

## MASSACRE OF ST. BARTHOLOMEW.

By a Protestant Theologian in The Sacred Heart Review.

### III.

I have already cited the great Protestant Guizot, who, in his History of France, written for his grandchildren, declares emphatically that in the sixteenth century the French Protestants and the French Catholics were about equally disposed to assassination and to massacre, the one side very little more or less than the other. To this very day, as we know, the French are perhaps, of all nations in the world, at least in Christendom, the most intolerant. Perhaps we should except the Russians, although I doubt it, for in Russia, intolerance appears to be more a matter of calculation and state policy than of national temper. In France, it is not so much the government that pushes the nation into intolerance as the nation the government. By the nation again we mean not so much the peasantry, comparatively inert, as the population of the towns. Let any party get control of the government, and in its eyes all the rest of France is non-existent, or exists only to be persecuted.

In modern France the Protestants are too few to persecute the Catholics directly. Since the loss of Alsace-Lorraine they number only some 600,000 out of 40,000,000, although their high character and care for education give them proportionally a much greater influence. Yet the correspondent of The Nation, already quoted in The Review, calls attention to the fact that a large party of the Protestants (I suppose the side inclining to Deism) has shown itself very well disposed to side with the Atheists, or the Freemasons (in France the two terms are very nearly synonymous) in violating the unity of the family and the moral connection of parents and children by forcing Catholic children into the atheistic government schools, under heavy penalties of disfranchisement from public trusts if they have not spent at least the later years of their school-time in these. The aim, doubtless, is to trench more and more on family rights, until private schools are altogether extinct.

It is true, this scheme is nothing very different from that propounded by the Rev. Mr. Dickinson in Massachusetts, while Superintendent of schools. Mr. Joseph Cook also (I believe he objects, being unordained, to being called Reverend) has declared that the right of parochial schools to exist rests on bare tolerance, is essentially precarious. He seems to think of them as Lewis XIV. thought of the Edict of Nantes, something to be in force as long as it pleased him and no longer, subject, moreover, to continually advancing encroachments, until at last it could be set aside as no longer meaning anything.

Dickinson and Cook, therefore, and their friends, seem to agree very well in principle with the French Atheists and Deistic Protestants in maintaining the right of the state to persecute the family into a mere passive vehicle of its own prevailing policy, whether it chooses to be atheist, Protestant, or Moham-

medam, or for that matter, Mormon. However, the French are so logical, (see Calvinism, which is French), and so intense in their feelings, that when they have set their hearts on a particular scheme of persecution, they are inclined to carry it through with a fierceness which we could hardly expect to find in Brother Dickinson or Brother Cook, or indeed in Saxons, Germans or Irish. The Irish, to be sure, are sufficiently intense, but somehow or other, as a German writer has remarked, their intensity has seldom led them in the direction of persecution. Their occasional fierce outbreaks have not been against heretics but against oppressors. Two heretics burnt, and no witches, very nearly fills up the list of Irish persecutions.

The legendary accounts of the disputes between Saint Patrick and the Druids witness to Irish zeal but seem to show that it had not extinguished good temper, and a sense of the rights of the other side.

In the sixteenth century, therefore, we see the French Protestants, then nearly a fourth of the nation, resolute in the design to suppress Catholicism throughout the kingdom. They were powerful in a great part of the provincial cities, and in the mountain fortress of the Cevennes; they swarmed in every grade of the nobility, to the very highest; they were organized thoroughly as a state within the state, having armies, great captains, fortresses and taxes; they were led by a branch of the royal house, which, as death followed death in the elder line, was fast approaching the throne, and soon reached it in fact. The peasantry was overwhelmingly Catholic, it is true, but they made little more account of the peasants than of so many cattle. Besides, they were encouraged by the example of England. At Elizabeth's accession it is computed by Protestant authority that nearly three-fourths of the English were Catholic; yet the French Calvinists saw she great Queen, by her skillful policy, gradually cajoling and compelling her subjects away from the old religion, until at her death she had so far succeeded that even the powerful Catholic reaction under James did not maintain itself, and that England became, if not so solidly Protestant as North Germany and Scandinavia, yet more actively Protestant than either.

These hopes of the French Protestants were by no means regarded as chimerical by the French Catholics. We can see now that the attachment of the French nation to Catholicism and to Rome was deeper than that of the English, and that even a persecuting Calvinist on the throne would probably have failed. Henry the Fourth saw it, and to be sure of the crown conformed to the ancient Church. Yet so uncertain had matters seemed for a long time before, that when at first reports ran that the battle of Moncontour had turned out a Protestant victory, Catherine de Medici, who at heart cared for neither religion, nonchalantly remarked, "Ah well! all is that we shall now say our prayers in French."

How slowly history unveils itself to us as it was! How slowly Catholics have opened their eyes to the real character of Alexander VI. It was not until Leo XIII. disclosed to the world the secret Borgia records that the eminent Catholic professor Doc-

tor Pastor could finally say, "All attempts to re-establish this reputation are henceforth futile." Sir William Hamilton's disclosures concerning Luther were neglected, and when subsequently Janssen renewed and extended them such a howl went up from Protestant Germany as went up from Calvinistic France when the great Protestant controversialist David Blondel first discovered that there had never been any such person as Pope Joan. The traitor, to take away from his brethren such an effective weapon! At first the cry was that Janssen was a fool and a forger, and there was even a pleasant talk of cutting off his ears, after the pious example, as was explained, of Ulric von Hutten, that hero of the Reformation, who marked his zeal for the pure gospel by cutting off the ears of two Dominicans. This devout counsel was not followed, however, from a wholesome dread of the Hohenzollerns, who are sound Protestants; indeed, but who are emperors and kings.

