



MASSACRE OF ST. BARTHOLOMEW.

By a Protestant Theologian in The Sacred Heart Review.

IV.

We have seen that in France, during the latter part of the reign of Henry II., and during the reigns of his three sons, Francis II., Charles IX., and Henry III., a space of about thirty-five years, not only civil war between the two religions, but assassination and massacre, were the order of the day. We have seen that the Catholics, being something more than three times as numerous as the Protestants, appear,—on Dr. Fisher's estimate—to have massacred about 35,000 Huguenots, while the Protestants appear to have massacred about 8,000 Catholics. This hideous emulation, therefore, turns out thus far unfavorably for the Catholics, by about 11,000 victims. If anybody says 14,000, I will not reclaim. On the other hand, during this time the Catholic massacres were massacres simply, attended by no protracted tortments. It was not so with the Protestant massacres of Catholics. The Calvinists seem seldom, if ever, to have tortured the lay Catholics whom they murdered, but there seems to have been no limit to their cruelties towards priests and monks. Read Cardinal Bellarmine's complaints, and the ghastly instances that he adduces. Cardinal Guise, at the Council of Trent, some nine years before St. Bartholomew's, stated that the Protestants of France, within a few years before, had done to death, by protracted tortures, three thousand monks and secular priests, because they would not abandon their religion. As this accusation was raised in the face of all Europe, and does not appear to have been contradicted, and as Cardinal Bellarmine's allegations, which he gives only as instances that had come to his particular knowledge, fully agree with it, I judge that we are not at liberty to reject it.

I think it will hardly be disputed that the instincts of humanity are more outraged by the murder of one man in slow agony than by the butchery of ten men in hot blood. If this is so, the Catholics, notwithstanding their 11,000 victims in excess, are likely to fall short of the palm of infernal cruelty. It passes rather to the Calvinists. The present writer is a Calvinist, and a decided Calvinist, but he is very thankful that he was not a French Calvinist of those days, for what reason has he to suppose that he should have done differently from his brethren? I do not know that we can accuse the Lutherans, for although I believe there was even then a certain number of Lutherans in northeastern France, I do not learn that they were much infected with the fierce fanaticism of the Huguenots. I judge them to have partaken rather of the more moderate temper of their German brethren.

The seed of St. Bartholomew's was planted in the massacre of Vassy, ten years earlier. Johnson's Cyclopedia says that the Duke of Guise recommenced the civil war against the Protestants in this massacre. This is not Guizot's statement, nor Froude's.

Guizot wavers, but Froude, who certainly will not be suspected of favoring the Catholics overmuch, puts the blame explicitly on the Calvinists, although they were the victims. Froude is very poor evidence against the Catholics, but for that very reason excellent evidence for them. I will give his statement.

The great Duke of Guise, in whose character, remarks Guizot, as in that of all the other great Frenchmen of that time, of both religions, good had to contend strongly with evil, without being finally overcome by it, was passing, on March 1, 1562, between Paris and his province. As it was a festival day, he stopped at Vassy, not far from Paris, to hear the Mass. The Calvinists had built their temple right alongside of the church, doubtless, says Froude, to plague the Papists. They, too, had a service then, and were singing Marot's psalms at their loudest, so that nothing could be heard in the church. The Duke at length sent a courteous message, begging that they would suspend their psalmody for a quarter of an hour, by which time the Mass would be over. Thereupon, says Froude, they began bellowing louder than ever. Some lads of the Duke's train strolled over to the open doors of the temple, and began making faces at the people, for which they were pushed and thumped by big boys of the Huguenot congregation. They raised a cry, and, before the Duke could learn anything of it, some forty or fifty of the unarmed Protestants had been cut down by the Duke's men-at-arms. Learning what was passing, Guise rushed out of the church and stopped the massacre, but the flame of excitement spread throughout France, and the war recommenced.

Ranke's narrative, as I understand it, (and I was surprised to see this view taken by the great Protestant writer) represents the Huguenots, through all this time, as peculiarly disposed to sudden rebellion. Froude makes them out at least equally inflammable with their rivals. Guizot, although, as a French Protestant, he does not, like Ranke, emphasize the provocations given by the Huguenots, says nothing much at variance with Ranke. It is not strange if the Protestants at that time were peculiarly seditious. They were led by the discontented part of the nobility, and these again by the mutinous branch of the royal house. They accepted toleration as a mere makeshift, but their hope was to force their religion on the whole nation at the point of the sword. Unless they could do this speedily, while zeal was yet fresh and flaming, there was small chance that they would ever be able to do it at all. Without, therefore, assuming the French Protestants to have been in themselves any more disposed to sedition than the Catholics, we can easily see how they were more inclined to rebel against a king of the hostile religion than the Catholics against a king of their own religion, and how they should be more impatient, in their uncertainty of their new enterprise, than the Catholics, for whom patience was the most effectual weapon.

The next step towards St. Bartholomew's was the murder of the Duke of Guise, not the cause, but the innocent occasion, of the bloodshed of Vassy. As the Huguenots were determined to

suffer no Catholicism in France, so the League, of which Guise was the head, was equally determined to suffer no Protestantism. Between these two extremes lay the great body of the indifferents, and of the moderate Catholics, of which last the illustrious Chancellor Hospital was the representative. Guise, although the head of the League, was too great a man to be the slave of his feelings. He could see plainly that the extermination of Calvinism from France was virtually impossible. If the Protestants would accept a regulated freedom of worship, and eligibility to civil trusts; would consent that the Huguenot heir should become a Catholic; and would definitely abandon all thoughts of suppressing the Church, I can hardly suppose but that Guise, in his large statesmanship, would have consented, although perhaps his party would have been too strong for him. Be this as it may, he was the head of the League, and therefore, in the eyes of the Calvinists, was the incarnation of everything which they hated. They thirsted for his blood, and they soon had it. His assassination is the second step towards the great massacre.

