



## THE MASSACRE OF ST. BARTHOLOMEW.

By a Protestant Theologian in The Sacred Heart Review.

I.

I will consider as thoroughly as possible the Massacre of St. Bartholomew's Eve, in all its aspects. I say St. Bartholomew's Eve, because the tocsin seems to have been sounded from the church of St. Germain l'Auxerrois just before midnight of Aug. 23.

The common way of controversy is this. When a great crime has been committed in the past by our side, we always plead in mitigation the spirit of the age. When it has been committed by the other side, we insist on treating it as if it were a crime of to-day. For instance, Lansing, who is a good illustration on account of his infinite lightness, which makes him a mere straw on the current, always treats every act of Roman Catholics in the past which is contrary to the accepted ethical standards of our time precisely as if those who committed it were in no way different from robbers and assassins of to-day. When, some years ago, in the Morning Star, I called his attention to the unreasonableness of this, instead of accepting the correction like an honest and candid man, he turned upon me and charged me with defending the massacre of St. Bartholomew! I was terribly angry, I acknowledge, but when you strive with fools you must expect that they will behave like fools.

Dismissing this poor waif of rotten driftwood, let us turn to men of sense and right reason, such as the great Frenchman and Protestant Guizot, whose ardent sympathy with the Reformation shines through every page of his History of France, but who never forgets to treat the Catholics as having been as truly Christians as the Huguenots. I refer especially to the voluminous history written for his grandchildren, giving his latest judgment of these matters. Guizot declares, emphatically, that wherever the French Protestants had resentments to gratify or dangers to obviate, they were to the full as merciless as the Catholics. The facts from beginning to end bear him out.

Our common Protestant notion of the Reformation is, that it was a sudden revival of Christian righteousness and spiritual experience against mere worldliness and wickedness. We view it as having been like the Gospel itself at its origin, and if we are a little indulgent to Catholicism, we are willing to own it as having been, on a much higher scale, not altogether unlike the rise of Franciscanism. Pietism in Germany and Methodism in England were undoubtedly true revivals, and we conceive the Reformation as having been like these, but far more illustrious. This view has been still more thoroughly settled among us by Merle d'Aubigné's slouching and untrustworthy, but picturesque and pleasing, religious romance, commonly known as a history. Doctor Merle was a thoroughly good Christian, but being utterly uncritical, he makes all his characters as good as himself. Not only is the darker side of

Luther completely hidden from us, but Philip of Hesse, tyrant, drunkard, adulterer, as he was, comes out into view as a saintly Josiah.

The real character of the Reformation, as a whole, is very well expressed by an eminent Presbyterian friend of mine, as having been "a political revolution rather than a religious revival." Not only is this the true view, but it is decidedly for our interest, as Protestants, to accept it. Taking this position, we are much less embarrassed by Luther's indecencies, and the Landgrave's and the Elector John Frederic's immoralities, and Henry the Eighth's brutalities, and Elizabeth's dubious behavior, than if we insisted on treating them as so many apostles. I think such a way of regarding Elizabeth must have greatly tickled her sense of humor, which I surmise to have been keen.

The original Reformation in France was much more nearly a true revival than almost anywhere else, unless it were in Scotland. The first Reformers there seem fairly to have been driven into revolt. They only wished, without breaking unity, to protest against theological petrification and episcopal immorality. At the very time when Rome and Catholic Louvain were founding colleges for the study of Greek and Hebrew, the fossilized Sorbonne was denouncing these studies as heretical! Not only did Lefevre always keep within the Church, and observe even her non-obligatory devotions; but Louis de Berquin, the eminent Christian, noble and scholar, who was strangled and burnt under Francis the First, not only was no Lutheran, but was steadily hostile to Luther's writings. Indeed, had the reforming Fathers of Trent come then into the hands of the Sorbonne, I doubt whether they would have escaped alive. It is not so strange, then, that a good share of the serious Christians of France, despairing of doing anything under the Sorbonne, which condemned Rome and hated Luther almost equally, and really cared for nothing but its own emoluments and power, should have seceded outright from the unreformed French Catholicism and set up a discipline of their own, which, if stern and hard, was at least pure.

Unhappily, remarks Guizot, the new organization did not regard itself as provisional and incomplete, but as perfect and definitive. It also was thoroughly persuaded that it had the truth, the whole truth and nothing but the truth. Catholicism allows for large tracts of truth yet to be apprehended and brought out. Its central fixity, therefore, is consistent with a great pliability and elasticity, with large theological progress. Calvinism, on the other hand—and this much more than Lutheranism—crystallized itself from the very beginning into a hard and unprogressive definiteness. It caught the fixedness of Rome, but not her plasticity. Calvin's system seemed to regard itself as being a theological Minerva, springing from the mind of the Godhead mature and completely equipped. Any thought, therefore, that a Catholic conscience also was to be treated with respect and reverent forbearance was wholly alien to French Protestantism. It was not so fixed but that it had a

certain measure of indulgence for Lutheranism, but for Catholicism, none. It lived only in the hope of seeing it utterly extirpated from France. Even after many years of fruitless endeavor should have shown the folly of this hope. Anthony of Bourbon, heir to the throne, reverting on his deathbed to his original Protestantism, declared that if God raised him up, he would suffer "only the gospel," that is, only Calvinism, to be preached throughout the kingdom.