In like manner it is next to impossible for us to get out of our heads the notion that the Catholic Church of France, at this time, was a great overbearing power bent on crushing, by fair means or foul, the little innocent flock of quiet Christians who pleaded only for the right to follow their own conscience in peace! In reality we see here two rival powers, unequal in the number of adherents, it is true, but so nearly equal in resources and energy that for a long time it seemed by no means certain which would carry the day. In the years of this struggle Guizot says, that there were from eighteen to twenty massacres of Protestants by Catholics (including St. Bartholomew's) and four or five massacres of Catholics by Protestants. The number of massacres, we see therefore, answered on both sides to the relative numbers of the two parties. The number of victims, taking Dr. Fisher's estimate of St. Bartholomew's, seems to have been, by Guizot's statistics, supplemented by Cardinal Guise at the Council of Trent, something like this: Protestants massacred by Catholics, 35,000; Catholics massacred by Protestants, 8,000.

Further details will be interesting and instructive.

CHARLES C. STARBUCK.

12 Meacham street, North Cambridge, Mass.

A short time ago the youngest maid of honor to the Queen was received into the Church. She was the daughter of Lord Alington, and her husband was attached to the court of Greece. There were many circumstances about her conversion that went to show that the finger of God led her in a most remarkable way into the Catholic Church. Not the least of these was her untimely demise. Her death was quite sudden. It occurred at the vice regal lodge, Dublin Castle, while on a visit to the lord lieutenant. Her reception into the Church was a beautiful preparation for her sudden, though not unprovided death.

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## A FLAMING BUSH.

Written for The Review by an English Banker.

The variety and diversity of the secretions of members of the vegetable world are almost innumerable. As examples, in parts of South America the wonderful cow-tree abounds, which, if an incision be made in the trunk, exudes a quantity of good milk, the physical qualities of which are said to be exactly similar to those of ordinary cow's milk, which, it is stated, it entirely replaces in some districts of that country. In West Africa the butter-tree supplies the natives with a perfect substitute for the ordinary ingredient. Other trees produce soap, honey, wax, and many other vegetable imitations of animal products.

There is, however, one noteworthy tree which possesses similar properties to the noxious poison, prussic acid, and is equally deleterious and fatal. This deadly outlaw of the vegetable kingdom, the dreaded Upas tree, has a more evil reputation than any other product of the plant world, and at a more superstitious period no traveller would dare go beneath its shadow. The places where it grew were termed the "valley of death." Birds which approached too near were said to drop down as if struck by lightning, and no creature could live within a considerable distance of the fateful tree, the neighbourhood of each tree presenting the appearance of a revolting charnel house, strewn with the bones and decaying corpses of men and animals.

Of course, all this is absurd exaggeration and ignorant superstition. But there is no doubt that the juice exuding from the tree is virulently poisonous to that high degree that a few drops injected into the system of man or animal will destroy life in a very few minutes.

Another strange member of the vegetable world is the common garden Fraxinella, or Burning Bush (Dictamnus Fraxinella). This rather handsome herbaceous perennial, its pinnate leaves similar to those of the ash—hence its name—bears several spikes of hooded flowers, in appearance somewhat resembling those of the common monkshood or aconite, but of a rose-pink hue. Its chief peculiarity consists in its strange habit of distilling a gaseous vapour, which appears to collect round the flower spikes in somewhat considerable quantity. This exhalation, which in many respects resembles the vapour of heated benzoline, is highly inflammable, and if a lighted match be held near the flower, especially in the evening of a calm sunny day, an extraordinary flash of brightly-burning flame, of a hue not very dissimilar to that of the flower itself, shoots up into the air. If the plant be covered with a tall glass frame and placed in a sunny position, the accumulating gas will fill the frame, and quite an explosion will ensue when a light is applied. Strange to say, however, this brilliant conflagration does not appear to injure either the plant or its flower, which remains unharmed in the midst of the flashing flames.

And, about three thousand five hundred years ago, a similar sight, on a vastly grander

and more glorious scale, was witnessed. Moses, the great lawgiver, warrior and legislator of the Israelites, standing on a mountain, which ever afterwards is one of the most sacred spots upon the face of the earth, witnessed a bush which, though apparently burning, yet was not consumed. But the dazzling brilliancy of those coruscating rays of glory, effulgent in vivid splendour, and flashing with a terrible and appalling fiery lustre, was such as no terrestrial forces could produce. For in the midst of that intensely glorious radiance was the Eternal God, the Ruler and Creator of the universes, who had deigned to visit this insignificant earth for the sake of His people. And the time will come when every child of man will be a witness of that glory, for each one will be conducted before the throne of the Great Judge, there to receive their final and irrevocable sentence: "Come ye blessed, inherit the Kingdom"; or "Depart ye cursed, into outer Darkness!"

## NOTES FROM STE ROSE.

Ste-Rose is rubbing her eyes and opening them seeing the bright sunshine. We shall be busy anon if we have been sleepy awhile. The rivers run free from ice, hurrah! for the fish rushing down. People some miles distant are making arrangements for coming in with their cows during the summer months when our cheese-factories will be again in full swing. We have begun seeding, but no doubt the crop will be grown by the time you receive this, so why mention it? It freezes "the genial current of the soul" to have a mail service so long on the road, even in fine weather.