The third step was the accusation raised, and firmly believed, by the younger Guise and his house, and by the League, that the assassination of the great Duke was plotted by Coligni, the head of the Protestant interest while Henry Bourbon was young. Coligni protested, and I think with truth that he had known nothing of the plot of the assassin Poltrot, who, from a fanatical Catholic, had become an equally fanatical Protestant, and who waylaid and shot the great Duke. Yet, as it was shown that Poltrot had spread everywhere among the Protestants the rumor of his intended deed, and as it was acknowledged that Coligni had used him as a spy, and had furnished him with the money and the horse which enabled him to commit the murder, it is not strange that the Catholics were convinced that the Admiral was an accessory before the fact. Coligni seemed determined that they should believe this, for he openly declared to them that he viewed the murder of Guise as an unspeakable benefit to religion, and exulted in it, passing by the immediate instrument, as a wonderful interposition of God in favor of the true faith.

What did the Huguenots generally say?

CHARLES C. STARBUCK.
12 Meacham street, North Cambridge, Mass.

The death of Mr. Wm. McDonald took place at St. Boniface hospital Friday night. Deceased had his feet badly frozen in Gladstone last winter and about four months ago was brought to the hospital, suffering from blood poisoning. His foot was amputated, after which other complications set in, from which he succumbed. The remains were removed to the undertaking parlors of Clarke Bros. & Hughes, from which place the funeral took place on Monday to St. Boniface cathedral and cemetery.

A physician is not always at hand. Guard yourself against sudden coughs and colds by keeping a bottle of Pain-Killer in the house. Avoid substitutes. There is but one Pain-Killer, Perry Davis's. 25c. and 50c.

THE LEADING AUTHORITY OF THE CHURCH.

Providence Visitor.

The Congregationalist in a recent issue cites Mirart's late defection as an example of the waning of Catholic Faith, and pretends to find in the Church's refusal to recognize in her subjects the right of private interpretation in doctrinal matters, an obstacle to the future conversion of non-Catholics and an occasion of future secession to many intelligent people at present within the fold. The forecast of our contemporary, though solemn and significant, excites no anxiety in the Catholic breast. We notice it simply to call attention to the fact that what seems to our contemporary the great offence of the Church against the dignity of human reason, seems to us most reasonable, and to assure him that there is in the whole range of Catholic doctrine no dogma more agreeable to the sane Catholic mind than that which asserts the absolute incompatibility between Catholic Faith and the right of private interpretation in doctrinal matters. An understanding of the attitude of the Church on this matter is impossible to those outside the fold, simply because they refuse to form a clear idea of the mission of the Church as instituted by Christ. There are but two possible conceptions of a Church—either we must consider it as an aggregation of individuals each enjoying the right of expounding to himself the written word of God and so, absolutely independent of all others in all his belief, or we must view it as a living teaching organism, a body commissioned to represent God on earth and to teach men in His name. No one who has read the New Testament can pretend to accept the former definition, as is evidenced by the fact that the "reformers" who promised the greatest liberty to human reason still demanded a certain agreement among their followers in what they were pleased to call "essentials." If this idea of the Church was held then, surely, any authority which would attempt to saddle its own doctrines on such self-sufficient judges of God's truth would thereby convict itself of the worst form of tyranny; but that no such idea of the Church prevails at present is simply proven by the various confessions to which non-Catholics are compelled to subscribe as an essential condition of Church membership. There then remains but one reasonable conception of the mission of the Church, namely, that it is a Divinely commissioned teaching body endowed with the prerogative of teaching religious truth in the name and by the authority of God.

This definition of a church once admitted, not only does infallibility with its consequent exclusion of the right of private interpretation in doctrinal matters appear rational and agreeable, but so essential a characteristic of such church, that any religion not claiming such divine prerogative does, by its very absence of such claim, convict itself of its own folly. To pretend to teach truth in the name of God; to pretend to teach it in virtue of a Divine commission, and still to admit that in that teaching there is no guarantee against error, is surely as great a travesty against reason

as the human mind can conceive of. To assume that Eternal Truth in the enjoyment of omnipotence has taken no means to protect itself against error, is certainly an assumption that does small credit to Divinity. Then there must be some way which God has established to convey His truth to men; His whole truth and the truth undefiled. The Gospel narrative can surely be relied on to indicate what that way is, and so let us glance back at it. Whoever reads the Gospel must admit that if there is anything in it that is beyond the possibility of doubt, it is that Christ constituted the Apostles a teaching body when he says: "Going therefore teach all nations; . . . teaching them to observe all things whatsoever I have commanded you." Their teaching was to include all truths taught by Him with never a distinction between the truths taught by Him and afterwards to be recorded by the inspired writers and those which would not thus be recorded. Now, truth is not of a nature to exclude development, and so the Master, who, in private word or veiled parable, sowed the seed of future belief, was as much the teacher of the teacher of this ulterior development of truth as is the sower of seed the sower of the fruit which is but the development of the seed once sown. But the question may be asked, How does any proof of infallibility result from such Divine commission to teach, even admitting that the Apostles were thus warranted to develop any truth left by Christ in the germ state? What guarantee can we have that the Apostles might not, when no longer under the spell of the Master's presence, pervert the truths taught by Him? Let us remember that the very "raison d'être" of that apostolic commission was to supply the absence of Christ from earth until the end of time and we will at once understand that the commission was to endure as long as such substitution would be required. Now, if we consult St. Matthew (Chap. 28, v. 20) we find that not only was their commission to endure throughout all time but that, throughout all time, they were to enjoy the guarantee of perpetual union with Christ, the "Way, the Truth and the Life": "I am with you all days, even to the consummation of the world." Now, then, since the Catholic understands by infallibility nothing more or less than the perpetual union between the teacher and the eternal truth, a union which renders the teacher impossible to be deceived, can one see in this promise of Christ anything else except the guarantee of infallibility for His Church whenever she speaks in His name to those whom she has been commissioned to teach?