For a good while the Calvinists of France were few and unorganized. They were not competent to war, but only to martyrdom, which they endured with firmness and dignity. Yet their utter want of regard for the Catholic conscience led them, almost from the beginning, into acts of contumelious violence against the images of the saints, of the Virgin, of Jesus Himself. It was not only an illiterate wool-carder, a Leclerc, who committed such outrages. The learned William Farel, the first great propagator of Calvinism in French Switzerland—Calvinism even before Calvin—counted it, as I remember, a special mission and honor to penetrate into the churches during the Mass, or to break up a party accompanying the Viaticum, and snatching the Host from the hands of the priest, to trample it under foot. How could the most cold-blooded race of the world have been expected to endure such outrages against the very heart of their religion? Above all, how could the intensity of the French nature endure such things? It is a wonder that, so long as the Calvinists were counted only by hundreds in France, there were any of them left alive.

As they became more numerous, I have the impression that they learned to restrain themselves from direct attacks upon the Mass, but their attacks upon the churches and images became more frequent. They roamed the country, burning monasteries, murdering the monks, plundering the treasures of the churches, breaking their sculptured ornaments and the effigies of saints and kings, shattering tombs, and throwing the bones of bishops and abbots and monarchs about the churchyards. This last outrage also again and again occurred in Protestant Germany, in the hope of finding gold and gems buried with the dead. At last, after having thoroughly plundered the splendid cathedral of Orleans, a band of Calvinists, headed by the great reformer Theodore Beza, as I learn from The Churchman, forced their way in and blew up three great pillars, bringing down the whole western front.

Not to speak of the fierce sixteenth century, what would come to pass in England in the twentieth century if the Catholics were prowling around the Protestant churches and cathedrals watching to lay them waste in this fashion?

CHARLES C. STARBUCK.

12 Meacham street, North Cambridge, Mass.

Hon. Senator Bernier is here for the Easter vacation.

Horses and cattle have colic and cramps. Pain-Killer will cure them every time. Half a bottle in hot water repeated a few times. Avoid substitutes. There is but one Pain-Killer, Perry Davis'. 25c and 50c.

## CELESTIAL PAGEANTS.

Written for THE REVIEW by an English Banker.

Those of us whose experience extends not more than about 30 years back, have not been favored with the sight of any unusual celestial phenomena. But the 20 preceding years, from 1850 to 1870, presented several noteworthy spectacles, of such marvellous interest that the remembrance of each one of them must be indelibly impressed on the memory of all who had the good fortune to witness them.

The first of these, the wonderful annular eclipse of the sun, was a most startling exhibition; a delicate ring of bright light, a copper-coloured disc, hanging suspended high in space, the brilliance of the shining circle being enhanced by the semi-darkness which prevailed. This was a spectacle of extreme interest.

And then followed, in 1858, Donati's comet. In July and August of that year the comet was plainly visible to the naked eye, daily approaching nearer and nearer, and growing larger and larger. In the following month the comet continued to increase in size and in brilliance at a rate which was almost terrifying, for it was apparently approaching so near to the earth that people began to conjecture what would happen if the fiery visitor—which was known to be travelling at the rate of perhaps 30 miles a second, or more—were to strike our earth. Some thought the globe would be shattered into fragments; others that the moon would be lost to us for ever, carried away in the mad rush of the gigantic visitor; while others thought it possible that the earth itself might be forced out of her orbit, and shot into space somewhere into the perpetual cold and darkness reigning on the confines of the solar system. Those, however, who feared that contingency could solace themselves with the reflection that before they reached those regions of eternal cold the furious fires raging in the comet would have effectually calcined everything upon the earth's crust.

And truly the errant orb now presented a magnificent and imposing spectacle. Its dazzling nucleus, as large as a small satellite, outshone the brilliant sun Arcturus, sparkling vividly close to the gigantic intruder, which appeared like a fiery globe which had been shot forth and impelled through space by some terrific outburst of explosive energy either in our own sun, or in some other giant luminary. From this incandescent globe streamed out, to the extent of several millions of miles, the vast burning "tail," vividly bright near the nucleus, but gradually becoming more and more attenuated, the whole stretching upwards far towards the Zenith, and apparently hanging threateningly over, as some thought, a doomed earth.

Soon after this, in 1859, the great display of Aurora Borealis took place. The entire northern heavens were encircled with a gigantic pillared arch, the structure appearing as if formed of solid columns of shining polished metal of many brilliant hues, depending from the skies like a gorgeous canopy. Now, the great arch, with a kind of trem-

ing shudder, somewhat paled away for a few seconds, again with a sudden quiver to regain the brilliancy of its fires, which continued to kindle into greater and greater intensity until now it is glowing as if the pillars were formed of emeralds and sapphires, rubies and opals, chrysolite and amethyst, while ever and anon throughout the glittering dome, vibrating coruscations of scintillating fires radiate in alternating spasms of energy.

And then the stately pageant gradually fades away, and the stars, which had been shut out from view by that apparently solid and massive canopy, once more shine forth.

