 lbs Natural Leaf Japan.
FOUR DOLLARS
And we will send you a 10 lb caddie of Superior Choice Black Tea or a 10 lb caddie of Delicious Uncolored Japan Tea, very choice.
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And we will send you a 10 lb caddie of our very finest Extra Choice Assam or Himalayan, Black, Hyson, Gunpowder, and Japan Teas.
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Ecclias cal Directory

PROVINCE OF ST. BONIFACE. This Province was created by His Holiness Pius IX Sept. 22, 1871, and comprehends 1st The Archdiocese of St. Boniface, 2nd the Diocese of St. Albert, 3rd, The Vicaria Apostolica of Manitoba Mackenzie, 4th, The Vicariate Apostolic of British Columbia. Comprising the Province of Manitoba and a portion of the N.W. Territories and the District of Keewatin. Former Bishop— Rt. Rev. J. N. Provencher first Bishop of the country now forming the ecclesiastical Province of St. Boniface, d June 7, 1853. Arch. Most Rev. Alexander Tache, O. M. L., D. D., cons. Bishop of Arath, and coadjutor of Bishop Provencher, Nov. 23, 1851, translated to St. Boniface June 7, 1853; nominated Archbishop of St. Boniface, the day of the erection of the metropolitan See, Sept. 22, 1871. CHURCHES AND CEMETERIES. St. Boniface Cathedral, Rev. F. A. Dugas, P. P., J. Messier, curate; A. Malcom, M. I. Agassiz for Rt. Revs. Bps of N. W. T., George Dugas, chaplain of the academy Joseph McCarthy O. M. I., secretary. St. Vital, attended from St. Boniface. St. Mary's Winnipeg, Rev. M. Guillelte, O. M. I. P. F. and F. Cahill, O. M. I. Curate. Church of Immaculate Conception, Winnipeg; Rev. A. A. Cherrier. Provincial Penitentiary, Rev. C. Cloutier. St. Patrick's Church, Selkirk and Peguis— Rev. J. Allard O. M. I. St. Norbert— Rev. J. M. Ritchot. St. Agathe— Revs. C. Samoisette and P. Pilletier. Francois Xavier, Rev. F. X. Kavanagh. St. Paul, Rev. J. Dufresne. St. Charles, Rev. Dandurand, O. M. I. St. Anne des Chenes and St. Joachim, Rev Girard. Lorette, Rev. J. Dufresne. St. Laurent 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. Lake Qu'Appelle Fort Ellice, and the missions West, Revs. L. Lebert, O. M. I. J. Decorbey, O. M. I. J. Hugonard, O. M. I. Magnan and LePage. St. Jean Baptiste de la Riviere aux Prunes Rev D. Fillion. 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. Rainy Lake and other Missions, East Lake Winnipeg Rev J. Marcoux, St. Leon, Rev C. Batsche, St. Alphonse and, M. D. de Lourdes Rev L. Campeau St. Cuthbert Portage la Prairie, Rev J. McCarthy O. M. I. Brandon, Rev J. Robitlard Regina, Rev. D. Gratot. Wood Mountain, Moose Jaw, and Medicine Hat Rev P. St Germain O. M. I. EDUCATIONAL AND OTHER INSTITUTIONS Theological Seminary and College of St Boniface—Teaching staff Rev. Fathers Lory S. J. (director), Drummond, S. J. French S. J. Jansier, S. J. Blain, S. J. O'Brien, S. J.; Belliveau S. J.; Paquin S. J.; Rev J. Cloutier and L. Rone. Ecclesiastical Students— Messrs. Cameron, Gillis, Montreuil, Dubois, Turcotte; Lanigan, Brothers Gaudet S. J.; Forcier S. J. Blouin, S. J.; Lelebre S. J. Course of Studies— Theology, Classics, and commercial course in English and French Pupils—80. St. Mary's Institute, Winnipeg; two houses— Brothers of the Congregation of Mary Bro William (director), Pupils 180. St. Boniface Academy for Young Ladies Sisters of Charity (Gray Nuns), Boarders 60; pay scholars 120. St. Vital's school, for day scholars—Sisters of Charity, Pupils 60. St. Norbert's school— Sisters of Charity, Boarders 20 day scholars 60. St. Francis Xavier's school day scholars— Sisters of Charity, Pupils 55. St. Mary's Academy (Winnipeg) day scholars and boarders—sisters of the Holy Names of Jesus and Mary, Sister superior Mary John of God, Boarders 80, day scholars 130. School of Immaculate Conception (Winnipeg)—sisters of the Holy Names of Jesus and Mary, Pupils 70. St. Joseph's Convent, (Brandon)—sisters Holy Names of Jesus, Sister M. A. Reay, sup., Pupils 70. Sisters of Charity (Gray Nuns) sister Lamy sup. St. Boniface Hospital Sister Shaighnessy, directors. Orphan Asylum sister Boire d' c tress; Orphan girls 33. Directed by the Sisters of the Holy Names of Jesus and Mary. WINNIPEG MAN.

ST. MARY'S ACADEMY. 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 unflinching attention and labor to the intellectual culture and moral training of their Pupils, as well as to forming their manners to the usages of polite society. Pupils of every denomination are admitted and no interference is made with their religious convictions; they are, however, required to conform to the general rules of the Institution. The Scholastic Year, comprising ten months, consists of two sessions, commencing respectively on the Third Tuesday of August and the third Tuesday of January. Terms—Board and Tuition, per Session \$50.00. Music Lessons and Use of Piano, \$17.50. Private singing Lessons, \$20.00. Oil Painting, \$20.00. Drawing and Painting (Water Colors), \$7.00. Bed and Bedding, if furnished by the Institution, \$5.00. Washing \$15.00. Entrance Fee (payable once \$5.00). Each Session is payable in advance. Singing in Concert, Callisthenics, Sewing and Fancy Work do not incur extra charges. The uniform which is worn on Sundays and Thursdays, consists of a black Merino Dress for winter, and a black Alpaca for Summer. Parents before making the above dresses will oblige by asking information at the Academy, if desirable material will be supplied and made up at the Institution, when paid for in advance. Each pupil should be provided with a Toilet Box, a Knife, Fork, and Table spoons and a Goggles; also a sufficient supply of Under Linen (Six Table Napkins, Six Towels and a Black and White Boquet Veil). Parents residing at a distance will please furnish sufficient funds to purchase such clothing as may be required, also materials for Drawing, Fancy Work, etc. Pupils from other institutions will not be admitted without a recommendation from Superiors Books and Letters are subject to the inspection of the Directress. Pupils are admitted at any time, charges dating from entrance. No deduction will be made for parties 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: SUPERIOR, St. Mary's Academy, Winnipeg, Man. DANIEL CAREY, Barrister, Attorney, Solicitor and Notary Public. Commissioner for Quebec and Manitoba. 2 OMBARD STREET WINNIPEG.

Transient advertising 2 cents per line first insertion, 10 cents each subsequent insertion.

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

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

Professional cards (run in and without display) \$1 per month. Advertisements unaccompanied by specific instructions inserted until ordered out.

Notice of Births, Marriages and Deaths, 50 cents each insertion. Correspondence conveying facts of interest will be welcomed and published.

J. J. CHADOCK, Editor and 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.

NOTES AND COMMENTS

Archbishop Ryan of Philadelphia, has published the decrees of the late synod prohibiting marriages after dark.

A cablegram, dated Rome, Dec 18; announces that Cardinal Ciovanni Battista Franzelin is dead. He was seventy years of age.

The Jesuits are working successfully among Indians of the Crow and Cheyenne tribes in Montana Territory. A mission house is being erected among the Crow Indians. to be dedicated under the title of Our Lady of Sorrows.

