

ince in such a way as to justify the claim they always made that they were an ideal business administration. There does not appear to be any doubt that on going out of office they have left the province in a deplorable financial condition. They borrowed two and a half millions of dollars, eight hundred thousand of which seem to have been used to make good their annual deficits, and they leave behind them another large deficit which can only be overtaken by a further loan. The interest charge on the debt they have thus piled up makes it impossible to meet the ordinary expenditures of the province out of the present revenue, and as the new government do not think it good business to go on borrowing money to pay the inevitable annual shortage, the only course open to them is to raise the amount required by additional taxation.

The government have already announced that this new means of raising money is to take the form of taxes imposed on railway and financial institutions. This will undoubtedly prove a popular move in the country, but like many things which the masses rejoice at, it is questionable whether it is altogether a wise one. To tax such corporations generally means indirect taxation of the people for the simple reason that any additional expenditures the corporations are put to can always easily be made up by adding to their rates and charges. For instance, if the insurance companies are taxed what is to prevent them from charging a cent or two per hundred more for insurance than they get now? And it is the same all through the list—the added taxes will be paid by the people—indirectly, it is true, but none the less surely. It seems to us that one great point which all present day governments should aim at is to carefully avoid doing anything that will extend the system of indirect taxation. If money is absolutely required it is much better in every respect to raise it by direct taxation, and for this reason—under direct taxation the people know exactly what they are paying and how much they have to provide to meet the necessities of government, but with indirect taxation no one knows exactly what he is paying, and it is generally unprovided for inasmuch as the only notice one gets of it is an unaccountable and aggravating increase in one's general expenses.

#### RESOLUTION OF CONDOLENCE.

At a regular meeting of St. Mary's branch 52 C. M. B. A., Winnipeg, held May 2, 1900, the following resolution was unanimously adopted:

That, whereas this branch has learned with regret the death of Mr. Savage, brother of our esteemed Bro. M. Savage:

Resolved, that we, the members of this branch, hereby express our heartfelt sorrow for the loss sustained by our respected brother and extend to him our most sincere sympathy and condolence; also that a copy be sent to Bro. Savage, and to The Canadian and The Northwest Review for publication.

R. F. HINDS,  
Rec. Sec.

#### THE LEGEND OF KING AGBARUS.

Providence Visitor.

An impressive story is going the rounds of the secular press in the shape of an alleged dispatch from Rome, announcing the discovery of the long-lost letters that passed between Christ and King Agrippa. They were found inscribed on tablets of stone over the gateway of the palace of the Kings of Ephesus. Learned authorities are quoted as asserting that the find is of great historical importance. The documents are identical with those that figure in the episode of Agbarus, King of Edessa, related by Eusebius in the first Book of his Ecclesiastical History. They, therefore, prove that the episode in question is not a mere invention as many authorities contend. For Agbarus read Agrippa, for Edessa read Ephesus, and the matter is settled. Unfortunately, for this view, no King named Agrippa reigned at Ephesus in the time of Christ. The city was then, and, for years, had been, the capital of proconsular Asia. The discovery, when one comes down to facts, merely proves that the tradition about Agbarus was commonly known in the fifth century—it is to that period that the inscription belongs. It adds absolutely nothing to the evidence we already possess in favor of the reliability of said tradition.

The story of Agbarus, or Agbarus, is briefly as follows: Eusebius says that he literally translated what he has set down about this king from the Syriac originals in the public records of the city of Edessa. There actually was a city called by this name in Mesopotamia. A prince named Agbarus actually reigned there in our Lord's day. The history relates that the king, who suffered from some stubborn complaint, hearing of the cures wrought by Christ and of the bad treatment He received at the hands of the Jews, begged our Lord to come and heal him, and offered Him an asylum in Edessa. Our Lord wrote to the king by the courier, Ananias, telling him that after His ascension He would send one of His disciples to heal the royal infirmity. In due time this promise was made good—and so ends the legend. Great scholars have contended for the genuineness of the letters in question—among them the Bollandist editors of the "Acta Sanctorum." It is well to know that Abbé Fouard in one of the notes appended to his Life of Christ, says, that however time-honored and weighty the testimony in favor of the letters may be, still there is no use in insisting on the authenticity of documents rejected as apocryphal by the Church.