And in 1866 finally succeeds the extraordinary display of meteors, when it appeared as if every star in the heavens were falling to the earth, and as if the entire starry vault were being broken up, and the stellar universe condemned to destruction.

But a time will come when those of us who have not fatuously refused to accept the light and easy service of the Redeemer of the world, will be able on angel-wing to visit any part of the great Universe, and to see for themselves the burning wonders of the great laboratories of nature. But those who neglect, equally with those who refuse, will be shut out!

## FROM THE WESTERN WATCHMAN.

(St. Louis.)

It used to be asked 25 years ago, will the Pope leave Rome? Now it is asked, will the King of Italy be permitted to stay?

The venerable Father Smulders, of the Redemptorists, breathed his last at the home of his order in this city on Monday last. He was nearly 60 years in the community, and during his long career of usefulness was known for his great zeal and self-denial.

Why do many of our young Catholic men, and not a few of our young Catholic women, stay away from the sacraments? Is it because they do not believe in their religion? Is it because they have ceased to be Catholics? Not a bit of it. They will not tell you the reason, and they have no need to tell it to each other.

On Monday last we received the April number of the North American, with Mirart's article on "Roman Congregations and Modern Thought," and on the same day the daily papers contained a notice of his death. Reading the article we had to think of old Noah when his sons mocked him; reading his death notice we felt like stepping backwards and covering his shame. Poor Mirart! Cardinal Mazzella preceded him a short week.

In a competition for prizes offered lately by the Chicago Tribune, for the best ten essays on George Washington, the first prize was won by a pupil of the Holy Angels Catholic school of that city.

Immense increase in the sale of the D. & L. Menthol Plaster evidences the fact that it is useful for all rheumatic pains, lumbago and lame back, pain in the side, etc. Davis & Lawrence Co., Ltd., manufacturers.

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WEDNESDAY, APRIL 11, 1900

**CURRENT COMMENT**

We begin this week the re-publication from the Sacred Heart Review of the Rev. Chas. C. Starbuck's series of articles on the Massacre of St. Bartholomew. This gentleman, who is without doubt the most learned and honest of Protestant clergymen in America, contributes every week some "Consideration on Catholicism" to our above named Boston contemporary. We have already had occasion to quote him in these pages. It will be observed from this first article of the series that the writer is transparently sincere and admirably fearless in admitting the shortcomings of Protestants. Such controversy as he conducts is sure to be worth reading; it is no tenth-rate re-hash of cock-and-bull stories. Of course even Mr. Starbuck, with all his honesty, labors under the disadvantage of being on the wrong side. The possession of the truth gives an insight which he can never have so long as he remains outside. But his knowledge of history is marvellous and his humor delightful.

"The Little Messenger of Mary" is an interesting quarterly published by the Redemptorist Fathers of 1545 Tremont street, Boston. The April number has a beautiful frontispiece, "St. Veronica presenting to the Blessed Virgin the towel" on which Our Lord had stamped His own holy face, a rare work of art exhibited in St. Alphonsus Hall, Boston. This exquisite painting, by Raab, represents Our Lady in the house of St. John as she first caught sight of the linen towel which Veronica offered to the Master as he toiled up the heights of Calvary. She now holds it up before the Blessed Virgin, who, seeing on it the miraculous impression of her Son's divine features, eagerly extends her hands for this precious relic. The Mother's attitude and expression are both admirable. The beloved disciple tenderly supports her, while Mary Magdalen flings herself prone at the feet of Veronica, whose modest veneration, as she displays the relic, lends vivid reality to the scene.

The object of this pious little publication, which costs only 15 cents a year, is to make known

"the many miraculous favors which have been and are continually dispensed at" the shrine of Our Lady of Perpetual Help, with which St. Alphonsus Hall for Catholic young men is connected. The current number, which is the second of the second volume, contains a full description of this fine hall with several half-tone illustrations.

The sad news comes to us from Three Rivers of the death, after a brief illness, at the age of 41, of Mrs. Berlinguet, née Amy Pope, sister of Mr. Joseph Pope, author of the Life of Sir John A. Macdonald. Miss Pope was herself a writer of no mean ability. Like her brother she was a fervent convert to Catholicism. Some ten years ago she married Mr. F. X. T. Berlinguet, government engineer at Three Rivers, and with that whole-heartedness which always distinguished her, she gladly curtailed her literary activity so as to devote herself still more completely to her growing family. We tender our deep sympathy to her bereaved husband and brother.

If the Midland Review were better informed on the recent literary events of French Canada, it would hardly have praised Mr. Louis Fréchet's style so highly as it did lately, nor would it have added this astonishing statement: "M. Fréchet is an ardent Catholic." If so, ardor must be an extremely relative quality.

Should any of our readers be contemplating a pilgrimage to Rome and Lourdes, they would do well to read carefully the notice which Rev. Father Porcile, organizer of these pilgrimages, sends us from Brooklyn, N. Y. There is no time to lose, since berths must be secured before the first of May. As will be seen from the notice, the choice lies between two routes, an ocean voyage direct to Naples or a trip through Ireland.