On Christmas day the sermon will be preached by the Rev. Lewis Drummond, S. J. at 10.30 a.m. On the Sunday immediately following New Year's day the Rev. Gregory O'Bryan, S. J., will preach at High Mass.

The hours of service at St. Mary's Church on Christmas day will be those of the Sunday's throughout the year, no change being made. At High Mass Dumont's Second Tone Mass, harmonized will be sung by the choir.

It is rumored that Mrs. Matt Carpenter, widow of the famous Senator, who is now travelling in Europe, will soon visit Rome, and be there received into the Catholic Church.

The intermediate examinations at St. Mary's Academy was held during the week and resulted very satisfactorily, testifying to the efficiency of that excellent educational establishment. Mr. D. B. McElroy, one of the school trustees who was present, expressed himself as highly pleased with the standing of the pupils.

A sensation was created in Washington fashionable circles by the report that the widow of ex-Minister Hunt had joined the Catholic Church. She has been under instructions for several months, and has just been baptized. She is the widow of our former Minister to St. Petersburg, who was secretary of the Navy in Garfield's Cabinet.

The Catholic Church and convent at Napierville, Province of Quebec, was totally destroyed by fire on the night of Dec. 6. At the time the fire reached the convent the Mother Superior was lying very ill, and had to be removed with the greatest care from the burning building. One Presbytery was saved. The remains of two priests, in vaults in the basement of the Church were consumed. The property loss reaches \$125,000.

In this week's number of the Review we begin the publication of the "Lion of Flanders," the masterpiece of that illustrious writer, Hendrik Conscience. It would be difficult to describe this remarkable work. In every part and detail the author displays his wonderful skill, power and perception of character. Pontmartin, a distinguished French writer, says of Conscience's stories that they are "pearls set in Flemish Gold" and we have no doubt but that the "Lion of Flanders" will be found by our readers to be of absorbing interest.

CHRISTMAS.

Once again we are permitted to celebrate the anniversary of the occasion on which, nearly nineteen centuries ago the heavenly messengers were heard singing: "Glory to God in the highest and on earth peace to men of good will," and announcing to the humble shepherd the stupendous mystery of the "Word Made Flesh," made manifest in the lowly stable at Bethlehem.

"In the chapel to Jesus and Mary, From our hearts let us call At each Ave Maria we whisper A rosebud shall fall, And at each Gloria Patri a lily, The crown of them all!"

A finer piece of word painting can rarely be met with than what Mrs. Browning produced in "The Virgin Mary to the Child Jesus" "Sleep, sleep, mine Holy One! My flesh, my Lord!—what name? I do not know A name that seemeth not too high or low Too far from me or Heaven."

The chorus of voices, the clasping of hands; Sing hymns that were sung by the stars, of the morn, Slug songs of the angels when Jesus was born! With glad jubilation Bring hope to the nations! The dark night is ending and dawn has begun Rise hope of the ages arise like the sun. All speech fow to music, all hearts beat as one!"

Keble in "The Christmas Year" pays a high tribute also, one verse reads: "The pastoral spirits first Approach Thee, Babe divine; For they in lowly thoughts are nursed, Meet for Thy lowly shrine; Sooner than they should miss where thou dost dwell Angels from Heaven will swoop to guide them To Thy call."

CATHOLICS AND THE SECTS

The dailies of the week announce that Cardinal Taschereau has issued a mandament prohibiting Catholics from attending the meetings of the Salvation Army; declaring that Catholics doing so commit mortal sin and directing that tracts and hymn books distributed by Salvationists be thrown into the fire.

is the teacher of a lie. What dastardly traitors then are Catholics who join themselves with such enemies of God, even if it be by attending but one religious service in a place of false worship. It is a most grievous sin and moreover let them know well that they not only prevent conversions to the true Faith but also themselves lose the respect of thinking Protestants, who recognize the fact that such Catholics are knowingly disobeying the laws of the Church which they yet believe of divine authority; in other words thinking Protestants cease to have respect for Catholics who knowingly and wilfully sin.

"A GLIMPSE UP THE AGES"

In 1883, under the above heading Bishop O'Brien of Halifax, contributed the following article to the Halifax Mail. We republish it today for its singular beauty and appropriateness and at the request of an esteemed and learned friend. Let our readers, therefore, learn of the glory, joy and peace of Christmas so truly and eloquently pictured herein by this illustrious son of the Church:

Chivalry has long been dead, enthusiasm is fast dying, and mirth is only a sickly shadow of its former unaffected joyousness. Men may be wiser than in by gone days, but they are less happy. They are severly practical and solemn. Yet it is not the gravity which is born of a reverent thoughtfulness of God's abiding presence; it is rather the outcome of a refined selfishness which stands aloof, lest it should be rudely jostled by the surging crowd. The hearty games of past generations are unplayable; the beautiful simplicity of patriarchal manners are denied; and even the charms of nature are deliberately sacrificed to some trivial gain.

Keble in "The Christmas Year" pays a high tribute also, one verse reads: "The pastoral spirits first Approach Thee, Babe divine; For they in lowly thoughts are nursed, Meet for Thy lowly shrine; Sooner than they should miss where thou dost dwell Angels from Heaven will swoop to guide them To Thy call."

Byron looks upon it as a time when "—Christmas stories tortured into rhyme Contain the essence of the true sublime." We might give many more extracts but we will content ourselves with the foregoing. We said that the Christian loves to dwell upon the Christmas mysteries but perhaps we should make an exception in the case of the followers of John Knox, who ignore the solemn feast, and treat it as if it were the birthday of an ordinary being.

in peace. In that old Basilica, on Christmas day 800, Leo III, after solemn Mass, crowned Charlemagne, its first Emperor. The day was chosen because it was the birthday of the King of Kings, and Lord of Lords. And further back on a Christmas day, three centuries before Charlemagne, another historical event happened. It is Christmas Eve in the old town of Rheims France. Remigus, or Remy, the faithful bishop who laboured much for France, was preparing to celebrate with all pomp the day of joy, at its first hour, midnight. All are on the road to the house of God. Through the silence of the night, which is broken only by glad peals from the belfry, they wend their way, thinking of the crib at Bethlehem, and its infant God; the thunders of Sinai are no longer heard; its lightnings no longer terrify, for the mysterious approach of a God is now symbolized by a rude crib, not by fierce storm clouds. The glinting stars sparkle in the heavens, but the star of Bethlehem shines on their souls.

"Our Saviour, dear brethren, is born to-day. Let us rejoice. There is no room for sadness on the birthday of life. * * * There is one common reason of joy for all. Let the holy one rejoice because he hears his crown, let the sinner rejoice because he is called to repentance; let the nations have courage for they are called to life."

Some years previously, at Constantino-ple, the great Christian orator, St. John Chrysostom, spoke of the glories and joys of Christmas, and showed how natural it was that this festival should be kept on its right day by the western church, since the documents connected with the enrolment made by Augustus, were preserved at Rome. In Africa, too a few years earlier than Chrysostom's time, Christmas brought joy to the dusky inhabitants of Hippo. Its great Bishop Agastine, on that day addressed his hearers thus:

"Let us rejoice my brethren, for this is a sacred day; not on account of the visible sun, but on account of the birth of the invisible Creator of the sun. The Son of God choose this day on which to be born. . . For this day on which the light begins to increase was a fitting symbol of the work of Christ, who, by grace, continually renews the inner man. This is a beautiful idea, and one referred to by many early writers. Back still further in the ages, in the third century, Christmas brought joy to the citizens of Nyssa, and Gregory, their Bishop thus spoke:

"O man, know that under the things thou seest, there are revealed hidden mysteries. Night, as thou knowest, had reached its longest limit and all at once it is stopped. Think of the fatal night of sin brought to its densest darkness by a union of all guilty artifices: to day its course is checked. From to day it is reduced, and it will soon be annihilated."