The exclusive right of the Catholic Church to the succession of the first apostolate is so clear that even those, to whom the name Catholic was once a term of execration, now pose as Catholics. And the exclusive claim of the Church to teach infallibly, instead of giving offence to intelligent Catholics, is, on the contrary, one of the strongest proofs of her Divine mission, giving to her children the assurance of the possession of the truth, as Protestantism's inability to lay claim to it is a real proof of its consciousness of its lacking Divine origin.

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WEDNESDAY, MAY 2, 1900

CURRENT COMMENT

In a recently published work, "Innermost Asia," Mr. R. P. Cobbold writes that, in the Pamirs, called the Roof of the World, as soon as the sun went down the cold became so great that a cup of boiling tea placed on a box within a yard of a large fire would freeze in five minutes. This, we do not hesitate to say, is a great exaggeration. We once placed a cup of boiling water in the open air far from any fire, when the thermometer marked 40 degrees below zero, and the water did not begin to freeze till three quarters of an hour had gone by.

A Scotch minister from a large town once visited and preached in a rural parish, and was asked to pray for rain. He did so and the rain came in floods and destroyed some of the crops; whereupon one elder remarked to another: "This comes of entrusting sic a request to a meenister who isna acquentit wi' agriculture." The above anecdote, related by Bishop Walsham How, reminds us of what happened some years ago near Three Rivers, Que. A Protestant lumber merchant asked the local parish priest to offer up a High Mass in order that it might rain so as to float his logs down the river. The priest complied with his request and the rain poured in such torrents as to carry away the booms that guard the timber and thus a vast quantity of logs was lost. The Protestant thanked the priest for his kindness but assured him that the next time he would ask for a Low Mass.

A kind correspondent, a learned genealogist, calls our attention to an absurd blunder in our last issue, wherein the Duke of Norfolk is called "premier Duke of Ireland" and Lord Fingall "premier Earl of England." Of course it was a case of transposition through absent-mindedness. On inquiry we find the copy bore "Duke of Norfolk, premier duke of England" and "the premier earl of Ireland, Lord Fingall"; but the compositor and proof-reader got the countries mixed and left them so. We trust His Grace of Norfolk will not feel hurt.

At the beginning of Our La-

dy's month, we beg to remind our readers that "The Virgin," a solid and edifying defence of devotion to Mary can be had of Miss Kéroack, corner Main and Water streets, Winnipeg, for 10 cents, and "Mariolatry," an able and well written refutation of objections to this devotion, costs 30 cents and is sold by the Winnipeg Book and Stationery Co., 364 Main street.

The General Intention for May, recommended to our prayers by the Holy Father, is Respect for Religious Congregations. The American Messenger of the Sacred Heart shows how this intention is a practical enforcement of the principles inculcated by Leo XIII. in his letter "Testem Benevolentia" to Cardinal Gibbons on Americanism. In that letter the Sovereign Pontiff condemned as false the disparaging views of religious orders expressed in the writings of certain American Catholics, who held that vows were not in keeping with the spirit of our age and were better adapted to weak than to strong minds. Is it the mark of a weak mind to enlist for ever under the banner of the most valiant soldiers of Christ? Is it against the prevailing spirit of liberty to bind one's self by vow to that nobler and fuller liberty by which Christ has made us free?

For the second time in the space of three years the Winnipeg General Hospital is quarantined on account of contagious diseases not properly diagnosed at the outset. What a howl would have gone up had such a thing happened at St Boniface Hospital! Poor French Canadians may also be thankful that the man who brought small-pox into Winnipeg bore a Saxon name, was rich and presumably cleanly in his habits and travelled in a Pullman car; had he borne a French name and been poor, his conduct would have been constructively criminal, whereas now his memory is blameless.

The Midland Review, which lately published a most interesting article on Mivart by one of his former pupils, now notes that the Weekly Register published at the same time in England an article by another of the unfortunate biologist's pupils; but our Kentucky contemporary is mistaken as to the identity of Rev. Robert Francis Clarke. He is not the famous Jesuit, whose name is Richard F. Clarke, but a secular priest whose erudition along certain lines is far wider than that of the late editor of the Month.

A SURPRISING BLUNDER.

In our issue of March 13 we wrote an article headed "His Grace's Anniversary," in which we said that the following Monday would be "the fifth anniversary of our revered Archbishop's consecration." We also spoke of "the completion of the first lustrum" and gave a general outline of what Mgr. Langevin "has done for his vast diocese and the entire ecclesiastical Province of Western Canada during these last five years."

In spite of this threefold reference to the period between 1895 and 1900, the writer of

"Notes of the Week" in the English "Catholic Times," of April 12, has read "fiftieth" instead of "fifth" anniversary and the result is the astonishing editorial note here appended. The misspelling of the names Provencher and Taché, correctly printed by us, is bad enough; the title of Archbishop given to Mgr. Provencher who died in 1853, 18 years before the diocese of St. Boniface became a metropolitan see, is worse; but the most surprising blunder is the attributing 50 years of episcopate to an Archbishop who is not yet 45 years old. Besides, the whole drift of our article went to show how much His Grace has accomplished in the short space of five years. Fifty years of episcopate in Manitoba would have called for much more careful treatment, since this half-century has seen the Red River desert blossom as the rose. Fifty years ago millions of buffaloes roamed over the prairies which are now turned into rich wheat-yielding farms.