At the last meeting of the University Council on Thursday, the 5th inst., a motion to raise the graduate representation to ten, instead of seven, the present number, was carried by a majority of one. The method of election is to be arranged by a responsible committee, and the mind of the council evidently is that the principle of minority representation be observed. The best way to insure this would be to stipulate that each voter must vote for at least one representative from each college. Thus the Manitoba College graduates could still elect six out of the ten representatives, while St. Boniface and Wesley College would each have what they have never yet been able to secure, one representative. The speeches against increased representation, voicing reason against sentiment, were far stronger than those in favor of this unwise motion. Still, the great argument against increased representation was eschewed, no doubt through fear of wounding the theorists. What would medical men think of a proposal to give medical students a larger representation in the councils of a medical college than the professors themselves? Or how would the Law Society like to be governed by men who nev-

er practised their profession after being once admitted to the bar? The fact that two or three of the graduate representatives happen to be really practical educationists does not at all weaken this argument. Their merit arises, not from their graduation, but from the practice of their profession.

The best way to enter into the spirit of these last great days of Holy Week is to read the story of Our Lord's passion in the four gospels or in a prayer book and to meditate prayerfully thereon. Holy Week books are a great help to follow intelligently the sad and solemn office of this season of sorrow.

They had a lively time in the Senate on the 29th ult. over the Manitoba school difficulty. Hon. Senator Bernier as usual stood manfully for our rights. Two days before, on March 27, he made a most exhaustive and convincing speech, for which Sir William Hingston bestowed on him well merited praise, against the redistribution bill. So long as we have men like Mr. Bernier in the Senate, that body more than justifies its existence, it proves itself the balance-wheel of the Dominion.

**WHY DO PROTESTANTS NOT INVOKE THE VIRGIN?**

This is the title of a new booklet of 86 pages printed by the Institution for Deaf Mutes in Montreal. We are glad to be able to recommend this work in time for Mary's month. It is a popular defence of devotion to Our Blessed Lady, in which all the principal objections are reviewed and very effectively answered, and then the Catholic doctrine is further shown to be the only reasonable one. Not only is the special invocation of Mary proved to be founded on Scripture, tradition and reason; but the same sources are made to prove that the intercession of the Blessed Virgin is necessary.

Catholic preachers will find in "The Virgin" (the condensed form of the title) many useful hints for solid sermons on the Mother of God. This is not so learned or scholarly a treatise as Father Ganss's "Mariolatry," but it is better suited to an average audience and breathes a spirit of tender piety which Father Ganss's polemical masterpiece hardly admits of. "The Virgin" retails at 10 cents and is sold wholesale at 5 cents by Miss Keroack, corner of Water and Main streets, Winnipeg.

Understanding that a new edition is being prepared, we would suggest that the English of this work be revised by someone who has spoken English from his or her childhood. Although there is no indication of authorship—an omission which we consider unfortunate—the style is evidently foreign, probably French. It seems very difficult to persuade foreigners that the English language ought to be respected. Too many of them seem to think that any arrangement of English words will do for a good Irish congregation. Here are a few samples. The motto of the title-page reads, "The first and highest of mere creature;" the last word should be in the plural, "creat-

ures." "Does the child be less recommended," etc. (p. 7) is an Irishism for "Is the child less recommended." "Photographies" (p. 10) should be "photographs." At p. 37 we find "the descend of the Holy Ghost." "a pictural scenery" for a landscape. "A Protestant lady was present one day in a Catholic Church whilst the doctrine on the Blessed Virgin and the grounds of her devotion were explained" (p. 43); here "grounds of her devotion" really means "the reason why the Blessed Virgin was devout"; what the writer meant to say was "the grounds of devotion to her." "They call this serve God in spirit" (p. 61) should be "serving God." It is in no carping spirit that we point out these blemishes, but in the hope that they will be promptly removed. It would be well also to add explicit references to the works from which passages are taken; "T. E. Bridgett, C. SS. R." is a rather unsatisfactory reference; we want the title of the work and the page. This is all the more necessary as one of the most valuable features of this book is its wealth of quotation from Cardinal Newman, Father Bridgett and other great authorities.

**CARDINAL MAZZELLA.**

The recent death in Rome of Cardinal Camillus Mazzella removes one whom many Canadians and Americans knew intimately before his elevation to the Cardinalate. He was born Feb. 10, 1833 and entered the Society of Jesus Sept. 4, 1857, in the then kingdom of Naples. During his theological studies at Fourvières, Lyons, he translated into French Liberatore's "Il Composto Umano" (The Human Compound). In 1868 he came to the United States and taught dogmatic theology in Georgetown College. From 1869 to 1878 he was prefect of studies and professor of dogmatic theology in Woodstock College, the Jesuit scholasticate. It was here that his American reputation was made. Having learnt English very well he thoroughly identified himself with his adopted country. So little did he then dream of a return to Italy that he took out his papers as an American citizen. Though he never was Rector of Woodstock College his masterful character made him the recognized power behind the throne. He surrounded himself with professors as devoted as himself to the teachings of St. Thomas. It was at the Woodstock College press, directed by a lay-brother of the Society, that he printed the first edition of his learned and clear theological treatises "De Deo Creante," "De Ecclesia," "De Gratia Christi" and "De Virtutibus Infusis." These works, by their lucidity and their uncompromising defence of Thomistic opinions, attracted attention in Rome. The Holy Father was so impressed by their conformity with his own favorite leanings that seven months after his accession he got the General of the Society to call Father Mazzella to Rome, and ten months later appeared Leo XIII's famous encyclical "Æterni Patris" on scholastic philosophy.