Thus up through the ages the joy of Christmas shines on, and beautifies, the world. Crimes there ever have been; human tears have flowed, and human hearts have ached; but there was always one season sacred to spiritual exultation. How could it be otherwise; for the light that shone on the first Christmas morning in the off Bethlehem, was to cast a ray down all the centuries; and the echo of the angel's song of joy was to resound to the end of time—"Glory to God in the highest; and on earth peace to men of good will." Happy Christmas day! May we never hear with indifference your name of love. You remind us that there is something more noble than earth that above all material things there is the invisible God who watches, with gentlest care, over thoughtless children.

Assure you that it was with a great deal of satisfaction and approval that I read your well timed remarks on the many reasons why more interest should be displayed by our co-religionists in

furthering and spreading those societies which have for their principal aim the bringing together of our people. Our separated brethren have various societies formed for this purpose and why should we not also take advantage of the many associations countenanced by our Holy Mother the Church for our spiritual and temporal welfare. As I am closely connected with the C. M. B. A. possibly a few remarks on the origin and present status of that thoroughly Catholic Association may prove of some value to your readers. The first heard of this association was in the year 1877 when the present Bishop of Buffalo, after giving serious study and attention to the vast number of Catholics who were joining such associations as the Forresters and united workmen for the purpose of benefitting by the insurance in connection; conceived the idea that an association founded on truly Catholic principles and embodying the benefits of insurance would meet with approval. He at once set to work and the association today has a membership of over fifteen thousand persons. Since 1879 the amount that has gone to relieve the widows and orphans of members amounts to half a million dollars. Just think Mr. Editor the amount of good there is contained in this simple fact alone. Now, how much has it cost each member to pay this apparently enormous sum in that period of time. The way to get at it is as follows; when one applies for membership he is given the total first cost as below: Initiation fee \$3.00; Medical fee \$1.00; Supervising Medical. fee 50c; months dues 25c; beneficiary cost 10c; one assessment in advance \$1.00 to \$1.65 according to age or a total of 5 to 6 cents per day to settle an insurance on ones life of two thousand dollars. It must be borne in mind that every applicant cannot hope to become a member as a very strict medical examination has to be gone through, and rightly; for there would be no protection to the members were such not the case. Then, the branch has what is called a board of trustees; whose duties are to inquire into the moral standing of the applicant. In short the society is one of the best for insurance that Catholics can join and I trust its spread in the Northwest will be rapid. In Canada our membership today is over seventeen hundred, and everywhere branches are being organized. The number of assessments per year are about fifteen. In order that all may know what the actual cost is I will give here the table of rates. From 21 to 25 years \$1.00; 25 to 30 \$1.10; 30 to 35 \$1.20. 35 to 40 \$1.30. 40 to 45 \$1.45. 45 to 50 \$1.65. This amount is levied on each member according to his age on joining the association. No one under 21 and no one over 50 years are eligible. The initiation and other fees are the same for all. At the last convention of the supreme council a resolution was introduced and passed and has since been proclaimed by the Supreme President in favor of a one thousand dollar beneficiary—so that those who do not feel able to pay or take out a policy on the two thousand plan can have one for one thousand dollars at the following rates. From 21 to 25 50c; 25 to 30 55c; 30 to 35 62c; 35 to 40 65c; 40 to 45 72c; 45 to 50 82c. The imitations fee etc., to be the same as in class one. Any further information concerning the association will be cheerfully given by the writer. P. J. DOHERTY Special Deputy C. M. B. A., Winnipeg

Visit of Throat & Lung Specialist 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 to come to 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, which is used by the French Army. Physicians 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 mouths' 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 and 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. 28th 19th, 20th. At Brandon: Grand View Hotel; Oct. 22nd, to Oct. 27th. At St. Kirik: th Merchants Hotel, Nov. 3rd and 4th

CORRESPONDENCE CATHOLIC SOCIETIES,

To the Editor of the Northwest Review. Dear Sir,—I notice with pleasure, a very able editorial in your issue of 20th Nov. favourable to Catholic Societies and of the Catholic Mutual Benefit Association particular. I assure you that it was with a great deal of satisfaction and approval that I read your well timed remarks on the many reasons why more interest should be displayed by our co-religionists in

ST. PETERS RESERVE

Special to the Northwest Review,
Last week we had the great fortune to have here at Peguis, in our Roman Catholic Chapel, a retreat preached by Rev. Fathers Camper and J. Allard, O. M. I. The exercises began on the 7th inst, the eve of the great feast of the Immaculate Conception, so that our retreat was put under the special protection of Our Blessed Virgin the Immaculate Queen of Heaven, so often calumniated and despised by many persons, who take a malicious pleasure in telling lies knowingly against the devotion we Catholics profess to the Mother of Christ. But in spite of all their efforts and their ridiculous idle words, our brave and faithful Indians have shown that they, in their simple ignorance, know better their religion, and all assisted regularly and piously, at daily instructions which were given, both in English and in the Chris language. Our Chief Mr. William Prince and his family, deserve special mention for the good example which they gave; notwithstanding the long distance which separates them from the mission. They never failed, God, it seems had a great blessing in store for them. His daughter and his son in law Mr. J. Parisien with his child, still Protestants, having been induced to assist the instructions, were present on Sunday at celebration of Mass; and at the end of the office in presence of the whole congregation they advanced towards Father Allard, and humbly asked to be received into our holy Catholic Church. To describe the celestial scene which then took place, I cannot. Tears of gratitude to God were in the happy eyes of the chief and all the faithful and it was amidst the greatest recollection that the ceremony of Baptism was performed. Glory be to God and special thanks to our most gracious Queen of Heaven, Mary Immaculate through whose intercessions was obtained this triple conversion which we hope will be followed up by many others. Although some Protestant ministers here do all they can to prevent this: they do so in vain, their machievell efforts are powerless before the Grace of God and His holy Mother Leo Schanus.

LEBRET CLEANINGS

Special to the Northwest Review,
Weather nice and mild. On Wednesday last, were treated to quite a shower of rain. We have quite a bit of snow, but the ground is not frozen.
Father Magnon and Father Campeau O. M. I. of Lebret, are holding a mission on the Pasqua Reservation.
At the Mission of the Sacred Heart are Father Magnon, Father Campeau and Father Magnon, who constitute the clerical force designated by His Grace, for this part of his diocese; together with Brother Doyle, O. M. I. who is also one of the spiritual assistants at the above named parish. The three Fathers have undertaken a great work for the winter holding missions amongst the different Indian tribes situated in this part of the N. W. T. It is difficult to understand how they can endure the severe trials they must undergo; exposure, long and difficult travels, as well as being obliged to provide themselves with shelter, provisions, fire, and also learn to speak the different languages, which is not a small task. In their missionary field we find the following different Indian tongues, viz: Cree, Sota, Chippewa, and Sioux.
They have several schools in their charge (granted by the Government) which are making progress, and before long these good missionaries will draw the veil that obscureth the talent of the red man, and I believe, make him equal to their Caucasian brethren.
Not long ago the principal leader of Standing Buffalo's Reserve related that he fell in company with several half-breeds, who tried to make him believe that they, the Indians, were fools to be governed at the pleasure of the government, and that before long Dumont would come with a large band of half-breeds from the States and join the followers of Reil, and would avenge the death of their leader; but he said to the half breed that he would not assist at any such an undertaking. The Indian saw that such a thing was folly but the half breed had better be careful. The impression is that he did not mean it, or he is acting the fool, for all are treated well at the hands of the government.