"An Archbishop's Golden Jubilee.—The Most Rev. Dr. Langevin, of St. Boniface, Canada, we learn from the NORTHWEST REVIEW, celebrated on March 20th the fiftieth anniversary of his consecration as an Archbishop which occurred on the previous day. Fifty years' labours are the work of a life-time. In the case of Archbishops who, as a rule, are not appointed before the age of thirty-five or forty, they bring the jubilarian near the end of life's span, and the commemoration is therefore an occasion of rare importance. The Most Rev. Dr. Langevin has been a worthy successor to Archbishops Provencher (sic) and Taches (sic), to whom the Church in the Canadian North-west is indebted for much of its progress. His Grace has largely increased the number of his priests, has multiplied churches, parishes, and mission stations, introduced religious Orders, and built new convents and schools for the education of the young. He has fought the educational battle for the Catholics in the North-west with courage and devotion, and as a token of the state of collegiate training under his care, it is interesting to note that in honour of his jubilee the students of St. Boniface College gave a representation of the "Philoctetes" of Sophocles in the original Greek."

A WORD TO "L'ÉCHO DE MANITOBA."

Our Liberal contemporary, "L'Echo de Manitoba," of last week, devotes two columns to our article of April 18 on "The School Negotiations." It is amusing to hear the "Echo," whose be-all and end-all is the Liberal party, accusing us of political bias. We do not blame the "Echo" for being a political paper—politics afford a legitimate field of action for those who like that sort of thing; but we cannot help being tickled at the inconsistency of an organ, created and kept galvanized into a semblance of life by a political party, furiously upbraiding "Le Manitoba" for its Conservative tone, and attributing to us political motives we never entertained. To say that we wrote "with the sole purpose of embarrassing Sir W. Laurier" is a gratuitous and unprovable assertion. "L'Echo" accuses us of "acrimonious polemics"; we should like to know if anything can be more acrimonious than attributing, without proof, sin-

ister motives. Not only can no proof be adduced; but there is in our columns abundant evidence of the contrary: time and again we have proved our independence by blaming the Conservative party for its supineness in our defence.

We have no political axe to grind; but we are determined not to let the school question be buried for the sole purpose of favoring the party in power. In carrying out this determination we are quite prepared to face the lightnings of the Liberal Sinai, whose great commandment is: "Thou shalt not think, or say, or do aught against Sir Wilfrid's glory." We are not yet convinced that the breaking of this commandment is the besetting sin, the most heinous crime of our age.

L'Echo wants to know how far our article on "The School Negotiations" reflects the views of his Grace the Archbishop of St. Boniface. Monseigneur Langevin authorized us to say as we did in that article: "The result of these negotiations also shows the essential defects of the Laurier-Greenway 'settlement,' which has definitely settled nothing either in Catholic country districts or in mixed communities." This is in close conformity with the Pope's appreciation of that 'settlement,' when in his encyclical 'Affari Vos,' Leo XIII. called it "defective, imperfect, insufficient." Moreover, His Grace thinks we might have obtained greater concessions before 1896, had we been willing to sacrifice our rights. "L'Echo" deems us wrong not to have then taken advantage of the law; we think otherwise. Had we submitted to the unjust law of 1890, all litigation before the courts would have been impossible. So long as the case was "sub judice," and so long as there was reasonable hope that the Government would pass a Remedial Bill, it would have been sheer folly to accept the law. But when the Holy Father solemnly declared that our acceptance of partial modifications must not be construed as final, then we resolved to make the best of the 1896 arrangement.

Finally, when the Archbishop of St. Boniface said that "important concessions had been made to the minority," His Grace did not thereby imply that the unjust laws of 1890-94 had been in any way modified; it was only their application that was momentarily softened. It was a plaster covering a sore, not the removal of that sore.

How precarious is this plastering may be seen in the very same number of the "Echo" which we are now considering. An editorial note registers a complaint about a school in the Notre Dame de Lourdes district, and hints that, if the irregularity complained of is not remedied, the editor of "L'Echo" will have to intervene. A nice kind of settlement, indeed, when the thread protecting our devoted heads from the sword of Damocles is at the mercy of the editorial scissors of a partisan paper.

Croups, Coughs and Colds are all quickly cured by Pyny-Pectoral. It lessens the cough almost instantly, and cures readily the most obstinate cold. Manufactured by the proprietors of Perry Davis' Pain-Killer.

TEXTUAL CRITICISM.

The Editor N. W. Review, St. Boniface.

Sir.—In addressing you I take it, that as a leader of a religious paper, that you are quite as concerned as myself in (that as far as revelation has given us) Truth.

If we can speak "in the spirit of meekness" and at the same time "contend earnestly for the Faith," I think we will fulfil a large part of our Christian career in this life, in accordance with God's purpose in giving us the Holy Spirit for our Comforter or Guide.

I was an appreciative hearer of his Grace the Archbishop's forcible and impassioned sermon, last Friday at St. Mary's. Most of that which he uttered, vibrated a sympathetic chord in my own soul. By his fervid and eloquent words, he compelled his hearers to adore and to worship in silence Him, who was made man for our sakes.

There were nevertheless one or two statements in that sermon, which I very humbly venture to think his Grace had not sufficiently considered, and which with your courtesy I make bold to mention with the greatest respect.