#### MRS. DEWEY AGAIN.

We fear that Mr. Milton E. Smith was too hasty in stating that Mrs. Dewey has not left the Church. The Observer's informant in Washington, on whose authority this paper announced her defection, repeats that it is generally accepted in that city that she is no longer a practical Catholic, and he adds that no one seems to know for sure except herself and her husband, and that they both refuse to say. So, while there is room for hope, there is also reason to fear; and in the matter of religion, where it is a duty to profess and practice the faith openly, when one is not seen assisting at Mass on Sundays, one gives ground for reports of apostasy. It is a matter of one soul in 300,000,000 to the Catholic Church. To Mrs. Mildred Dewey it is her all for eternity.—Pittsburg Observer.

#### LIFE ON A FARM.

##### AS TOLD BY ONE WHO HAS UNDERGONE ITS HARSHIPS.

HARD WORK AND EXPOSURE TO ALL KINDS OF WEATHER PLAY HAVOC WITH THE STRONGEST CONSTITUTIONS—HOW HEALTH MAY BE OBTAINED.

While life as a farmer is one of considerable independence, it is very far from being one of ease. The very nature of the calling is one that exposes its followers to all sorts of weather, and it is perhaps not surprising that so many farmers suffer from chronic ailments. Mr. Thomas McAdam, of Donagh, P. E. I., is a fair example of this class. Mr. McAdam himself says: "I was always looked upon as one having a rugged constitution; but the hard work, coupled with the exposure incident to life on a farm, ultimately proved too much for me. About 18 months ago I was attacked with pains in the small of the back and thighs. At first they were of an intermittent nature, and while they were extremely painful, would pass away after a day or two, and might not bother me again for weeks. As the attacks, after each interval, grew more and more severe, I became alarmed and consulted a doctor who said the trouble was lumbago. His treatment would give temporary relief but nothing more, and ultimately I was almost a cripple. To walk, or even to move about in a chair, or turn in bed caused intense agony, and in going about I had to depend upon a cane. If I attempted to stoop or pick anything up the pain would be almost unbearable. This condition of affairs had its effect upon my whole system and for a man in the prime of life, my condition was deplorable. I think I had tried at least half a dozen remedies before I found relief and a cure, and this came to me through the use of Dr. Williams' Pink Pills, which a friend urged me to try. I felt some relief before the first box was all gone and by the time I had taken five boxes, I was as well and smart as ever, and although months have now passed I have not had any return of the trouble. My cure is entirely due to the use of Dr. Williams' Pink Pills and the only regret I have is that I did not try them at the outset. Had I done so I would not only have been saved much suffering, but considerable money as well."

#### MORRIS-PRENDERGAST.

Mr. Theo. H. Morris, treasurer of the Grand Opera house, and Miss Annie Prendergast, daughter of Mr. Thos. Prendergast, were united in marriage in St. Boniface cathedral yesterday. The wedding was a very pretty one, the services being conducted by Rev. Father Dugas. Mr. and Mrs. Morris left yesterday for a short wedding tour in the east.—Free Press, May 17.

#### GIVEN FREE.

Sent right to your home presents for friends and loved ones. Send \$1, \$2, \$5 or \$10 for order for Teas or Coffees, Cocoas, Peppers, Mustards, etc. We give away silver pitchers, cake baskets, etc., ladies' and gents' gold watches. Warranted best quality, lowest price, prompt shipment, mail order or write (enclosing stamp) for prize list. Agents wanted, salary and commission. Great Pacific Tea Co., 1464 St. Catherine St., Montreal, Que.

During Father Guillet's absence Father Enck, O.M.I., will reside at St. Mary's, Winnipeg, attending Greta and Morden on alternate Sundays.

#### SISTER LAURENT'S JUBILEE

Last Sunday, the 20th inst., was the fiftieth anniversary of Rev. Sister Laurent's religious profession. At 4 p. m. there was a reception in the community room of the Mother House, at which all classes of the people were represented and the presents viewed. Mesdames Prud'homme and Prendergast, wives of Judges who reside in St. Boniface, had organized a collection which resulted in the handsome gift of \$275 in gold pieces, besides presents, amounting in all to \$315. This was the testimonial of the entire population to the unselfish labors among them of the great home nurse and lay medical adviser, Sister Laurent.