Christian Dahm, teacher on Standing Buffalo Reserve, and Lizzie Bronnen, kamp were married at the Mission of the Sacred Heart, on Nov. 3rd, by the Rev. Father Magnon, Superior of the Mission.
To day we witnessed a large gathering of Indians at the Sioux Reserve, holding a big dance. These dances remind one of the historic events. It is certainly hideous to see them painted in all colors nearly naked, and chanting the war and other whoops. However it is only a custom; it is part of a sacred or spiritual performance.

A GREAT SURGICAL OPERATION IN PARIS FRANCE

The hospitals and medical schools are full of a marvelous, though not quite unprecedented surgical operation, by which an Algerian doctor, Prengraeber, has just saved the life of a child in the last stage of consumption. The little girl aged 12, was brought to the hospital wasted almost to a skeleton. The nurses and doctors were so touched by her sufferings that they declared that death would be a mercy. After long hesitation Dr. Prengraeber determined to risk an operation, first choleforming the child. He made a cruciform incision between the fifth and sixth ribs, and burned out three cubic centimeters of the diseased

portion of the lung with a red hot iron. In three weeks the wound healed, and the blood coursed healthily through the child's veins. She picked up, the flesh grew stronger and she was sent home cured. In the enthusiasm aroused by the surgical achievement many people imagined that we had now a sure means of conquering consumption. This is not the opinion of most authorities notably Dr. Verneuil. On being questioned on the subject Dr. Verneuil said that nothing new had been accomplished; pneumonia had been tried before, Another surgical triumph had been recorded that was all.

PRIESTS SANCTIFIED BY FAITH

A Lutheran minister writes the following beautiful letter regarding our Catholic priests to the Deutsche Lades Zeitung:
Pope Gregory VII. was well aware of what he was doing when he enforced with unrelenting strictness the celibacy (though already prescribed by the old canon laws) of the priests in the Roman Church. Yes, we evangelical pastors are great in words, and who ever hears this at our conferences should become terrified at our energy. But if it depends to transfer our words into actions if it depends to head against the world and to cover with our bodies that flag which we have held so defiantly but shortly before, then our souls fall to the ground, our courage to ashes. Here wife and children cry; "Let not that happen to you," there ever anxious friends will come. But what determines the whole issue is that our courage is artificial, is wanting in solid background. The Catholic clergymen knows that God has placed real objects in his hands, but we dispose only of words. With us the toric has overgrown all: we are preachers, but we should be priests also, of that we hardly have the presentiment. Many a nobly educated mind is driven into the bosom of the Roman Church on account of this contradiction.

The Church is in her whole nature a militant one, and it lies in the nature of the thing itself that her priests must fight in the foremost ranks. But how much those warriors not bound to this life by wife or children excel their married comrades in courage and disdain of death is evident enough. A glance at the Roman priests of the present age proves how well Gregory understood the nature of his Church and with what certainty he made calculations for her. The band of Roman priests is a band of heroes. They wage the war forced upon them by the present state of worldly affairs with an uninterrupted fire, reminding one of the Roman legions.

With amazement the world looks upon these men who cannot be compelled by any force whatsoever to do anything contrary to the regulations of their Church. They allow themselves to be driven from office and from their tables; they persevere, and if repelled to-day they will be found to-morrow at their old posts. They are priests, they are warriors, they are men.

It is not the last prerogative of the Roman Church that in her are to be found priests, that is men of deeds and not of rhetoric or words alone. A half year may have passed since the terrible news reached us that a French vessel ran into a Spanish steamer in the darkness of the night and sank beneath the stormy waters in ten minutes with passengers and crew. While the flood burst into the ship and startled from their sleep the unfortunate passengers, who gathered in wild disorder upon the deck the one weeping, the other praying, the third staring in silet despair, a Catholic clergyman hastened from one group to another, announcing to all contrite of hearts pardon of their sins in the name of God, before whose judgement seat they should appear in a few moments thereafter. Sublime picture of a priest praise your generals who in the battle's tumult present their bosoms to the hostile bullets; extol your statesmen who with tranquil eye look into the barrel of a pistol raised against them by an assassin; compared with the priest they must step into the dark. Where all have lost their presence of mind he is calm; where all shudder at the open grasp of death he reaches up with safe hands into heaven and offers life to the dying.

And among one hundred clergymen of the Roman Church we find ninety-nine equal to this. Among one hundred clergymen of the Evangelical Church we might perhaps find one.

You find no contradiction existing between the idea of the Church, its clerical offices and the matter-of-fact state of both. Condemn them, this we cannot do.

Is this not an honorary wreath woven

for the heads of the Catholic Priests, those faithful to the Church. And this wreath is woven by the opposing party? Remember this well.

FRUITS FRUITS

Just received for the XMAS TRADE, a large and choice lot of Raisins, Currants, Sultanas, Figs, Grapes, Oranges Lemons, Nuts, etc.

HOLLY

Holly, Evergreen Wreathings and Pampas Plumes just to hand. Best comb Honey, Table Butter, finest quality, from Corbett's Springfield Dairy. Lawry and Son's celebrated Hams and breakfast Bacon. Our Groceries are fresh and the best the market can supply.

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JAPANESE

BAZAAR

Now Opened!

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Christmas

Presents

—FOR—

EVERYBODY

GREAT SALE.

MRS. NAGLE.

having decided to leave Winnipeg after the New Years wishes to dispose of her whole stock and will sell at cost, and LESS THAN COST. Thanking the ladies of Winnipeg for past patronage and hoping they will assist her by buying largely while they have the chance of getting goods cheaper than ever. Remember the place.

Bassinette Bazar

264 MAIN STREET

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
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8x10 size, single one 1 00
Larger sizes at corresponding rates.
The managers of the Hudson's Bay Photograph Parlors exhibited no Photographs at this fall St. Boniface Show. Consequently got no prizes, but they are receiving GOLD MEDALS every day at their Parlors for the excellence of their work, and the general verdict of the best judges and critics is: "Those wanting a real artistic 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

ELK HOTEL

PORTAGE AVE. E.

The finest Wines, Liquors and Cigars The Restaurant includes all the delicacies of the season at moderate charges. Open at all hours. Special Christmas Table this and New Year's week.

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DONT BE DECEIVED

IN BUYING GOODS

But go where they are in a position to sell you goods at COST and UNDER COST and the only places in Winnipeg is from

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AND WHY?

Because they are always buying and selling BANKRUPT STOCKS and therefore Can and Do sell less than wholesale prices.

We don't advertise CLEARING SALES but are always selling at Less Prices Than Those who Profess to. We are now slaughtering The Bankrupt stock of D. S. McDonald of Alsia Craig Ont.

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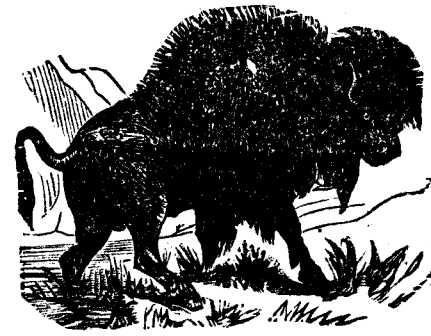
Parties requiring goods in the South or Centre of the city will find one of our stores next to C. P. R. Ticket Office 467 Main Street. People further north will find The CHEAPEST dry good stock in Winnipeg at 568 Main St, Cor McWilliam, and opposite, at 575 Main St. you can get Boots and Shoes at most any price.

Geo. H Rodgers & Co. Bankrupt Stock Dealers.

F. S. A carload of trunks and valises just received at 467 and 575 Main St.

Bankrupt Prices

G. H. R. & Co.



BUFFALO STORE

WE HAVE A FINE LINE OF.