He continued to lecture on dogmatic theology in the Roman College, where he published a

second edition of his now famous text-books. On June 7, 1886, he was obliged by the Pope to accept a cardinal's hat. Since that time his promotion has been so marked as to lead some shrewd observers in Rome to think that the Sovereign Pontiff was preparing him for the possibilities of the next conclave. Contrary to the tradition that Jesuit cardinals do not generally become bishops, the Holy Father first created him cardinal deacon, then ten years later cardinal priest, finally a couple of years ago he elevated him to the episcopal dignity and made him cardinal bishop, administering Palestrina, one of the six suburban sees. His death must be a great grief to the Holy Father. Cardinal Mazzella was a counsellor whose varied experiences in France and America had enriched a rare sagacity of judgment, and whose calm, argumentative manner was practically irresistible. So remarkable was his administrative ability that, on two different occasions, he was appointed, during the summer vacation, visitor general to the missions of his order in New Mexico and Colorado, and, after travelling hundreds of miles on horseback, he would return to Woodstock to bury himself in huge theological tomes, to lecture, write, and conduct the studies of hundreds of young men for the rest of the year.

**THE DEATH OF MIVART.**

Whatever may be Dr. St. George Mivart's eternal fate, there was certainly a terribly dramatic justice in his sudden death last week. At the very moment when he was receiving the congratulations of the unbelieving world of science and was preparing for a flattering reception at the Authors' Club, just when he had scandalized the whole Catholic world by broaching heresies more fundamental than those of the sixteenth century and when he had unsettled many minds straining after the truth, in the hey-day of self-satisfied exultation over his determined refusal to accept Cardinal Vaughan's profession of faith, at the very season of the year that must needs remind him of the sacraments he had spurned, he was cut off without warning and fell into the hands of the living God! What a change must have come over his mind in that awful instant of death at such a juncture! God grant he may have had the grace to turn to Him in faith and sorrow and humility; but an end like his is full of uncertainty and horror.

Father Clarke, S.J., in an article in the Nineteenth Century, of which we printed an extract in our issue of March 20, thinks that Mivart never had a true conception of the Catholic faith. We wish we could share that opinion. It might give the dead biologist the benefit of a sort of invincible ignorance. Unfortunately, several facts seem to point the other way. The first is that St. George Mivart became a Catholic at the early age of seventeen, while a pupil at the Catholic college of St. Mary's, Oscott, where it is most unlikely that he could have been received into the Church unless he had had all the marks of the

true faith. This fact was evidently unsuspected by the imaginative person who penned the following sentence in an editorial on "St. George Mivart and the Church" in the Washington, D. C. "Church News" of Feb. 17th last: "When science in the person of the great biologist accepted the Church we prostrated ourselves before him and banged our foreheads on the floor before him until they were black and blue; and we burnt incense to him, and the incense got into his brain, which is bad." However precocious St. George Mivart may have been at 17, he certainly was not then a "great biologist." Besides, his reception into the Church took place in 1844, several years before the word "biology" appeared in English, and no doubt long before the writer in the Church News was born.

The second fact is that Mivart was very well trained both in Catholic doctrine and in the scholastic philosophy. This again the Church News writer was not aware of, when he wrote: "Having neither the inherited traditions of the Catholic nor a careful training in metaphysics, etc." He had the inherited traditions of a Catholic college and he proved by his own writings that he had had a careful training in metaphysics. No Catholic philosopher, writing in English, ever surpassed Mivart in expounding the philosophy of St. Thomas Aquinas and Aristotle. He repeatedly maintained in secular reviews that it was the only rational philosophy. In a most curious, thoughtful and suggestive article on "Contemporary Evolution," which Mivart wrote for the Contemporary Review of October, 1874, he used these memorable words: "If metaphysics are possible, there is not, and never was or will be, more than one Philosophy, which, properly understood, unites all speculative truths and eliminates all errors—the Philosophy of the Philosopher, Aristotle." And the whole of that very wonderful article, which represents the high-water mark of his own intellectual development, is replete with the keenest metaphysical analysis. Evidently the fault with Mivart was not lack of mental training.

A third fact which completely upsets the view that he never had the gift of faith is his own confession that he was afraid of losing it. This information we hold from a private source, but it is perfectly authentic. Our informant heard the words from the person to whom Mivart said them. Alluding to a pretentious sciolist who had then lately apostatized, Dr. St. George Mivart said a few years ago: "I knew that slimy scoundrel couldn't remain in the Church: for years he has been trying to undermine my faith." Thus several years ago he was conscious of an inward struggle against the evil influence of another. He

felt that he had the faith, but that his faith was threatened with shipwreck.