Behold now a chance for all those young men who have been sufficiently industrious to gather up the stones on their land, these shall become, if rightly taken advantage of, the first foundations of the future learning of this place, being the very things required for our new convent which we expect to have ready for the Sisters, to begin teaching in September. There is talk of a municipality and other changes, new buildings and stores dotting the green—shall we say, though merely as a figure of speech, as yet. And now, we are getting too civilized for the poor, dear Indians, they are gone mostly, I fear, and have taken with them the poetry of the place; also, in some instances, a jug of comfort as well. I think it was the missionary's wife who said (how wives will boast!) she knew the Indians in her husband's care were all converted for they had renounced the errors of barbarism to adopt those of civilization. But some of them go without any comfort. One poor fellow we were acquainted with said he could not stay here, all his children died and he must go. This might be superstition in us, but these children of the forest live near to the Great Spirit who is a very intimate and personal friend of theirs, this is what the braves think, but the squaws are more lowly-minded and fancy God has not always time to look after the little wants of women and children. No time! poor souls! He has His Eternity to do things in.

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**Northwest Review.**

WEDNESDAY, APRIL 25, 1900

**CURRENT COMMENT**

Rev. Dr. Patrick, the new principal of Manitoba College was tendered a most flattering reception Monday evening of last week. One notable improvement on similar affairs in previous years, an improvement which was doubtless suggested by the thorough gentleman Dr. Patrick is, was the omission of prayer before and after the formal speeches. Catholics, of whom some must necessarily be present on such occasions, strongly object to joining in prayers said by Protestants, because this communication in worship is a sort of tacit admission that other religions may be right. Besides, haunting one's prayerfulness in mixed gatherings looks like the religion of the Pharisee. In an ordinary Catholic college or convent, on a full class day, the students pray about twenty times in the waking hours of the twenty-four; and yet a Catholic faculty would never think of using public prayers before and after an entertainment which Protestants may attend.

Among the many good speeches made on this occasion, probably the most thought-provoking was Mr. Daniel McIntyre's. He gave expression to two ideas which ought to be particularly fruitful. The first is that the affiliated colleges act and react on each other till the best in each is the property of all. The second is that good educational ideas filter down from the upper strata to the lower; the public school teachers get their ideas from the colleges, and thus thousands who might never meet the new principal would yet be influenced by him.

The deadly parallel is being used with great effect by the Montreal Star, which published, Monday of last week, in parallel columns Mr. Tarte's imperialist speech before the Society of Arts in London on April 2, and the same Mr. Tarte's apologetic interview in Paris, with the representative of the Journal de Paris on April 5. In this latter interview the versatile minister practically makes French Canadian loyalty a matter of expediency, and gushes about the tricolor, "that unique and holy relic which still binds our hearts

to France." As the tricolor was not invented till 23 years after Canada had been ceded to England, it is hard to see how it can be considered a "unique and holy relic." All the best traditions of French Canada are connected with the white flag of France before the Revolution, and most of the dangerous tendencies that threaten the future of French Canada are connected with the tricolor.

The Rev. I. J. Kavanagh, S.J., so long and favorably known at St. Boniface College, has been appointed English chaplain to the Paray-le-Monial Pilgrimage which is soon to start for the cradle of the devotion to the Sacred Heart of Jesus. As there will naturally be great eagerness to join this pilgrimage, and as the number of accepted applicants must necessarily be limited, people desirous of taking part in this grand demonstration of faith and piety should send in their names as soon as possible to Rev. I. J. Kavanagh, S. J., St. Mary's College, Bieury St., Montreal. Further details as to dates and prices will be given shortly.

In the Ottawa House of Commons last Monday, replying to a question by Mr. Dugas in regard to a report in the Manitoba Free Press on Catholic schools, Sir Wilfrid Laurier is reported, by the Free Press Ottawa correspondent, to have said "he was more than ever of the opinion that the Manitoba school question has been settled in a manner to do to the Catholics of that province the fullest and most complete justice that was possible under existing circumstances, especially as it appears that the Roman Catholics are willing to take advantage of the new law, and only ask to have it liberally administered by the provincial authorities, a demand in which all good citizens will heartily concur." This statement diplomatically stops short of the answer to that demand, because that answer imposes such conditions as to be tantamount to a refusal. Sir Wilfrid Laurier is careful not to tell the house that the most important Catholic school centre in Manitoba has as yet derived not the slightest advantage from what he still persists in calling a "settlement." No doubt elsewhere there has been some relief, because the Catholics, on the Pope's advice, chose to take advantage of the law; but even that relief is precarious, and it does not extend at all to Winnipeg.

Although the negotiations between the Winnipeg Catholic schools are not yet completed, judging from the first reception made to our overtures, we have no great hopes of obtaining any restitution of our constitutional rights. The Public School Board seems incapable of understanding the justice of our claims. It presents no guarantee, that if we lease our school buildings, we shall keep our teachers and pupils and not have Protestant pupils or teachers forced upon us. Everywhere we are met with the spirit of the iniquitous 1890 law. Is this what Sir Wilfrid Laurier considers "the fullest and most complete justice that

is possible under existing circumstances?"

The last two numbers of the University Ottawa Review have appeared rather late, February at the end of March and March a fortnight ago; but they are well worth waiting for. The February number opens with a fine portrait of Rev. William J. Howe, O.M.I., who was called to his reward at the early age of 42 on Feb. 13. There are several touching tributes to his memory. He was a learned, pious and zealous priest whose loss will be keenly felt. The March number has a beautiful green cover and is full of the St. Patrick's Day banquet, in which, among many other eloquent speakers, our friend Father Fallon, O.M.I., seems to have been particularly happy in his reply to the toast of "Soggarth Aroon."

To those who have read Father Timothy Brosnahan's reply to President Eliot of Harvard, a reply which the Chicago "Inter-ocean" deemed a very serious humiliation for the University president who has been laying down the law in educational matters in the United States for the past twenty years, will not be surprised to hear from the Chicago "New World" (April 21) that the essay Father Brosnahan read at the Conference of Catholic colleges held in Chicago last Wednesday and Thursday was "the leading paper of the conference." Father Brosnahan belongs to the great Jesuit scholasticate at Woodstock, Maryland, which was first made famous by the presence there of Father, afterwards Cardinal, Camillus Mazzella, lately dead.