Boys and Youths'

OVERCOATS

WHICH WE WILL SELL AT

LESS THAN COST

They were left over from last year, and we do not want to carry them a season.

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ENGLISH, SCOTCH

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TWEEDS!

Call and See Them

Great Bargain

539 Main Street, South of James Street

CHILDREN'S CORNER:

Little Madie.

'Hand me some water, Buddy, wont you?'

'In a minute, Madie.'

And Madie's fevered cheeks were pressed again to the pillow; and little Harry's hands went on as busily as ever with the trap he was making, and at length he entirely forgot the request.

'Please get it now Buddy,' he at length heard, and, scattering knife, nails and string in his haste, he was soon holding a cup to her crimson lips. But she turned her head languidly from it. 'Not this please, but some fresh and cold, from the well,' she said.

'On, don't be so particular. Madie this is fresh, and I'm so busy I can't go now, won't this do?'

She no longer refused, but quietly took the cup which he offered: and it was the last, last time she ever called on her brother for an act of kindness; ere another day had passed she stood beside the river of life and drank of its cool water, never to thirst again.

And of all who wept over that little coffin there was none who shed more bitter tears than that little boy, who could not forget that he had refused the last request of his little sister.

Little children are you kind and pleasant to one another? or are you cross and selfish? Remember, then, that the me may come when they will be beyond your reach, and then, O how gladly would you give all you possess to have them back again.

Harry was a kind hearted little boy, and dearly loved his little sister, and she had only been sick a few days, he did not consider her dangerously ill but this was no comfort to him when she was gone.

'Oh, mother!', he would say, 'if I had only brought that water for her I could bear it, but now she is where I can never, never wait on her again.'

Think of this when you are tempted to quarrel or be unkind; for do you know if one of you should die the rest would remember every act of kindness every bitter word that had fallen from their lips? But then it would be too late to ask forgiveness.

THE PIG AS A DISTURBER.

The student of history is of course aware, like Macaulay's schoolboy, of most things, and among others he is sure to recall the fact that the pig has always been a disturbing element, and must be held responsible for a number of sensational and epoch-making events. The adoption of the Levitical law by the children of Israel has once brought the pig into prominence. The people that used him for food were therefore regarded with aversion by the followers of Moses and Joshua, and early pretexts were found for making war upon them. but the pig was always entailing destruction or damage upon somebody. In the Middle Ages the persecution Hebrews were tortured because they would not violate their ceremonial law and eat the prohibited flesh. The Gnostics were accused of killing children and dressing their bodies pig fashion to appear on the altars where it was alleged the votaries celebrated obscene rites. The same charges were, very inconsistently, perferred against the merieval Jews. According to the careful historian, Carolus Agnus, wholesale arson accompanied, in the Chinese Empire, the discovery of roast pig, and centuries elapsed before the Celestials became convinced that pork might be cooked without burning down a house every time such a meal was required.

So might be true all history and show the baleful influence of the hog in various direct and indirect manifestations. He is the only creature that does harm after he is dead, moreover. He is the malevolent generator of trichinosis, and through that abominable invention he not long since nearly embroiled the United States and the German Empire. The most mischievous deed of the animal appears to have been committed in India, where, by squealing in a mosque a Delhi, he has incited the exasperated Mahometans to attack the Hindus, and so brought on riot. It is true that according to the report a Hindoo secretary tied him in the mosque "in a painful position," thus compelling him to utter his characteristic complaint, but it is evident that it was after all his pigshlp which was at the bottom of the trouble. The Hindoo secretary might have tied a goat or a cow or a goose or a hen in the mosque without exciting any special indignation. It was the pigginess of the creature he employed which was so strenuously objected to. Thus the pig travels town the ages making mischief, and before his malignant mission is ac-

complished there is no telling what calamities he may cause. It is not for nothing that the followers of Mahomet call him accursed.

FANATICS FLOORED.

Mr. Punch congratulates Dean Bradley on his admirable answer to the three fanatical Protestant Defence Secretaries who would have forcibly ejected from Westminster Abbey some Catholics who were saying their private prayers around the "strong quadrilateral barrier of bronze," which, as stated by Canon Duckworth, protects the tomb of Edward the Confessor, from profane hands. Mr. Punch heartily wishes that the conduct of English Protestants visiting the Catholic churches abroad was anything like as inoffensive and as appropriate to the sacred precincts as was that of the poor benighted Romanists at Westminster Abbey, who, thinking that the best use to which a church could be put was to say prayers in it, knelt and prayed accordingly. If a number of Mohammedans with their turbans on and their sandals off, were to kneel down and pray in Cologne Cathedral, or if Mr. McCure, and the Protestant Defence Secretaries, and all their contributors, were to visit St. Peter at Rome on Guy Fawkes' Day, and there say their private prayers, would the headles interfere with them, or would the Secretary of the Propaganda complain of the scandal, and beg that steps should be taken to prevent its repetition. After all, the attitude of prayer in a place of worship, be it what it may, is more fitting than talking and laughing loudly; walking about and using opera glasses—and all this even during the most solemn public functions—to the great annoyance of the congregation proper, and to the intense scandal of those travelling English who, no matter what their creed, do know how to behave themselves, and who blush for the insolent caddishness of their ill bred compatriots. No; if Dean Punch was a hundred' Arrays Romans, or Rum'uns of any sort praying in Westminster Abbey, would he interfere? No, bless 'em, certainly not. But if he saw one of them sneaking out a pencil to scribble his name on a monument, or attempting to nick a bit out of a shrine or off a tomb, he'd be down upon him then and there, and have him up before the nearest police magistrate charged with "maliciously damaging" and fined heavily for the offence, no matter what his excellent motive might have been for such wanton destruction. And this is what the Dean and Chapter would do, too; for whether it be a fanatic on one side or the other law and order must not be set aside in favor of such a rule "Omne ignotum pro Fanatico."—London Punch.

BEAUTIFUL SWISS CUSTOMS

The horn of the Alps is employed in the mountainous districts of Switzerland not solely to sound the cow call, but for another purpose, solemn and religious. As soon as the sun has disappeared in the valleys, and its last rays are just glimmering on the snowy summits of the mountains, the herdsman who dwells on the loftiest, shakes his horn and trumps forth—"Praise God, the Lord." All the herdsman in the neighborhood take their horns and repeat the words. This often continues a quarter of an hour; while on all other sides the mountains echo the same of God. A solemn stillness follows. Every individual offers his secret prayer on his knees and with uncovered head. By this time it is quite dark. "Good night!" triumphs forth the herdsman on the loftiest summit. "Good night." is repeated on all the mountains from the horns of the herdsman and the clefts of the rocks.—Catholic youth.

THE CRY OF A GENTLE VOICE

Mr. Fields in his Yesterday with Authers, says of Nathaniel Hawthorne: "He was never weary of standing on London Bridge, and watching the steamers plying up and down the Thames. I was much amused by his manner towards impudent and impudent beggars, scores of whom would attack us even in the shortest walk. He had a mild way of making a severe and cutting remark which used to remind me of a little incident which Charlotte Cushman related once to me. She said a man in the gallery of a theatre, I think she was on the stage at the time made such a disturbance that the play could not proceed. Cries of 'throw him over' arose from all parts of the house, and the noise became furious. All was tumultuous chaos until a sweet and gentle female voice was heard in the pit exclaiming. No, I pray you, don't throw him over. I beg you, don't throw him over; but—kill him where he is.'