How then did he come to lose it? God alone knows. But the growth of pride had been of late years only too manifest in Mivart's writings. He seemed gradually to lose that light of humble prayerfulness which shone through his earlier books and articles. Of late he was always bristling with self-assertion and ill-disguised vanity. Far indeed was he from the thoughts he so beautifully expressed in another passage of that never-to-be-forgotten Contemporary Review article (Oct. 1874): "The recognition of God's inconceivable greatness, joined with our clear perception of all that is implied in our own free-will, must force on the student of this modern controversy a special apprehension of the nature of 'sin.' If 'the Unknowable' be all that we are told it is, there cannot possibly be any evil comparable with that of a voluntary denial of worship or of any other conscious rebellion against God. It becomes manifest at once that if there be a personal embodiment of evil the one motto of such a being must be the proud one 'non serviam,' and the worst men the world contains must be those who commit this act of pride, and who, however unconsciously following such a leader, adopt his motto avowedly or practically." Viewed in the light of the writer's attitude just before his sudden death, these words have a sadly prophetic sound. They drive home a lesson much needed in these days of danger to the faith. No one can preserve this priceless supernatural gift of faith without prayer and humility.

LITTLE PAPERS.

Our brilliant contemporary of Louisville, Ky., "The Midland Review," enters "a mild protest against being referred to as 'an excellent LITTLE paper' by several eight-page journals which, when folded, are no larger. Would our friends call the Tablet, of London, a little paper?" Evidently the Midland Review considers this question a clincher, a 'reductio ad absurdum.' Well, curiously enough, we lately met an educated American who sneered at the Tablet precisely because it was small in size. He said he saw it occasionally in the exchange office of a western Catholic paper, and thought there was nothing in it. The remark was so astounding that his better educated Canadian hearers let it pass. His was clearly a hopeless case so far as literary taste was concerned. What added to the absurdity of the remark was his manifest preference for that large-sized western Catholic paper, which is a most commonplace production, utterly devoid of thought or scholarship.

The Midland Review rebuts the charge of small dimensions by proving that it is really a large paper folded, since it "presents as much matter each month as does the Cosmopolitan, more than the Rosary Magazine, and as much as the Catholic World." Measured thus, the Tablet is larger than them all, since it presents each week forty pages, 13 inches by 8½, a great part of which is in small print and not

leaded. But our Louisville Aristarchus ought really to drop the yardstick. Readers should be educated up to quality. Mere size is a poor recommendation to a man of refined tastes in literature. And in point of fact size is seldom accompanied by culture. Experience of over a hundred Catholic exchanges has led us to the general conclusion that the interest and merit of a paper is inversely proportionate to its size. There are of course some exceptions, some large papers that are well edited; but, as a rule, the best edited Catholic papers are the smallest, such, for instance, as La Vérité, The Casket, The Review (St. Louis). As to The Tablet, The Ave Maria, of March 31, replying to a correspondent who had asked for a list of Catholic reviews, says: "Then there is the London Tablet, which is a review as well as a newspaper. Whatever may be thought of its politics, it is unquestionably one of the ablest publications of its kind in the world. English-speaking Catholics have reason to be proud of it. Would there were even one journal like it in every language."

FROM PAIN TO HEALTH.

A CHIPPEWA LADY TELLS A STORY OF SUFFERING AND RELEASE.

SUFFERED FROM HEART TROUBLE FOR YEARS—HER MISERY FURTHER AGGRAVATED BY KIDNEY AND STOMACH TROUBLE.

From the Star, St. Catharines, Ont.

In the village of Chippewa, and along the Niagara frontier, there are probably no better known or respected residents than Mr. and Mrs. David Schabel. Both are of German descent and display much of that old-fashioned hospitality so often found in the fatherland. To a correspondent of the St. Catharines Star, who recently called at M. Schabel's home Mrs. Schabel related the following story: "Years ago my physician told me I had heart disease. I have been troubled at intervals with palpitation and severe pains, and sometimes my heart would almost cease to beat. I would become dizzy, restless and frightened. At other times I slept badly and had troublesome dreams. I lingered in this state until last winter when exposure to cold affected my kidneys and completely prostrated me. The spring came, when my complaints were further aggravated by stomach trouble. I loathed food and could realize that I was daily growing weaker. My physician's treatment would sometimes slightly benefit me, then again I was worse than ever. Finally, after all hope was apparently gone and a large sum of money had been thrown away for medicines that did me no good, a friend strongly advised me to try Dr. Williams' Pink Pills, two boxes of which were brought me at the beginning of the summer of 1899. I used them and to my joy noticed improvement. I continued the use of the pills faithfully until I had taken eight boxes. I am now able to attend to all my housework, feeling entirely cured. I have never had better health than I am now enjoying, and since discontinuing the pills have had no symptoms of the old complaints. I feel that I am under obligations for the benefit I have derived from Dr. Williams' Pink Pills, and will continue to praise them when opportunity offers."

It is eleven thousand miles from here to Cape Town.

JUBILEE PILGRIMAGE TO ROME.

The Very Rev. E. H. Porcile, Assistant General of the Fathers of Mercy, and rector of the Church of Our Lady of Lourdes, Brooklyn, N. Y., has organized, with the approval of the Right Rev. Bishop of Brooklyn, three sections for a pilgrimage to Rome and Lourdes. The first section, going out by the Kaiser Wilhelm II., on July 9, is all taken up, every berth being already secured. The second section, of which 50 berths have already been taken, will leave by the Royal Italian Mail steamship Archimede, sailing from New York direct to Naples on July 4. All the first class cabins of the Archimede are already taken. Other berths will be reserved until May 1. The cost will be \$125, which includes all travelling expenses, hotel accommodations, admission fees, carriages, etc., from New York.