The editor of the Midland Review, in reply to our astonishment at his calling Mr. Louis Fréchette an "ardent Catholic," says: "yet is not Mr. Fréchette a Catholic?" Our literary contemporary ought surely to observe that what we objected to was the epithet "ardent," since we added: "If so, ardor must be an extremely relative quality." No doubt Mr. Fréchette professes Catholicism; but as "La Vérité" of Quebec (April 21) says: "Mr. Fréchette is very pretentious and has a strong dose of presumption; yet he would hesitate, we think, to allow himself to be ranked among ardent Catholics." If Mr. Tardivel would kindly send to the Midland Review some back numbers of "La Vérité" exposing the plagiarisms and un-Catholic outbursts of Mr. Fréchette, Mr. O'Malley might perhaps come to realize that we know more of French Canadian literature that Prof. O'Hagan does.

More light is being thrown on Mrs. Dewey's character. The Milwaukee "Catholic Citizen" says she was received into the Church by Bishop Keane, whose eloquence captivated her. When he was deposed from the rectorship of the Catholic University, she bitterly resented the treatment he received, and though the Bishop was made an Archbishop, her ardor in the service of the Church went on cooling till it froze completely away. Conversions traceable to admiration for any particular man are or ought to be questionable.

One very characteristic utter-

ance of Dr. Patrick's stamps the man as a refined lover of gentlemanly modesty. He began his speech by deprecating all the praise that had been showered upon him, and added in a half-humorous but evidently sincere tone "that it had always been his sad and solemn destiny to be overestimated wherever he went." The students of Manitoba College, not being used to such protestations of Christian humility, gaffawed at this rather ironically; it was so different from the self-assertion of some of their leaders. But Dr. Patrick, altogether unconcerned, went on to show in detail how Dr. Sparling had, in his speech of welcome, been quite right in expressing a healthy scepticism as to some of the praise bestowed on the new Principal.

"The New World," a Catholic weekly published in Chicago, has issued an Easter number containing 176 pages folio size. Its special features are a history of the Catholic Church in Illinois, beginning with Father Marquette, historical sketches of the diocese of Chicago, of the Jesuits in Chicago, the dioceses of Alton, Peoria and Belleville, the French, Irish, German, Bohemian, Polish, Syrian and Italian elements, and descriptions of colleges and convents in Illinois. Being profusely and tastefully illustrated, this special number presents a vivid picture of the progress of the Church in and around cosmopolitan Chicago. Address: The Catholic Press Company, 158 Adams St., Chicago. Price of this monumental souvenir: 50 cents.

**UP-TO-DATE EDUCATION.**

Rev. J. F. X. O'Connor, S. J., at the invitation of the "Quid Nunc Club" of New York, read to them, on March 16, 1900, a paper on "Education in the City Schools of New York," of which we have received a neat edition. This paper has been warmly welcomed by many of our Catholic exchanges; but none of those we have seen gives the keynote of Father O'Connor's lecture, which undoubtedly is condemnation of the methods in vogue in the greatest city of America. The lecturer must be a man of more than ordinary moral courage and personal magnetism to deliver before a secular literary club so sweeping an indictment of fashionable educational fads. For, despite the absence of all passion and prejudice and the careful eschewing of rhetoric the lecture contains but very faint praise of some secondary advantages of the present system. As this system obtains more or less in Manitoba and the Territories and wherever the wholesome influence of the Church with its traditions of mental sanity is excluded, it may be well to quote some of Father O'Connor's principles and strictures.

At the outset he holds that "thoroughness ought to be..... the foundation of education, of all good art, of literature and of science. Education ought to mean the development of a man's faculties, a formation of the judgment and an equipment for the ordinary duties of life..... The education of a great city like New York, almost on the threshold of the twentieth century, should aim at something better

than utilitarian cram..... The education the future citizen receives should not prepare him directly for the trade he is to follow—that will be given by his apprenticeship—but it should give a solidity to his mind, a receptivity of thought, a readiness to make use of men and things for the betterment of life, and for the work given to him by Providence. Men are not machines, or parts of machines, but are beings of action, and these actions and lines of action vary according to the emergencies of life, and it is the educated mind only that can take in all the varied aspects of the situation, and act promptly, vigorously and effectively for the best results."

Having laid down these undisputed principles, the lecturer finds they fail of application to the New York school course. In the first place there are too many subjects. "In the school, if the instruction were confined to the first three subjects—language, number, writing—it would be possible to give the child a thorough training." But when you add music, sewing, drawing, clay modelling, hygiene, botany, the abuse of alcohol and narcotics, you laps into "the utilitarian idea that a school education is to prepare a child for the work of life. It is, indeed, to prepare it for life, but not for one particular trade. The child's mind should receive an all round training, it will then be better adapted to learn the various professions of life. The schools ought not to undertake to teach all those things that are to be learned in home life. This is the home training. The school is to train the mind; let the home and the apprenticeship train the hands. The public schools or private school or any school ought not assume that every child is to be a tradesman and transformed themselves into mechanical and trade schools, but they ought to look after the mental development of the child, and especially of the judgment and will, and this is accomplished better by mental exercise than by practice of eye and hand. What is the value of the best equipment in war without the brains of the general and his thinking power to bring about results?" This illustration is extremely up-to-date just now. If our British generals had made better use of their brains and less of their muscles, the war in South Africa would not have been mostly a series of blunders. "On account of the multiplicity of subjects to division of time given to each subject becomes exceedingly small," and so thoroughness cannot be secured.