The first is the quotation as recorded in Luke xxiii, 46 (I quote from the Douay) "Father into thy hands I commend my spirit," which his Grace quoted, "Father into thy hands I commend my soul." The Greek I need hardly say is "pneuma" and not "psuche" and it is unwarrantable for a scholar and theologian to use these two words as synonymous and interchangeable, which Bible writers never do.

There are vast issues hanging on the right and wrong word used in this quotation but which I will not enter into. I simply beg to draw attention to the fact that it was misquoted.

The second is the good thefts (sic) words on the Cross to the Lord, Luke xxiii, 42. "Lord remember me when thou shalt come into thy kingdom" which his Grace quoted "Lord remember me when you enter into your kingdom."

To the casual hearer this may pass, but to the critical hearer it conveys a totally different meaning. According to the text, the good thief (sic) asked to be remembered when He comes in (greek "en" not "eis") His kingdom.

Surely the Lord is not yet come in His kingdom! for he is yet the Great High Priest making intercession for us at the right hand of God; but he is coming one day with power and majesty at the end of this age, see Mathew xxv, 31, to assume his kingdom and to reign.

Whereas, his Grace's rendering, conveys the impression, that the Lord Jesus' "soul" entered into his kingdom in that part of Hades called Paradise where the good thief joined him. If this were so, the good thief would have been more correct in asking "Lord remember me when thou shalt go into thy kingdom."

The third is the quotation from Math. xxvii, 52 and 53 "And the graves were opened and many bodies of the saints that had slept arose and coming out of the tombs after his resurrection, came into the holy city and appeared to many."

Observe, that the coming out of the tombs transpired only after the resurrection of the Lord and not before, although the convulsions of nature had opened and rent the graves. This is a very important truth which is lost by his Grace's statement, that these saints arose after the "earth quaked and the rocks were rent" at the Lord's death! Whereas the text clearly teaches, that these saints only came out after His resurrection; how long after is not stated but we may conclude that it was during the forty days before the Lord's ascension into heaven.

[An unnecessary paragraph is here omitted for want of space. Ed. N. W. R.]

With respectful considerations,
G. W. WINCKLER.
Winnipeg, April 20th.

EDITORIAL NOTE:—First, as to Luke XXIII. 46, "spirit" is the word in the text; but this is a case where verbal exactitude is not necessary, since practically "spirit" and "soul" mean the same thing for Catholics. They may not for Mr. Winckler, but "that is another story." Secondly, as to Luke XXIII. 42, Mr. Winckler will, we trust, forgive us if we fail to understand his fine distinctions. Even the Protestant versions translate the Greek "en" by "into." The fact that Our Lord replied, "This day thou shalt be with me in paradise," proves that "thy kingdom" and "paradise" are identical. Jesus came or entered into his kingdom immediately after his death, as soon as he allowed his soul to enjoy the Beatific Vision of the Godhead to which it was always united. Finally, as to Matt. XXVII. 52 and 53, the context would seem to imply that the saints arose immediately after the earth quaked, but that they did not come out of the tombs till after the resurrection. For we read (v. 51 and following): "And the earth quaked, and the rocks were rent, and the graves were opened, and many of the bodies of the saints, that had slept, arose, and coming out of the tombs after his resurrection, came into the holy city and appeared to many." Mr. Winckler thinks the graves were opened on Good Friday, but the bodies did not rise till Easter Sunday. His Grace carries the events of Good Friday as far as the word "arose" inclusively, and there is nothing in the Scripture text to say him nay. The bodies may have risen and yet not come out of their tombs. We believe they did not rise till Christ had risen, but this text, taken by itself, leaves the question unsettled. And even if His Grace may have made a slip of the tongue, Mr. Winckler's own copy proves that great critics like himself may make slips of the pen, which, being more easily avoided, are more blameworthy. In the very first sentence he uses the double "that," a fault which, though exceedingly common, is none the less indefensible. Once he writes the possessive case "theirs," two mistakes in one word, "ei" instead of "ie" and no apostrophe, and a second time he writes "their" again. "Medice, cura teipsum."

FOUR IRISH GIANTS.

Four members of the Dublin, Ireland, police force are brothers, who are giants in height, each measuring 6 feet 6 inches, and broad in proportion. They are the sons of a farmer named Kavanagh, and have two other brothers who measure 6 feet 3 inches.

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CONSUMPTION and all LUNG DISEASES, SPITTING OF BLOOD, COUGH, LOSS OF APPETITE, DEBILITY, the benefits of this article are most manifest.
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A WELLAND COUNTY MAN'S INTERESTING EXPERIENCE.

HE HAD SUFFERED FOR YEARS FROM KIDNEY TROUBLE—MANY MEDICINES WERE TRIED, BUT FAILED—DR. WILLIAMS' PINK PILLS SAVED HIM.

Mr. James Upper, of Allenburg, is a gentleman well known in Welland county. Mr. Upper was proprietor of the village hotel for over thirty years, and no better landlord ever catered to a traveller's wants. Mr. Upper's acquaintance also extends over Ontario as a sequel to his prominence in Orange and Masonic circles. His present vocation is farming and in this calling he has been very successful. Mr. Upper has been a sufferer for years from kidney trouble and began to think that good health had altogether passed him by; but the time came when he found a complete cure and is again strong, happy and vigorous. In regard to Mr. Upper's sickness and cure he says:—"In December of 1897 I was prostrated with a severe form of kidney trouble. Previous to this I was slightly afflicted in the same way, but at this time matter came to a climax as the result of exposure and overexertion. To say that I suffered does not express it; the pain in my back was terrible. I gradually grew worse and was compelled to keep my bed and for months I existed as though in a hideous dream. I had considerable nausea and loathing for food, was greatly reduced in flesh. The pain daily grew more intolerable, I got little sleep; was left weak and exhausted, and despaired of getting well. Different remedies were tried without benefit. Finally I was persuaded to try Dr. Williams' Pink Pills and procured six boxes. This was about March 1st, 1898. I took the pills faithfully and at the end of two months I felt well again and able to attend to my work. The following autumn I experienced a slight recurrence of the trouble and again used a few boxes of the pills and now consider my cure complete, as a year has since passed and I have not experienced a pain or ache. I am now able to follow farming pursuits with perfect ease. My wife also speaks as warmly in favor of Dr. Williams' Pink Pills as I do, having used them for headache, dizziness and loss of appetite, the pills always giving comfort and relief. Since my illness I have learned that a good remedy is none the less good because its cost was so much less than I expected."