HARD AND SOFT COALS

The mineral coals in general use are divided into two great classes: the hard or anthracite, and the soft, or bituminous coals, and of each of these there are several subdivisions. Anthracite (A Greek word for coal) coals are hard and stone-like, and burn without any flame except a small, pale blue one at first. The bituminous coals, on the other

hand, are much softer, and burn with an abundant, bright flame. When heated in a closed vessel these coals give off a gas that is used for illumination, coal oils, and a great many other products. Some geologists suppose that coals of this kind were converted into anthracite by heat, which drove off the volatile portions. But this is another matter that is not satisfactorily settled. It is sufficient for our purpose to know that coal of all kinds, so necessary to our comfort both as fuel and a source of light, and also, in all probability, petroleum and natural gas, had a similar origin—the plants that grew ages and ages ago. Just think what these plants were doing longer ago than what we can conceive. They, as the grew, worked into their growth the sun's rays, stored up their heat and light and kept them until you and I should need them this winter to keep us warm while another portion of this "light of other days," in the petroleum of kerosene, allows us to enjoy reading by this light, which shone upon earth long before man came; yes, and kept it hidden and stored away in the rocks until man should need it. Who says that this world was not admirably planned?

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 incalculable. 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. WINSLOW'S SOOTHING SYRUP," and take no other kind.

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Table Knives, Carvers, Pocket Knives
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Forks, Fancy Stands & Hanging
Lamps, Lanterns, Best
American Coal Oil, Coal
Oil Stoves, Cook
Stoves and
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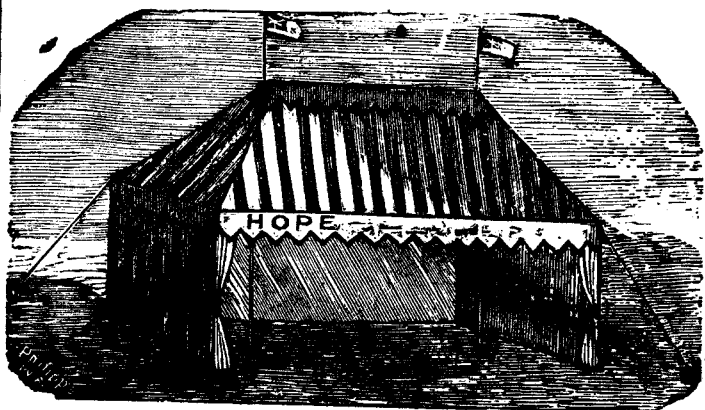
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great variety. Some Novelties this season
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AT VERY LOW RATES.
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Route can purchase their Through Tickets at
our Winnipeg Agency, 383 Main Street, where
Sleeping Car Accommodations, Time Tables
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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.
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By order,
W. HIMS WORTH,
Secretary

ST. BONIFACE ACADEMY

CONDUCTED BY THE SISTERS
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 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 from the first two months 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 at they left.

Every pupil should be provided with sufficient underclothing, a plain toilet case, a table knife and fork, spoons and goblet, sixable 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. Parties 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 stationary 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 10.30 p.m. No other visitors are admitted unless they are recommended by parents or guardians.

McPHELLIPS BROS.,
Dominion Land Surveyors and Civil
Engineers.
J. McPhillips, Frank McPhillips and H. C. McPhillips.
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All who are not satisfied with their Education

FERRAND BOYS' SCHOOL
MECHANICAL
BUSINESS MEN
Can take up as many or as few subjects as they choose.
Each student has a Desk and Bench, desks entered
by himself

NOT IN A CLASS!

Night - School

HOW TO LIVE LONG.

The Secret Which a Flemish Physician Has Discovered.

The secret of long life has been once again discovered, this time in Flanders; and if we read aright the meaning of the announcement now made, there is nothing to prevent any one from becoming a centenarian, provided he will do as he is told by the erudite Dr. Bargraeve, who professes physic in the University of Ghent. Not only does the Flemish doctor proclaim long life to be a thing attainable in certain circumstances, but he offers it at a rate so cheap that to any one ambitious of out living his welcome in the world, it would be the veriest folly not to accept the gift. The medicine is not protected by a patent, though the fortunate proprietor might, by selling what most men wish to buy, have grown rich beyond the dreams of avarice. It is no elixir of life, no Cagliostro's drops, no fountain of perpetual youth, such as that which Ponce de Leon sought in Florida, and Sir John Mandeville drank of on the shore of Malabar, albeit he died of arthritic gout, the miraculous draught notwithstanding; Dr. Bargraeve's medicine is nothing more recondite than common salt. Eat salt in sufficient quantity, and, so far as years are concerned, there is nothing to prevent any one from becoming a Sir Moses Montefiore or an Old Parr, or even from reaching the age of Thomas Dammer, who is said to have died at 154 or of Peter Torton, who declared though he did not produce a parish register, that he was close on 184 the year before he gave up his mind to go over to the majority. Is salt, the Ghentish doctor affirms, is the great panacea for every ill that flesh is heir to. Good health, it is his opinion, is not a matter of chance or constitution; the laws which regulate human life are very simple, all that we have to do is to take care that they shall develop themselves without obstruction. Salt will enable us to do this. If the blood is too rich salt will purify it. If the blood is too poor salt will thicken it. Culprits who have been punished by been compelled to eat unsalted bread have almost invariably died. The want of salt caused the outbreak of a terrible epidemic in Saxony, and Russian peasants, when threatened by the plague, have saved themselves by putting salt in their milk. Cholera will flee before salt. Consumption can be mastered by it. Old age is comparatively powerless in the face of two thirds of an ounce of sodium chloride a day. Therefore, he invites all to swallow this frugal physic and if not tired of the world at three score and ten go on living until centenarians are as common as fools, and insurances companies are threatened with insolvency by annuitants who continue on the funds to an age for which the actuaries of the past have made no provisions.

THE NEW LAND CAMPAIGN.

Dublin Dec. 2.—To frustrate the landlords' endeavors to seize rents by means of garnishee orders served on tenants, amended instructions have been issued on the plan of the rent campaign, advising the trustees to convey the money to persons of assured integrity, but possess of no property, whom a garnishee order will not affect. This proposition has already been taken in regard to twenty seven proprietors. Two hundred and thirty tenants in Lord de Freyne's Sligo estate to day paid their rents, less 20 per cent, to Mr. Redmond, Canon Donohue and Father Henry and Felan, as trustees, the agent of the estate refusing to grant the reduction. Fee payments were made in an orderly and business like manner. Total amount exceeds \$5,000. Mr. Redmond, in a speech, said the moment Lord de Freyne decided to accept the money it would be turned over to him. If he tried eviction the tenants would make it hot for him. The tenants on estates in Donegal and Tyrone are adopting the plan of campaign where reductions of rent are refused.

IMAGINATION AND SICKNESS.

Two young girls were at dinner at their home in Marseilles, when they were told that a special friend of theirs had died the previous night of cholera. At once they became very nervous, and left the table precipitately, ordered a cab and told the driver to take them as fast as possible to the town of Aix, some distance from Marseilles. When the cab got outside the city, the coachmen looked through the window to ask the address of the place to which he was to go. He saw one of the girls in convulsions and the other utterly unconscious. In his turn the driver got frightened, abandoned the cab, and ran about like a madman. When the police, who were sent for arrived and opened the

cab, they found one girl dead and the other dying. A little way up the road they found the coachman lying on his face dead.

WHERE THE APOSTLES REST.

Church authorities state that the remains of the Apostles of Christ are now in the following places: Seven are in Rome—SS. Peter, Philip, James the Lesser, Jude, Bartholomew, Matthias, and Simon, Three are in the Kingdom of Naples—St. Matthew at Salerno, St. Andrew at Amalfi, and St. Thomas at Ortano. One is in Spain—St. James the Greater, whose remains are at St. Jago de Compostella. Of the body of St. John the Evangelist, the remaining one of the twelve, there is no knowledge. The Evangelists SS Mark and Luke are also in Italy; the former at Venice, and the latter at Padua. St. Peter's remains are of course, in the great church which is called after him, as are also those of SS. Paul, Simon, and Jude. Those of St. James the Lesser and St. Philip are in the Church of the Holy Apostles. St. Bartholomew's are in the church on the island in the Tiber called after him; St. Matthias' are in the Santa Maria Maggiore, under the great altar of the renowned basilica.