Secondly, the fashionable theory that learning must be made easy, that the child should learn while at play, is contrary to the character of the human mind, which develops in direct ratio to persevering effort, and, Father O'Connor adds with fine irony, "the mind has not suddenly divested itself of all its characteristics in the last twenty-five years."

Thirdly, he shows the baneful result of those sudden changes in pedagogy which our feather-brained reformers mistake for improvements. Anything new and highly recommended by some irresponsible but fascinating writer in some pedagogic



journal is rushed through as "the proper caper just now," and afterwards the whole teaching community grumbles at the injudicious innovation, and the reformers repent at leisure, unless, of course, their conceit be an armor of proof against damaging facts. For instance, Father O'Connor tells us, "the analytic method of former years has been suddenly changed for the synthetic, and teachers are abruptly required to use a method for which their previous normal training has not prepared them. This experiment in education has been almost suddenly applied to the thousands of children in our great city. The result is that excellent work cannot be accomplished, unless the Course itself and especially the recent innovations are cut down. The work in English and in mathematics, in consequence, is not up to as high a standard as five or six years ago."

After printing a schedule of time-divisions in elementary schools and an order of time for the fifth year, second half, in which we note that every week six hours are given to non-mental work, one hour to composition, six hours to reading and penmanship, six hours to arithmetic, geography and history, Father O'Connor says: "The first impression made upon one in going over the course of studies in the schools of New York is that the course is adapted to educate the senses rather than to educate the mind. It cultivates powers of observation but not so much powers of judgment. It teaches to gather facts, but not reasoning on those facts; it develops the animal powers of the five senses, but not so much the distinctly intellectual or mental powers. Now as the soul is more important than the body, and the mind of greater dignity than the senses, it stands to reason that if education is for the intelligence, greater stress should be laid upon the development of the intelligence than upon the training of the physical powers." Unfortunately, though Father O'Connor prudently refrains from saying so, the great mischief is that for most non-Catholic educators there is no essential difference between the senses and the mind. Contemporary school psychologies mix up feelings, sensations, ideas, volitions as if they were all pretty much on the same plane, and they ignore the soul altogether.

The lecturer next examines what the New York public school course does. "It trains the mind fairly in numbers," he says, "gives a general idea of language and supplies a large amount of general useful information. How thorough this knowledge is and how deeply imprinted might be a matter for consideration. The facts acquired are chiefly scientific. What value these scientific facts may have in ten years, compared with a strengthening of the

powers of the mind itself may be inferred from the answer of a professor of Yale College. When asked what books would you put on the top shelf, or in the storeroom, as not of any special value for reference, he answered, 'All books of science that date ten years back.' Ponder for a moment the revolutions in electricity in the last five years. In ten years more what will become of the antique scientific facts upon which so much time is spent that should be given to the human intellect itself, which never grows antique?" This is a striking way of putting the case.

Father O'Connor then goes on to consider what the New York method does not accomplish. "It does not develop the strictly mental power, the judgment, the reasoning, which is the distinctive faculty of man." A well-balanced judgment, what Newman defines as the faculty of seizing the strong point in every question, is the outcome of a natural gift no doubt first of all, but it can also be highly developed by judicious training imparted by men who are themselves well-balanced. Moreover, adds Father O'Connor, the New York system "does not train the mind by forming it to grapple with difficulties. It does not equip the mind fully for the acquisition of new knowledge over and above the fund of general information which it receives in the cultivation of powers of observation. In other words, it places a low standard on the activity of the child's mind and makes its intellect a receptacle of facts, an imitative faculty, rather than an inventive, creative force of living thought and an originator of ideas."

In a brilliant, thought-filled passage Father O'Connor shows what education ought to do. "Education in New York City to-day ought to be more thorough than at any time in the world's history, for the reason that the individual citizen of to-day has more problems to solve and of a more complex nature than were ever placed before the mind of man. The way to solve these problems of life, to give good decisions and sound judgments, is not to cram the mind with facts which will be out of date, or crowded out by other facts later in life, but to give to the mind the tenacity, the cohesion, the flexibility of steel to resist, and to bend and to hold together in the conflict of motives and impulses, and when the shock is over to be true as steel and as firm though hard pressed under the tension. This is the kind of education that is needed for the twentieth century, when we shall need more than ever men of mind, men of character, men of worth to uphold the fabric of the State against the inroads and the battering of selfishness and corruption, the sapping of irreligion and baseness, and the ravaging of audacity and crime. We shall need men whose minds are guided by the two guardians of wisdom and truth, wisdom to weigh things and men in the balance, and truth, not to be misled by error in whatever specious form of splendor it may be clothed." These are brave words and profoundly true.

We have said enough to show that this 27-page pamphlet published by the Apostleship of

Prayer, 27 and 29 West 16th St., New York, ably exposes current fads and shams in education. We have not touched upon its further contention, that education outside of the atmosphere of religion is a creature of dwarfish growth. On this score we may have occasion to quote from Father O'Connor again.

THE LATE DR. MIVART.

The London "Universe" of April 7 says:

The announcement of the death of Dr. Mivart on Monday morning came as a shock to many, but to those who knew him, as the present writer did, it occasioned no surprise. Science is a large debtor to Dr. Mivart, and so is the Catholic body in this country. We all regret profoundly the events of the last twelve months, but they are associated with a Mivart weakened, perhaps unbalanced, by a long and painful illness. God grant that his earlier services to the Church and to the cause of truth may have won for him in the hour of his going hence the divine mercy and forgiveness.