RESOLUTION OF CONDOLENCE.

Editor NORTHWEST REVIEW.
Dear Sir.—At a regular meeting of Branch 52, C. M. B. A., Winnipeg, Man., held April 18, 1900, the following resolution was moved and unanimously adopted:
That whereas it has pleased Almighty God in his Infinite Wisdom, to call to her eternal reward, Mrs. Sharkey, the mother-in-law of our esteemed brothers, 2nd Vice President L. O. Genest and Chancellor H. A. Russell;
Resolved that we the members of this Branch hereby express our heartfelt sorrow for the loss sustained by them, and extend to them our most sincere sympathy and condolence in their sad affliction.
Further resolved that copies of this resolution be sent to L. O. Genest and H. A. Russell also The Canadian and NORTHWEST REVIEW for publication.
Yours truly,
R. F. HINDS,
Rec. Sec.

THE ERA'S DAWN.

Written for THE REVIEW by an English Banker.

Looking far back down the long vista of time to that far off period in the earth's history, known as the Eocene, or "Dawn of the recent," we find, strange to say, that England was in most respects a country exactly similar, both in reference to her trees and shrubs, and also to her birds and animals, to that important division of the British Empire—Australasia—whose stalwart sons have recently so electrified us by their bravery and courage, showing to the world that they have inherited in full degree the splendid heroism and valour so typical of Britannia and all her children.

The age of the great reptiles has now come to an end. The last of those mighty monsters, the massive iguanodons and ichthyosaurs, had fought their last battle; the tremendous megalosaurus, or the still more appalling Atlantosaurus, the greatest of all the giants, with a thighbone eight feet long, and a total length of ninety or a hundred feet, no longer ravaged the teeming life of the period to satisfy its voracious appetite; an appetite so insatiable that it could scarcely be appeased even after having devoured a young elephant or two for a meal, had such a toothsome morsel then existed; while the outspread leathery wings, as large as the sails of a boat, of that hideous vampire, the Rhamphorynchus, no longer darkened the air as it descended to seize its helpless prey with its grotesque horny beak. All these ferocious monsters had disappeared from off the face of the earth with the close of the fifth "day" of creation, their places being gradually taken by an entirely different and new creation of animals, the various genera of mammals, which now increase rapidly with the commencement of the sixth æon.

The sixth day (or æon), which must have extended over several hundred thousand years, appears to have been ushered in with a period of absolute terrestrial quietude, after a time, however, to be succeeded by violent upheavals caused by volcanic agency and by the shrinking of the cooling earth. Previous to this disturbance, the face of England must have been altogether different from its present appearance, a considerable section of it being a wide flat plain, upon which were groves of eucalyptus, or blue gum trees, that most magnificent of all the trees of the earth; several varieties of Australian palms; the handsome Salisburia, or maiden-hair tree, so seldom seen, yet so strikingly beautiful; the Liquidambar, which in autumn is a perfect vision of carmine and amethyst and gold; with many other subtropical trees and shrubs, bananas, screw-pines, custard-apples, gourds, and cacti; all more or less of a type similar to those now indigenous in Australia. Many of the birds and animals, too, were of an Antipodean type, such as opossums and others, while amongst the birds was the Dasornis, a great bird akin to the extinct Dinornis of New Zealand. Altogether, therefore, Old England at that far off time must have presented a very similar appearance to her flourishing daughter.

But before this gradually perfecting planet was ready for the advent of man—for the land was then probably principally a vast outspread plain—the added beauty of hill and dale, mountain and valley, lake and mountain torrent, must be accorded to it. The Alps and other mountain ranges are now violently forced up, the lesser ranges of

hills are upheaved, and the rolling downs assume their undulating beauty; and God saw everything that He had made, and behold it was very good; and the fair earth was so lovely that the angels of God sang for joy.

And then man is placed upon the scene, endowed with faculties to appreciate it all; and, though granted freedom of will, enjoined to obey his Creator. But he fell. He dared, fatuously dared, with foolhardy recklessness, to rebel against Him, dragging down his descendants into the shadow of death. But for them a Ransom has been provided, and a means has been given whereby, if they will, not only their inherited taint of sin is removed, but their own transgressions are also atoned for. And that Ransom is the gracious Saviour of the world.

ROYAL FLIGHT FROM BRAZIL.