THE CASPIAN SEA ON FIRE.

An American Traveller Describes a Sail Through its Billows of Flames. The shores of the Caspian abound in naphtha springs extending for miles under the sea, the imprisoned gases of this volatile substance often escaping from fissures in its bed and bubbling up in large volumes to the surface. This circumstance has given rise to the practice of 'setting the sea on fire,' which is thus described by an American traveller: 'firing a steam barge we put out to sea, and after a lengthy search found at last a suitable spot. Our boat having moved round to windward, a sailor threw a bundle of burning wax into the sea, when floods of light dispelled the surrounding darkness. No fireworks, no illuminations are to be compared to the sight that presented itself to our gaze. It was as though the sea trembled convulsively amidst thousands of shooting dancing tongues of flame of prodigious size. Now they emerged from the water now they disappeared, at one time they soared aloft and melted away, at another gusts of wind divided them into bright streaks of flame, the foaming bubbling billows making music to the scene. In compliance with the wishes of some of the spectators, our barge was steered towards the flames and passed right through the midst of them, a somewhat dangerous experiment, as the barge was employed for the transport of naphtha, and was pretty well saturated with the fluid. However, we escaped without accident and gazed for an hour longer at the unwonted spectacle of a sea on fire.

THE HORNET'S WAY.

Bill Nye's Tender Recollections of a Meeting with the Playful Insect. 'Last fall,' said Bill Nye, 'I desired to add to my collection a large hornet's nest. I had an embalmed tarantula and her porcelain-lined nest; and I desired to add to these the gay and airy home of the hornet. I procured one of the large size after cold weather, and hung it in my cabinet by a string. When warm weather came something reminded me of it. I think it was a hornet. He jugged my memory in some way that called my attention to it. Memory is not located where I thought it was. It seemed as though whenever he touched me he awakened a memory—a warm memory with a red place all round it. Then some more came and began to rake up old personalities. I remember that one of them lit on my upper lip. He thought it was a rosebud. When he went away it looked like a gladiolus bulb. I wrapped a wet sheet around it to take out the warmth and reduce the swelling, so that I could go through the folding doors and tell my wife about it. Hornets lit all over me and walked around on my person. I did not dare to scrape them off because they are so sensitive. You have to be very guarded in your conduct toward a hornet, I remember once while I was watching the busy little hornet gathering honey and June bugs from the bosom of a rose, years ago, I stirred him up with a club, more as a practical joke than anything else, and he came and lit in my sunny hair—that was when I wore my own hair—and he walked around through my gleaming tresses quite a while, making tracks as large as a watermelon all over my head. If he hadn't run out of tracks my head would look like a load of summer squashes. I remember I had to thump my head against the smokehouse in order to smash him, and I had to comb him out with a fine

comb and wear a waste paper basket two weeks for a hat. Much has been said of the hornet, but he has an odd, quaint way after all, that is forever new.'—Buffalo News.

Lady Randolph Churchill is quoted by 'The Pilot' as writing recently to a friend at Girtou that 'In spite of the scientific influences now brought to bear on women, we still like admiration, for which I thank unchanging Mother Nature. For what would life be without admiration, flirtation and love. Why should poor human nature, especially its tenderer portion, be worried and worn by this everlasting race after culture, display and effect. After all, we are nothing but poor mortals, and if we become dissatisfied with nature and human nature, as thousands of us are, we shall indeed have to acknowledge our wretchedness. There is, I am sorry to say, a terrible straining after the emotional, while nature's simplicity is forgotten. We are not satisfied with ourselves; lots of us want to be other people, and other people want to be other things. The Tree of Knowledge is in full bearing, but the fruit is not satisfying.'

XMAS PRESENTS.

Buffalo Horns.

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Forty Different Styles

Ottomans, Hat Racks, Foot Stools, Key and Whisk Holders, Cane, Slipper cases, Vases mounted in Gold, Silver or Plush to order. Indian Weapons Curiosities in Bead Work.

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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.

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F. GRIEVE,
DEALER IN

STOVES & TINWARE

Roofing, Eave-troughing, Bell Halls,
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529 MAIN STREET
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PROF. MUMMERY

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ANATOMISTS, NATURALISTS

AND TAXIDERMISTS

Beasts, Birds, Fish and Reptiles Mounted and Preserved in the Most Artistic Style.

Globes & Glass Cases Containing Native and Foreign Birds.

HANGING BASKETS AND BOUQUET

Also a Large Collection of Flowers and Grasses from Germany For Sale.

Terms Moderate. Show Rooms at J.M. Perkins.
41 Main St. Winnipeg

ZERO ZERO Means cold weather. Consequently when we say that our prices are down below ZERO it means very little money for the splendid line of seasonable goods

—WE ARE OFFERING UNHEARD OF BARGAINS IN—

BOOKS AND PICTURES

Prudent people are thinking of coming holidays. We won't spoil you Christmas by anticipating, so we'll spread before you

Holiday Goods

WHICH

shall be the sun and moon of our Business

D. R. PERRY.

4 doors north new post office.

REDWOOD BREWERY

FINE STOCK ALE. EXTRA PORTER

—AND—

PREMIUM LAGER BEER

IN WOOD OR BOTTLE

THE 'PILSNER' BRAND LAGER IS EQUAL TO ANY ON THE MARKET

The Redwood Brewery is one of the largest and most complete institution of the kind in western Canada. Over fifty thousand dollars already expended in buildings and other extensive improvements to be made this season.

All products of this well known establishment are Guaranteed to be of High Standard Quality, being manufactured from the choicest Malt and Hops obtainable. Are carrying a much larger stock than ever.

EDWARD L. DREWRY

NORTH MAIN STREET, WINNIPEG, MAN.

Street cars pass the Brewery every few minutes.

HEINTZMAN PIANOS

KIMBALLO'S ORGANS

RAYMOND - SEWING - MACHINES

ARE THE BEST OF THEIR KIND IN THE MARKET.

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OFFICE NEXT BANK OF MONTREAL.
N.D. Beck LL.B. A. E. McPhillips

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 a. m.

ST. MARY'S CHURCH.
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.
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, DEC 25, 1835

CITY AND PROVINCIAL.

The Provincial Government immigration agency at the Winnipeg station will be closed at the end of this month until spring.

A young man in this city writes to say that Mr. Forey does not hold the rowing championship of this province, Well if he doesn't, who does?

So Jo VanRensselaer, the well known nimrod, returned Tuesday morning from a hunting trip west bringing with him four or five moose.

The employes of the Hudson Bay Store will hold their annual ball on the 31st.

Evidently they are having a cold spell in Vancouver for one of the papers there remarks that the man from Winnipeg with the fur coat is now the envy of the coaster with his summer overcoat; but when the wind ceases and the sun shines the case will be again reversed.

A consignment of books, belonging to a merchant in the city, were seized the other day by the custom authorities for under valuation. It is alleged that the books were bought at an exceedingly low figure in the States, and were not under valued.

The largest beef ever brought into the city has been secured by the Messrs Holman Bro, for their Christmas market weighing 3,000 lbs, live weight, and it was purchased from Mr. Edwards of Holland, on the line of the M. S. W. & C. R. The Messrs. Kobold & Sons have also on exhibition a splendid beef, which weighed 2,600 pounds live weight.