The English "Catholic Times" of April 6 has the following editorial note:

Catholics everywhere will learn with regret and pain that Dr. St. George Mivart is dead. Day by day we had hoped that his better judgment would prevail over feelings of irritation, and that he would sign the declaration of simple ordinary Catholic Faith put before him by his Eminence Cardinal Vaughan. Instead, we are shocked to learn that he passed from among us last Sunday, with terrible and unexpected suddenness. There is no account to hand that he was reconciled to the Church in his last moments, but we sincerely trust that such may have been the case. He was born in 1827 and became a convert at seventeen years of age. He was educated at Harrow and St. Mary's, Oscott, becoming a barrister in 1851. Dr. Mivart never practised law, but, adopting science as his profession, soon attained a world-wide reputation. For many years he was Professor of Comparative Anatomy at St. Mary's Hospital, London, and his contributions to science obtained for him the Fellowship of the Royal and Linnæan Societies. When Darwin first broached his startling theory he made "natural selection" his sole factor in the origin of species. Dr. Mivart published his famous "Genesis of Species," and proved that natural selection was absolutely incapable of originating a species. Darwin admitted the argument and substituted other factors to make good his case. Dr. Mivart became the leading authority in England on the zoology and comparative anatomy of monkeys, and the article on "Apes," in the "Encyclopedia Britannica," is from his pen. He has written numerous papers for learned societies, and his works on "The Frog" and "The Cat" and "Elementary Anatomy" place him in the forefront as a teacher of science. For this his Holiness the Pope conferred on him the degree of Doctor of Philosophy.

While reprinting the same paper's further remarks, we wish to dissent from the expression "some heavy and labored works on metaphysics." Dr. Mivart's works on metaphysics are far from "heavy and labored." On the contrary they are remarkably lucid and interesting and not heavier than was warranted by a subject in which he was perfectly at home. It was meddling in theology, not in metaphysics, that ruined Mivart. Says the "Catholic Times":

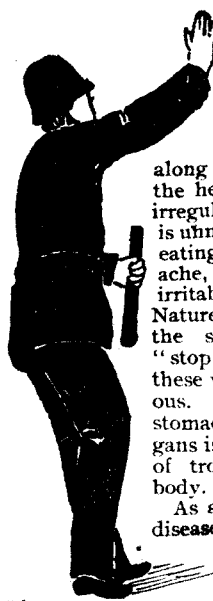
Had Dr. Mivart confined him-

self to these subjects there would have been no painful collision with the authorities of the Catholic Church. Unfortunately he left his own proper sciences and first wrote some heavy and laboured works on metaphysics such as "Nature and Thought," and later on commenced to meddle in theology. In November 1892 he published his peculiar views on "The Happiness in Hell" which we at once dissented from and condemned, admitting into our pages a correspondence which showed that many persons of note differed from him also. Still more recently came the startling and eccentric articles from his pen creating the prospect of real harm, and his Eminence the Cardinal was compelled to interfere. Finally his paper in the March "Nineteenth Century" was painfully unorthodox in its attacks on the Bible and dogma. Our duty is to hand on the Faith as we received it. If that Faith is to be cut and fitted to the science of each century, where will it be in five hundred years? And herein was Dr. Mivart's great mistake. The theories of to-day will be more or less changed and exploded in a hundred years, so that it would be foolish in the extreme to give up the traditions of the Bible or the dogmas of Christianity for the hypotheses of professors who differ widely among themselves. Herbert Spencer's theory of Evolution differs from Darwin's, and Weismann's differs from both. Dr. Mivart had another, and Professor Minot, of the United States, has yet one more! In the realm of Christian history the celebrated "Apology of Aristides" is a similar case in point. Eusebius and St. Jerome mention it, and a copy was found in 1879 in the Armenian convent at Venice. M. Renan pronounced it a barefaced forgery, and Professor Max Muller tried to show that it was copied from Buddhist works. In 1889 Professor Rendel Harris discovered an original copy of early date in St. Catherine's convent on Mount Sinai, proving Renan and Max Muller to be wrong. The Catholic faith will flow on through more learned centuries than the nineteenth, and for that reason we cry Oh! the pity of it, that a long and useful Catholic life like Dr. Mivart's should have failed in its perseverance just before the end.

The "Tablet" of April 7 begins an obituary notice with this paragraph:

We regret to have to record the death of Dr. St. George Mivart.

There is no policeman to enforce the laws of health and to call "stop!"



when you are in danger from disease. But Nature has her own danger signals. When pain shoots like a lightning flash along the nerves, when the heart beats feebly or irregularly, when there is unnatural fullness after eating, sour risings, headache, coated tongue or irritable temper, then Nature is plucking you by the sleeve and calling "stop!" To neglect these warnings is dangerous. Derangement of the stomach and its allied organs is but the beginning of trouble for the whole body.

As a complete cure for disease of the stomach and the organs of digestion and nutrition Doctor Pierce's Golden Medical Discovery stands without an equal. It purifies the blood, cleanses the system of poisonous accumulations, nourishes the starved nerves and builds up the entire body, blood and bone, muscle and nerve. "It is with pleasure that I tell you what Dr. Pierce's Golden Medical Discovery and 'Pellets' have done for me," writes Mrs. T. M. Palmer, of Peede, Kaufman Co., Texas. "Two years ago I was taken with stomach and bowel trouble. Everything I ate would put me in distress. I lived two weeks on milk and even that gave me pain. I felt as though I would starve to death. Three doctors attended me—one said I had dyspepsia, two said catarrh of the stomach and bowels. They attended me (one at a time) for one year. I stopped taking their medicine and tried patent medicine; got no better, and I grew so weak and nervous my heart would flutter. I could not do any kind of work. Now I can do my house work very well, am gaining in flesh and strength, and can eat anything."

A PURE GRAPE CREAM OF TARTAR POWDER.