Having remarked in a recent issue of the NORTHWEST REVIEW a little notice of the late Emperor of Brazil Dom Pedro II., perhaps it may interest your readers, if I recall the hurried flight of the Emperor, his family and suite in the dead of night, as told me by my brother (now a priest) at that time acting as English Tutor to the young heir-apparent, grandson of the Emperor. All at once the Revolution broke out, in so much that they had to send in great haste to the Summer palace in the hills for the three young princes who had preceded their parents the Count D'Eu and his wife the Princess Imperial to that lovely spot to pass the coming season. For some days a man-of-war had been lying off in the harbor in case of accidents, as it was known the times were troublous. Silently and secretly they embarked, the illustrious refugees and their small suite, which comprised no Brazilians but only, besides personal attendants, the English gentleman before mentioned and an Austrian Count, whose name I forget. As the vessel slowly passed out, from perhaps the most beautiful harbor in the world, that of Rio Janeiro, the royal exiles watched from the deck the lights of the land they should see no more, and with many a tear the Empress waved with her hand farewell to the land and the people she loved. Poor Empress! she had not long to mourn their loss; only a few months later her faithful cavalcade sadly brought over the Pyrenees from Pau, where they first found a home, all that was mortal of their sovereign lady, to be interred with her royal relatives in Lisbon. Almost her last words were "Beautiful Brazil I shall never see you more."

Later on the Emperor lived at Cannes, being about 84 when he died. The same faithful few took his honored remains to the burial place of the kings of his race and laid them beside his wife in Lisbon. They say he grieved but little over the loss of an empire, being of scholarly tendencies and utterly opposed to show and ostentation, which indeed gave no small offence to his subjects, and was the only fault they had to find, except that he and his family, especially the Princess Imperial his daughter (who ought now to be Empress by rights), were too religious. Dom Pedro was a great linguist and having mastered all the European languages learned Arabic in his old age. We think the French make good coffee, but he said he had never had a good cup since he left Brazil—so our little vanities suffer death, even in fair France!
M. T.

It is reported the Archbishop Walsh, of Dublin, will shortly receive the red hat.

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DR. PRICES' CREAM BAKING POWDER

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Avoid Baking Powders containing alum. They are injurious to health

THEATRICALS AT THE INDUSTRIAL SCHOOL.

A most successful entertainment was given Monday evening by the pupils of the St. Boniface Indian Industrial school, in honor of His Grace Archbishop Langevin. A large and distinguished audience had assembled for the occasion in the school theatre, among whom were noticed His Grace the Archbishop, the Rev. Fathers from the cathedral and the Belgian delegates. The programme opened with a march by the band, followed by a chorus admirably rendered by the girls. Then was presented a drama, the parts in which were well sustained by the girls. The chief event of the evening was a play, entitled "The Enchanted Harmonica," the parts in which were wonderfully rendered by the boys, their English being perfect. The audience were kept in constant laughter from beginning to end. The greatest credit is due to Mr. Adolph for the excellent manner in which the plays were produced. The scenery for the occasion was painted specially by Mr. Dubois. An address of welcome was presented to His Grace by the school, which he responded to in a short and excellent speech.—Winnipeg Tribune, April 25.

A certain method for curing cramps, diarrhoea and dysentery is by using Pain-Killer. This medicine has sustained the highest reputation for over 60 years. Avoid substitutes, there is but one Pain-Killer, Perry Davis'. 25c. and 50c.

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NORTHWEST REVIEW. ST. BONIFACE.

CALENDAR FOR NEXT WEEK.

- MAY.
- 6—Third Sunday after Easter. Patronage of St. Joseph.
 - 7, Monday—St. Stanislaus, Bishop, Martyr.
 - 8, Tuesday—Apparition of St. Michael the Archangel.
 - 9, Wednesday—St. Gregory Nazianzen, Bishop, Doctor.
 - 10, Thursday—St. Antonine, Bishop.
 - 11, Friday—St. John before the Latin Gate (transferred from the 6th inst.).
 - 12, Saturday—Saints Nereus, Achilleus, Domitilla and Pancratius, Martyrs.

BRIEFLETS.

The Marquis of Lorne is now Duke of Argyll. He is 55.

Rev. Fr. Gillis was here yesterday and returns to Wapella to-day.

Cardinal Haller, Archbishop of Salzburg, died on April 5. He was 75 years old.

Rev. Fathers Fillion, Campeau, Martin, and Giroux (St. Anne) were in town last week.

Rev. Father Archambault, pastor of Lambert, Minn., came here yesterday and returns to his parish to-day.

Rev. Father Enck, O.M.I., is now in charge of Gretna and Morden, which he will visit on alternate Sundays, residing meanwhile at the Archbishop's palace here.

On the last holiday of last month a baseball match was played in the college ground between past and present students of St. Boniface College. The score was 19 to 11 in favor of Past.

Rev. Achille Poulin, a younger brother of Rev. Napoléon Poulin, who died last Thursday, went out to St. Maurice to-day. He arrived last Monday from Iron Mountain, Mich., where he is pastor of St. Joseph's Church.

Last Thursday at St. Anne's the funeral of Miss Aveline C. Roberts was a sad reminder of the deceased lady's popularity in the choirs of St. Mary's and the Immaculate Conception, Winnipeg. Miss A. C. Roberts, daughter of Mr. R. Roberts of St. Annes had spent the winter in Winnipeg with her sister, Mrs. H. H. Smith and had been

When life's autumn comes, women, worn out by the burdens and obligations of motherhood, yet shrink from that second "change of life" which will banish these burdens forever. They fear a change in form, in feature, in personal attractiveness, and that the years of life will alone remain at the bottom of the cup of existence. Such fears are largely warranted by the effects which this change produces in many women. But no woman need let these fears fret her, who from the time of the first change of life, from girlhood to womanhood, has taken care to constantly keep her system in vigorous health.



Those who have used Dr. Pierce's Favorite Prescription do not suffer from the change of life either in face, form or feelings as do other women. This fact is due to the intimate connection of the general health with the health of the organs peculiarly feminine. By preserving the health of these organs, and relieving the system from the debilitating drains, ulcers and inflammations which sap its health, "Favorite Prescription" paves the way for this natural change to come in Nature's way, without the loss of capacity to please others or the personal inability to enjoy life.