As so many pilgrims express a desire to visit Ireland, still a third section has been arranged to go out by the Umbria, of the Cunard Line, leaving New York June 23. They will land at Queenstown, spend one week in Ireland, visiting Blarney Castle, the beautiful Killarney Lakes, Kerry, Glengarriff, Limerick, Dublin, etc. They will be in London three days, and from there will go to Antwerp, Brussels, Cologne, the Rhine, Strasbourg, Lucerne, Milan and Genoa, arriving in Rome July 20, at the same time as the first and second sections. After the ten days in Rome the three sections will travel to the Passion Play, Lourdes and Paris, following the original itinerary. They will return together on the Trave, of the North German Lloyd Line, from Cherbourg on August 28. The demand for ocean accommodations is so heavy this year that the Very Rev. Director desires to impress on those who contemplate making this pilgrimage the fact that his arrangement with the steamship company holds good until May 1 only. He desires to make it known that no other section can be organized later, as the return passage could not be obtained from any company before the month of October. The new programme for the three sections is ready, and will be sent on application addressed to the Very Rev. E. H. Porcile, 1875 Broadway, Brooklyn, New York.

LAST WEEK'S MISSION.

The Mission which His Grace the Archbishop of St. Boniface conducted last week in his cathedral was most consolingly successful. Every evening the church was crowded with men who hung on Mgr. Langevin's eloquent words. All agreed that the sermons, while rising to lofty flights of fervor, were eminently practical. The vices of the sterner sex were mercilessly but most delicately probed, and, though a holy fear of God's judgments was much insisted on, His mercy and love were tenderly portrayed. The results were visible in the large number of men who received Holy Communion on the first Friday of the month and on Palm Sunday.

Rev. Father Distler, C. S. S. R., after concluding a very successful mission at Rat Portage, returned to St. Louis yesterday. Rev. Father Verlooy, C. S. S. R., is giving a mission to the French portion of the Rat Portage Catholics this week.

There is no uncertainty about Pyny-Pectoral. It cures your cough quickly. All bronchial affections give way to it. 25c of all druggists. Manufactured by the proprietors of Perry Davis' Pain-Killer.

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

STRANGE, BUT TRUE.

The Monitor.

Father Joseph Algue, director of the famous astronomical observatory at Manilla, under charge of the Jesuit Order, states that the total of property held by the religious orders in the Philippines would not, probably, exceed in value ten million dollars in gold. The Catholics in this country own as much church property in a single diocese, we may add in some instances, in a single city, and yet the Church is not suspected, even by the most fanatical foe, of obtaining possession of it by dishonest means or "oppressive methods."

General debility and a "run down" state calls for a general tonic to the system. Such is the D. & L. Emulsion. Builds you up, increases your weight, gives health. Made by Davis & Lawrence Co., Ltd.

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

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**Pyny-Pectoral**  
The Canadian Remedy for all THROAT AND LUNG AFFECTIONS  
Large Bottles, 25 cents.  
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CALENDAR FOR NEXT WEEK.

- APRIL.
- 14—Easter Sunday.
  - 15—Easter Monday.
  - 16—Easter Tuesday.
  - 17—Wednesday in Easter week.
  - 18—Thursday in Easter week.
  - 19—Friday in Easter week.
  - 20—Saturday in Easter week.

BRIEFLETS.

Last Saturday was the 22nd anniversary of Very Rev. Father Dugas' ordination.

Owing to the dry autumn and the light snowfall during winter all the rivers are low.

Rev. Father Rocan was here yesterday and reports that farmers were seeding last Wednesday at LaSalle with the new groove drills.

The beautiful office of Tenebrae will be recited in St. Mary's Church on Wednesday, Thursday and Friday evenings of this week.

The Passion will be sung in parts next Friday at the Cathedral in St. Boniface, at St. Mary's and the Immaculate Conception, Winnipeg.

Spurgeon once went to hear the late Father Didon preach in Paris and said, after the sermon, that he was the finest preacher he had ever heard.

His Lordship Bishop Pascal was laid up with a bad cold shortly after his return to Prince Albert, but is now, we are glad to hear, quite well again.

Last Saturday, when the thermometer rose to 78 degrees in the shade, the Red River was covered with floating floes of dirty ice fast melting away.

The Dominion immigration office reports that during the month of March there arrived in Canada 1843 immigrants declaring their intention to settle in Manitoba.