DR. PRICE'S  
CREAM  
BAKING  
POWDER

Highest Honors, World's Fair  
Gold Medal, Midwinter Fair

Avoid Baking Powders containing  
alum. They are injurious to health

vart, which took place suddenly at his residence in Inverness-terrace on Sunday, at the age of 73. It is unnecessary for us to refer to the painful controversy with which his name has recently been associated. We understand that some of those who were intimate with him—relatives and friends—attribute the aberrations of the last year to the progress of the distressing disease, diabetes, which has now proved fatal. The "Daily Chronicle," whose account of the career of the deceased scientist is evidently from the pen of one who knew him well, says: "His friends were aware of the failure and alienation that had played havoc with the sentiments, the convictions, and the habits of a long lifetime." The writer goes on to say that for this reason those near Dr. Mivart attached less importance to his recent articles than was done by those who could but judge impersonally the printed pages as they stood. We put on record the suggestion as being the cherished consolation of some of those who knew Dr. Mivart long and intimately. It must be added, however, that the profession of faith which was tendered to him by Cardinal Vaughan remained unsigned to the last.

Pain-Killer is the best, safest and surest remedy for cramps, colic and diarrhoea. As a liniment for wounds and sprains it is unequalled. Avoid substitutes, there's but one Pain-Killer, Perry Davis'. 25c. and 50c.

Male Teacher Wanted

For Indian Industrial School, with knowledge of Music preferred. Apply to REV A. NAESSENS, Principal, Davisburg P. O., Alta.

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Investment a young man or woman can make is in a USEFUL, PRACTICAL and MONEY-MAKING EDUCATION, such as is given at the WINNIPEG BUSINESS COLLEGE. Write for circulars. G. W. DONALD, Sec. N. B.—We are now located in our new premises, Cor. Portage Ave. and Fort St.

Summer Printing.

We would like to furnish you with the class of printed matter best calculated to increase your business, and to make known your Summer specialties and importations.

We Do Good Work.

You should have nothing else; the proper advertising of your business demands it—not necessarily high priced—and we will call on request and submit samples and quote you

Reasonable Prices.

That we please our present customers is the best recommendation we can give. We do not believe there is a printer in Manitoba who will try harder to please you. Secretaries of municipalities are invited to correspond with us. Address:

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## A WOMAN'S BURDEN.

THE STORY OF A WOMAN ADDRESSED TO WOMEN.

IT TELLS HOW THOSE WEAK AND DESPONDENT CAN OBTAIN NEW HEALTH AND STRENGTH AT A SMALL EXPENSE—THE FACTS FULLY VERIFIED BY INVESTIGATION.

From the Mail, Granby, Que.

The reading public have evidence put before them almost every day of the healing powers of Dr. Williams' Pink Pills. It is sometimes asked whether these cures are permanent, and in reply to this we would say that a case which recently came to the attention of the Mail indicates that the results following the use of this medicine are as lasting as they are beneficial. Some years ago Mrs. Robert Webster, who is well known in Granby, passed through a very serious illness in which her condition very nearly bordered upon collapse. Her blood appeared to have almost turned to water. She was very weak, her appetite fickle, and she suffered from severe headaches. Mrs. Webster had the benefit of excellent medical advice, but apparently without avail, as she seemed steadily growing worse. The least exertion would fatigue her, and finally she was a time unable to do her housework, and was confined to bed. Her husband suggested the use of Dr. Williams' Pink Pills and purchased a few boxes. Mrs. Webster had not been taking the pills long before she found herself growing stronger. Her headaches disappeared, her appetite improved, new blood appeared to be coursing through her veins, and her nerves again became strong and active. After using the pills for a couple of months she felt as well as ever she had done in her life, and could do her housework without feeling the fatigue that had formerly made her life so miserable. This, as already indicated, happened some years ago, and in the period that has elapsed Mrs. Webster has enjoyed the best of health. She says that if she feels at any time a little run down she takes a few doses of Dr. Williams' Pink Pills and is soon all right, and she thinks there is no medicine to equal them. Mr. Webster, speaking of his wife's cure, says Dr. Williams' Pink Pills did her a thousand dollars worth of good, and friends who knew her condition before she began the pills and saw the effect upon her, say the same thing. There are a number of others in this vicinity who have used this great medicine, and so far as the Mail can learn the results have always been beneficial.

There are thousands of women throughout the country who suffer as Mrs. Webster did, who are pale, subject to headaches, heart palpitation and dizziness, who drag along frequently feeling that life is a burden. To all such we would say give Dr. Williams' Pink Pills a fair trial. These pills make rich, red blood, strengthen the nerves, bring the glow of health to pale and sallow cheeks, and make the feeble and despondent feel that life is once more worth living. The genuine are sold only in boxes the wrapper bearing the full name "Dr. Williams' Pink Pills for Pale People." May be had from all dealers or by mail at 50c a box or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

Rev. Father Lavigne, of Neche, N. D., left yesterday for the east.

Sleepless Nights, caused by a persistent rasping cough. Pyny-Pectoral quickly cures the most severe coughs. It soothes, heals, never fails to cure. Manufactured by the proprietors of Perry Davis' Pain-Killer.

## CALENDAR FOR NEXT WEEK.

APRIL.

2.—Second Sunday after Easter. The Holy Sepulchre.  
30, Monday—St. Catharine of Siena, Virgin.

MAY.

1, Tuesday—Saints Philip and James, Apostles.  
2, Wednesday—St. Athanasius, Bishop, Doctor.  
3, Thursday—Finding of the Holy Cross.  
4, Friday—St. Monica, Widow.  
5, Saturday—St. Pius V., Pope.

## BRIEFLETS.

Brother Rioux, O.M.I., of St. Charles, was in town this week.

Dr. Lambert, of St. Boniface, is going to build himself a fine new house.