C. T. King, of Birtle, and W. H. Hay of Shoal Lake, both of whom were members of Bolton's Scouts during the rebellion of 1885, and maintained permanent injuries the former by being shot in the leg and the latter in the right arm, have been in the city for the past few days undergoing an examination by the medical board and laying their case before the claims commissioners. Mr. Hay returned home this morning.

J. E. Smith, of the "Beresford Stock Farm," reports the following sales during the past month: The English shire stallion 'John Bull,' a noted stock getter, his colts taking first prizes both at Brandon and Plum Creek fall exhibitions, 1886, to Messrs. Hall and Carl. Deloraine, Yearling Clydesdale stallion, 'Sir William Wallace,' which took first prize at St Boniface exhibition, 1886, to Robert Newton, of Whitewater; Shorthorn bull, 'Woodland Chief,' to Donald Grant of Souris ranch. Shorthorn bull, 'Chancellor,' to James Watt, of Griswold.

Canadian Gazette: The various national societies of Winnipeg have taken an eminently wise step in joining hands to assist, by advice, any emigrant of any nationality arriving in Manitoba. The importance of this action will be realized when it is stated that these societies are no less than nine in number, including one Icelandic, two Scandinavian, one dutch and one German. There can be no doubt of the desirability of the work which these bodies are now jointly undertaking. Those who have followed the course of continental as well as some other classes of emigration, realize how necessary it is that some element of the nationality to which the emigrant belongs should be present in the colony and it is this element which the united societies will now be in a better position than formerly to supply.

HOLIDAY WINES AND LIQUORS.

We would call the attention of all those of our readers who are in want of Wines, Liquors and Cigars, to the advertisement of Radiger and Co. 477 Main Street; this firm so long and favorably known may be relied upon for keeping only the best quality in stock, their long experience enabling them to pick out the genuine article from amidst the multitude of adulterations thrown on the market.

MAN. AND N. W. T.

Brandon, Dec. 21.—Marsden Carney George Bingham and R. Newett, members of a Chater gang of thieves, were brought before Chief Justice Todd yesterday and committed for trial.

Boissevain, Dec. 18.—Boissevain is still growing. The A. F. & A. M. Lodge is building a fine hall, and the agricultural society is making efforts to have permanent buildings, and from the liberal manner in which subscriptions are being made I think they will succeed.

Wheat is coming in slowly owing to the scarcity of snow, for sleighing and too much for wheeling. The price remains at 54 cents. Ogilvie and Co.'s new elevator will also be running in a few days. This will be a great advantage to farmers, allowing them to get their loads off in a few minutes, whereas they have had to wait for hours during the rush before they could get unloaded.

Messrs. Cooke Bros., and R. P. Butchart and Bros., are starting branch stores at Deloraine.

Edmonton—Snow three inches deep. First sleighing of the season on Dec. 1st.

A few drops of rain fell on Friday evening.

Thomas Anderson, of the Hudson's Bay Company, Dunvegan, Peace River, has been appointed a justice of the peace.

J. St. G. Jellott is about to open a store in one of the colonization company's buildings at Clover Bar.

W. Cust has received the contract of supplying the Indian Department with 7,000 lbs. of fresh pork at 10 cents a pound. Also of 100 bushels of barley to be delivered at Saddle Lake, at \$1.25.

Alex. McLeod left on Tuesday for the lumber woods with a gang of men to prepare for taking out saw logs for Fraser and Co., The timber is on the south side of the Saskatchewan, two miles above Lamoureux's Landing—the flat where Lachappelle shot himself. The contract is for 7,000 logs, equal to 700,000 feet of timber.

The Rutland, Vermont, Herald, of Oct 21st, has the following: About 45 relatives and friends were present at the surprise party which gathered to celebrate the 77th birthday of Mrs. Louisa Noyes, widow of the late Daniel Noyes, last Tuesday evening. Beside including many of the oldest residents of the town, the visitors represented three generations of the Noyes family. The united ages of eight of the oldest of the company is 603 years. Mrs. Noyes' brothers, Hiram and Joel Baird, aged respectively 82 and 80 years, were present and Mr. Rurus Sprague, who is in his 81st year, and Mrs. Sprague and Mrs. Noyes, each 75 years old. The company were entertained by the reading of a poem by R. V. Allen, composed by her for the occasion, and giving a brief history of the Noyes family. The Mrs. Louisa Noyes mentioned is the mother of D. E. Noyes of St. Albert road,

"UNITED" ITALY.

The Italians—that is, the people who pose as the representatives of Italians—are disgusted at the unanimity of the civilized world in condemning the outrages done by them at Rome in the name of "utility." The civilized world said little when communities of Christian virgins, following the Lamt of God, were cast out upon the world, it scarcely notices the announcement that the Benedictine nuns of Cortona have been expelled from their convent, and that similar spoliations are threatened at Genoa and Ravenna. But the civilized world cries out now that the system of outrage and spoliation is applied to art. The Italian Government is poor, in spite of its thieving. And its thefts from the Church are estimated to have reached at least \$200,000,000! Still, the Government demands higher and higher taxes from the unfortunate people, until the Italian peasant and the small shopkeeper are between the devil of Piedmontese greed and the deep sea of starvation.

The Italians have railroads, telegraph stations; and all modern improvements, including a 'boule municipalite' in nearly every city; but Italy ceases every year to be a place of interest to the world. The Rome of Caesars and the Pope is rapidly becoming as uninteresting as a new suburb of London or New York.

Time has not fulfilled the promises of the Italian 'unifiers.' Italy has sunk deeper and deeper into despair. American travellers and English travellers used to blame 'the priests' for everything, including the brigands and the fleas. They are beginning to see that however useless an Italian peasant seemed to be in the days of the Popes, he is worse now and more unhappy.

The Italian plan of unity is a failure. The royal family seems to be sulking at Rome, and waiting for an explosion. Marie Antoinette signed her own death warrant when she obeyed the mob, and put the red Liberty cap on the head of the son of Louis XVI. All the royal families that have pretended to cover their crowns with the hygienic cap are like wise doomed. Pope Leo XIII is the only consistent sovereign in all Europe

The other the Count de Chambord, is dead,

Nothing can be done for religion or art unless the mongrels that swarm in Rome are cast out, except there be a new and not a Pagan renaissance in Italy if Italy is to live. If the Holy Father be not restored to his dominion, Rome will be no more. Not only Rome, but Venice, Milan, Cortona—all the Italian cities are suffering outrages which cannot be effaced. Scholars of all nations are crying out against injuries which the Vandals and Goths in their time refused to do. These scholars protest; but they offer no remedy. The only person who can apply the remedy and save Rome is he who waits imprisoned in the Vatican.—N. Y. Freeman's Journal.



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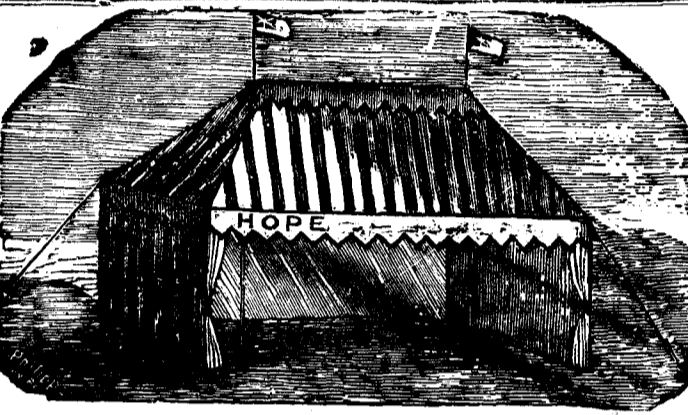
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