Shortly before the Benediction of the Blessed Sacrament His Grace Mgr Langevin, O.M.I., made a touching address on the great works of charity accomplished here by the Grey Nuns. The results of the house-to-house collection proved in what high esteem the Sisters were held. Trained nurses might earn fine diplomas, but nothing could equal the practical experience and the boundless charity of a nun like Sister Laurent who had been visiting the sick and the poor in St. Boniface for 35 years.

Sister Laurent, née Flavie Laurent, was born at Montreal on the 21st of August, 1832. That date 18 years later was the one originally fixed for the taking of her religious vows, but, as she was to start with Sister Lésperance, also still living at the Mother House, for the Red River country, her profession was anticipated by two months, and she took her vows on May 20, 1850. Their journey was made without the help of railways; they travelled by canal, stage and steamboat to St. Paul, and thence they "trekked" in Red River carts, forming part of a caravan of more than 60 carts. The trek across the American veldt consumed two long months, because the water was high and the Sioux were on the warpath. Every night the carts formed an outer barricade within which sentinels mounted guard under the leadership of the late Commodore Kittson.

From 1854 to 1857 Sister Laurent taught school at St. François Xavier, and from 1858 to 1865 she was superior of the convent at St. Norbert, where she also lived from 1870 to 1871. From 1850 to 1853, from 1865 to 1870 and from 1871 till now she has dwelt in St. Boniface, where her name is a household word and where her opinion on all the ills that flesh is heir to is received as an oracle. While nursing bodily ills she cures many a spiritual malady, and not a few mothers have to thank her for the word of warning or advice that has kept the young and unwary one from the pitfalls of their age. Sister Laurent is still active and healthy. We wish her at least 25 years more of useful life for the sake of the little ones of Christ.

A ghastly revelation of the hoodlum element in Winnipeg was the recent stoning of a theatrical troupe because, being warned by the police to suppress the suggestive matter hinted at in its advertisements, it failed to be obscene enough for the taste of the vile crowd. The Free Press, with characteristic euphemism, says the troupe was stoned for its inferiority.

Bicyclists, young or old, should carry a bottle of Pain-Killer in their saddle bags. It cures cuts and wounds with wonderful quickness. Avoid substitutes, there is but one Pain-Killer, Perry Davis'. 25c and 50c.

#### LILIUM INTER SPINAS

If mothers only knew what their children will have to suffer in this world and the next, how their hearts would grieve for them. Only the Mother of God had strength to bear this foreknowledge, and even she had some happy days, until Simeon's prophecy brought home to her the things to be. This is why some people, who are in the habit of commemorating Our Lady's Sorrows day by day and each morning, standing in spirit at the foot of the Cross, recite three Hail Marias in honor of the three hours she stood beside the Cross on Calvary, and refrain from these pious exercises from Christmas until the Purification, so as not to remind Our Lady, during her days of happiness, of the sufferings she will have to undergo. And I think they do well, for, after all these centuries, the tears are still wet on her cheek, and a mother's wail resounds through the world.

During 40 happy days between the Resurrection and Ascension, our dear Lord seems more especially present with His Holy Church and visits in a more intimate way the hearts of His children, when they keep recollected in Him, in the same manner, now mystically, as He did really in Judea long ago. So with a feeling of tender regret we see the Ascension dawn. Still, even now, He leaves us in His Mother's care, as He did on Calvary, for the Ascension almost always comes in May, which is her month. M. T.

#### For Small Boys.

The Sisters of Charity of St. Boniface, yielding to repeated requests from various quarters, have determined to undertake the management of a boarding-house for boys between the ages of six and twelve. Special halls will be set apart for them, where, under the care and supervision of the Grey Nuns, they will be prepared for their First Communion, while attending either the Preparatory Department of St. Boniface College or the classes of Provencher Academy. This establishment will be known as "Le Jardin de l'Enfance" (Kindergarten).

The results already attained in similar institutions of the Order give every reason to hope that this arrangement will fill a long felt want. Board and lodging will cost six dollars a month. For the boys who attend Provencher Academy there will be an additional charge of fifty cents a month; and for those who take music lessons, \$3 a month. Bedding, mending and washing will be extra. The Sisters are willing to attend to these extras on terms to be arranged with them. The boys who attend the Preparatory Department of St. Boniface College will have to pay the tuition fees of the College.

Applications should be made to THE SISTER SUPERIOR, GREY NUN'S MOTHER HOUSE, ST. BONIFACE.

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