Germaine Norval, a celebrated circus rider in Paris, has entered the religious order of the Sisters of Charity of St. Vincent de Paul.

Rev. Father Blais, O.M.I., the colonizing missionary, returned east last Monday to prepare another batch of immigrants to this country.

Rev. Father Enck, O.M.I., who has been so long laid up at St. Boniface hospital, was well enough last Sunday to hold service at Morden.

The pupils of the St. Boniface Indian Industrial School gave a very pleasing entertainment last Monday evening in honor of his Grace the Archbishop.

The girls of St. Boniface Orphanage presented a musical and dramatic entertainment last evening at Leclerc's Hall, St. Boniface, for the benefit of the orphanage.

Many Chinese Catholics were massacred last Saturday by the Chinese revolutionary bands of Boxers near Pac Ting Fu, in the province of Pe Che Li, southwest of Tientsin.

The missionaries associated with the Catholic Missionary Union during the last three months of 1899 received 747 converts into the Church and left 90 under instruction.

The D. & L. Menthol Plaster is the most largely sold in Canada. For backache and all muscular pains there's nothing equal to it. Each plaster is in an airtight tin, 25c. Davis & Lawrence Co., Ltd., makers.

Yesterday morning Mr. Emmanuel Couture was married to Miss Florida Roy in the cathedral at 8 o'clock. The wedding was a pretty but quiet one, only immediate relatives sitting down to the wedding breakfast.

The festive mosquito is occasionally heard buzzing around at night, though he has not yet done much in the biting line. With the thermometer nearing, at it does now, eighty in the shade, his activity will doubtless increase.

Capt. Ducharme, a popular Winnipeg Catholic, who has been promoted to the command of A Battery at Kingston, was presented last Monday with a beautiful silver mounted officer's cane by his fellow clerks of the Winnipeg Post Office. He made a graceful and feeling reply.

Mrs. Catherine Farquhar, wife of Mr. James Farquhar, contractor, Main street north, died on Tuesday at the General Hospital after an illness extending over several months. Her age was 37 years and 8 months and she leaves four children. The funeral took place Thursday morning from the Church of the

Immaculate Conception to St. Mary's cemetery at 9 o'clock.

Rev. Father Beaudin, O.M.I., returned from Wolseley on Monday.

To G. W. W.—Your interesting communication is unavoidably held over till our next issue.

In connection with the departure of the Duke of Norfolk, the premier Duke of Ireland, as a volunteer for South Africa, it is, says the "Daily Chronicle," interesting to note that the premier Earl of England, Lord Fingall, who is also a Catholic, is leaving for the front in a similar capacity.

S. Carsley Co., Ltd., of Montreal, send us their price list No 22, Spring and Summer 1900. The large quarto volume of 188 pages will be sent free on application to any address in Canada. This issue of the "Biggest Store in Canada's Biggest City" is invaluable for those who want to order goods by mail at rock bottom prices.

## DO THOU LIKEWISE.

At Ohio priest, pastor of a country parish, discovered not long ago that many of his parishioners were derelict in the matter of taking a Catholic paper. He preached on the subject and as a result of his exhortation and efforts, every member of any standing in his parish now takes or has promised to take The Columbian. On last Tuesday a check was received from the good Father bringing the total of his remittances in less than three weeks, close to \$110. Exception made of names just entered, every subscriber is paid in advance to 1901 and there is not a delinquent on the list.—Catholic Columbian.

The Pill for the People.

Murilla, Sta., Ont. Jan. 13, 1890.  
W. H. COMSTOCK, Brockville, Ont.  
DEAR SIR.—Have been selling your Dr. Morse's Indian Root Pills for the past eight years; they are the only Pills for the People. After having used them once, they always come back for more.  
Yours truly,  
JNO. MCLEN.

## 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 NUNS' MOTHER HOUSE, ST. BONIFACE.

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" " " 22 to 7.....	2.00
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## Nutritious Stout

"The Builder up of the weak." "The Staff of the Strong." Sold by all Wine and Spirit Merchants, or direct from the Brewery, either in Cask or Bottle. \$2.00 per 3 dozen half pints—Bottles not included.

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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. President, D. Smith; 1st Vice-Pres., E. Cass; 2nd Vice-Pres., L. O. Genest; Rec. Sec., R. F. Hinds; Asst. Sec., J. L. Hughes; Fin. Sec., D. F. Allan; Treas., W. Jordan; Marshall, W. J. O'Neil; Guard, L. F. X. Hart; Trustees, G. Germain, L. O. Genest, P. Shea, G. Glanish, M. Conway.

Branch 163, C.M.B.A. Winnipeg Meets at the Immaculate Conception School Room on first and third Tuesday in each month. Spiritual Advisor, Rev. A. A. Cherrier; Pres., F. W. Russell; 1st Vice-Pres., J. A. Meinnis; 2nd Vice-Pres., J. Schmidt; Rec. Sec., J. Markinski, 180 Austin st.; Fin. Secretary, J. E. Manning; Treasurer, J. Shaw; Marshall, F. Welbit; Guard, F. Krinke; P. O'Brien, C. Caron, F. W. Russell, J. Schmidt, E. Thers.

St. MARY'S COURT No. 276. Catholic Order of Foresters. Meets 2nd and 4th Friday in every month in Unity Hall, McIntyre Block. Chief Ruler, T. Jobin; Vice-C. R., K. B. McDonald; Rec. Sec., F. W. Russell; Fin. Sec., P. Marrin; Treas., T. D. Deegan; Sr. Conductor, P. O'Donnell; Jr. Conductor, E. Dowdall; Inside Sentinel, J. Mellon; Representative to Provincial High Court, T. Jobin; Alternate, R. Murphy.

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