Mrs. M. Barnes, of Balls Ferry, Shasta Co., Cal., writes: "My physician said I was suffering from the effects of 'change of life.' I had heart disease and womb trouble and rheumatism. My head was so dizzy I could hardly stand up. When I began Dr. Pierce's medicine I improved right along. I took seven or eight bottles of the 'Favorite Prescription,' a teaspoonful three times a day, and the 'Pleasant Pellets' at night. I feel as well as I ever did."

There is no alcohol, whisky or other intoxicant in "Favorite Prescription," neither does it contain opium or other narcotics. You may be willing that somebody else shall say that their baby is "just as good" as yours, but you don't want that baby substituted for yours. Let dealers say what they like about other medicines being "just as good" but don't let them substitute anything for "Favorite Prescription." Dr. Pierce's Pleasant Pellets cleanse the clogged system of impurities.

ling for four months before her death. R. I. P

The word "lyddite" comes from the town of Lydd, Kent, where is the military camp for testing this explosive.

In Belgium the speakers of Flemish and German now outnumber the speakers of French by over half a million.

It is said that it was Lord Roberts who suggested to the Queen the shamrock idea for the Irish soldiers and also her recent visit to Ireland.

By order of His Eminence Cardinal Vaughan, on Easter Sunday, after High Mass, in all the churches of his diocese, a solemn "Te Deum" was sung in thanksgiving for the escape of the Prince of Wales from Sipido's bullets.

Twenty-five Frenchmen from Quebec passed through Winnipeg last Friday on their way to Cape Nome, in extreme western Alaska, where they hope to dig up gold out of the sands of the seashore. The party is in charge of Pierre Bouche and Carton Perras.

Last Tuesday evening, April 24, the members of St. Mary's choir were entertained in the new presbytery by Rev. Father Guillet, O.M.I., and the time was pleasantly spent in various games and in talking over the choir's successful concert on Easter Monday.

Next Sunday, feast of the Patronage of St. Joseph, at 3 p. m. His Grace will preach in St. Mary's Church and give benediction of the Blessed Sacrament, after which the Archbishop will bless the new St. Joseph's Orphanage, which is directed by the Grey Nuns.

If a bridge is to be constructed across the Red river, connecting St. Boniface and Winnipeg, it ought to be a first class one with provision for foot passengers, vehicular traffic and for street cars. It is certainly in the interests of Winnipeg to make closer and better connections between the two places.—Free Press, Apr. 25.

The funeral of Dr. St. George Mivart took place on Saturday Morning at Kensalgreen Cemetery, where the remains were deposited in the catacombs. There was no religious ceremony. The inscription on the coffin was as follows: "St. George Jackson Mivart, Societatis Regiæ. Ex umbris et imaginibus in veritatem. Die I. Aprilis, anno MDCCC., et ætatis suæ LXXIII."—Catholic Times (Eng.), April 12.

Mr. D. J. O'Donoghue, the Dominion Labor commissioner, arrived in Winnipeg last Thursday. He is here to compile a correct report for the government upon the conditions of all labor necessary to the construction of the St. Andrew's Rapids locks. He drove out to St. Charles to see venerable Father Dandurand, O.M.I., whose mass he used to serve when he (Dan) was a boy. The mission which has been entrusted to Mr. O'Donoghue has been especially created for him; this is the first time any government has appointed a practical workingman to report on labor conditions and to see that the wages of workmen are paid in full. Mr. O'Donoghue will go down to history as the man who embodied in an Ontario government report the entire text of Leo XIII's encyclical on the Conditions of Labor.

Success for Sixty Years.—This is the record of Perry Davis' Pain-Killer. A sure cure for diarrhoea, dysentery and all bowel complaints. Avoid substitutes, there is but one Pain-Killer, Perry Davis'. 25c. and 50c.

DEATH OF FATHER POULIN.

A telegram came to the Archbishop last Friday that Rev. Napoléon Poulin, parish priest of St. Maurice, Assa., had died the preceding night. Vicar General Dugas took the train that same day for the station nearest to St. Maurice and has not yet returned. Details of the disease that caused death are lacking, but the deceased priest is supposed to have succumbed to asthma or heart trouble. From the former disease he had suffered all his life; in fact this was one of the principal reasons why his ordination was so long delayed. Father Napoléon Poulin was 43 years old and was ordained in the autumn of 1896. During the last twenty years he had studied and prepared for the priesthood. His mind was bright, his life edifying, his education quite above the ordinary; but his asthma prevented him from following the community life which is a necessary phase of training for the priesthood. In this country, however, whither he came from Quebec in 1894, his health seemed to improve and so Archbishop Langevin ordained him. He was first employed as assistant at the cathedral, where he delivered very thoughtful sermons. About 18 months ago the new settlement of French Canadians at St. Maurice was confided to him, and just as it is beginning to prosper, he is called to his reward. We earnestly beg prayers for the repose of his truly apostolic soul.

Last Monday night there was a particularly fine aurora borealis with all the colors of the rainbow and that ever-shifting metallic lustre which no rainbow ever shows.

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DEAR SIR,—Am selling your "Dr. Morse's Indian Root Pills" in this locality. I have customers who come 20 miles for the sake of getting Morse's Pills. This speaks for itself as to their value. I use them in our family with "the most satisfactory results." My wife has been cured of "sick headache" by their use. We could not do without them.

Yours, etc., A. KRAMPEN.

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.

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Branch 52, Winnipeg.

Meets at Unity Hall, corner of Main and Lombard streets, every first and third Wednesday, at 8 o'clock p. m.

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