To a recent interviewer, Jules Verne confessed that work was his greatest happiness. No sooner is one book finished than he sets to work on another. In his labor he is very systematic, rising at dawn and writing steadily till 11 o'clock. Then he breakfasts and spends a few hours reading. His books usually are re-written several times before they go to the hands of the printer. The veteran author is now 71, yet apparently hale

Pandora, so runs the myth, let all the ills of life out of her box to prey upon mankind, but shut the cover soon enough to prevent the escape of hope. Hope remains to every sufferer but it is only an ignis-fatuus unless it takes on some tangible form. The hope of recovery is treasured by every one who suffers from weak or bleeding lungs, obstinate and lingering cough, bronchitis or similar ailments, which, if neglected, or unskillfully treated lead on to consumption. That hope becomes a practical and tangible thing when it is based on the use of Dr. Pierce's Golden Medical Discovery. Such a hope is reasonable because thousands of men and women emaciated and weakened by disease have been made sound and well by the use of "Golden Medical Discovery."

Sick people are invited to consult Dr. R. V. Pierce, Buffalo, N. Y., by letter. All letters are carefully and considerately read and answered. Each letter is held as a sacred confidence and every answer is mailed in a plain envelope without any printing upon it. Write without fear and without fee.

"I was taken sick in July last year, and was not able to do any kind of work until November," writes Mr. Noel W. Orvin of Langlev, Aiken Co., S. C. "I had been coughing up small, hard lumps of phlegm for about a year before I was taken down. I then called on a doctor, who attended me for two months, and said that one-half of my left lung was gone, and advised me to leave my home (Charleston, S. C.), and go to the country, but did not say what sort of disease I had. I thought it was consumption, and wrote to you for advice. I took four bottles of Doctor Pierce's Golden Medical Discovery, which I sincerely believe has done me more good than all the other medicines I have ever taken."

The use of Dr. Pierce's Pleasant Pellets does not beget the pill habit.

and glad-hearted as a man of 30 or less.—Midland Review.

Mr. J. C. Egan, of Montreal, sang a solo at St. Mary's church last Sunday evening.

Rev. Father Fillion was here last week and reported everything very promising around St. Jean.

The English "Catholic Directory" gives the total Catholic population of the British Empire as 10,500,000.

His Grace the Archbishop of St. Boniface will preach the Good Friday sermon at St. Mary's church.

At present there are nearly two million Catholics in India. At the beginning of the century they were 475,000.

The only way to stop the mad career of a scorching cyclist is to lasso him. We shall have to train a corps of lassooers.

Rev. Father Drummond, S. J., will preach on Easter Sunday evening in the Church of the Immaculate Conception.

A number of French Canadians arrived last Thursday intending to settle near Bellegarde P. O., Assa., in Father Poulin's parish.

A rumor is current in ecclesiastical circles that Omaha will soon be made an archbishopric, the fifteenth in the United States.

On Maunday-Thursday evening after tenebrae Rev. Father Drummond, S. J., will preach in St. Mary's Church on the Blessed Eucharist.

Rev. Father Poulin spent a few days here last week. His recent trip to the east enabled him to secure 25 families for his district near St. Maurice.

Rev. Father Woodcutter left last Thursday for Esterhaz, where he will be stationed in future, and where the number of colonists is growing rapidly.

Rev. Father Husson, O. M. I., of the Peace River district, had to walk 500 miles on snowshoes to reach a point where he could find a train for the east. He is now in Montreal.

Our friend, M. J. M. McGovern, of Winnipeg, has recently sold for a good price a large solid brick business block, which he owned, situated in Main street, Port Arthur.

Rev. Father Le Vern and Brother Poulin went to St. Albert last Friday. Rev. Father Rossignol left for Prince Albert on the 8th inst. All three are Oblates just arrived from France.

Rev. Father Blais, O. M. I., arrived from the east last Thursday with a party of 91 French Canadians from Quebec who left the next day to settle in the Northwest Territories.

Rev. Francesco Marchette has been appointed auditor to the Apostolic Delegation at Washington, to fill the vacancy caused by the elevation of Mgr. Sbarretti to the see of Havana.

Rev. Father Leduc, O. M. I., stopped over here last Friday, went to Rat Portage on Saturday and has since gone on to Montreal on business connected with the St. Albert diocese.

Judging from the satisfactory rehearsals by the choir of St. Mary's church for the concert to be given on the evening of Easter Monday, a successful performance may be looked forward to. In addition to the choruses by the choir, which has been materially strengthened for this occasion, the quartette of the church

will have the assistance of several well known soloists.—Evening Bulletin.

The Winnipeg daily papers announce that the City Hall is now fitted with the Jehan de Froment automatic fire alarm.

Rev. Father Duhaud, O. M. I., Vicar General of Prince Albert, has just returned from France and is now back in his parish. He sang High Mass at St. Mary's, Winnipeg, last Sunday.

Stovel's Pocket Directory for April came to hand on the 6th inst. We should like to point out special features if the publishers would kindly indicate them as they used to in an attached slip.

Archbishop Elder, of Cincinnati, the senior bishop of the United States, celebrated on March 22 his eighty-second birthday. At this great age he still attends personally to the many and grave duties of his high office.

Rev. Father Trudel completed last week a mission preached to the Catholics, about 15 in number, in the Deaf and Dumb Institute, Winnipeg. The Reverend Father uses the sign language. Among those who were confirmed lately in St. Mary's Church were six deafmutes.

In the church of the Immaculate Conception last Sunday the liturgical singing of the Passion was carried out, Father Cherrier taking the part of Our Lord, Father Carrière that of the evangelist, Father Tourangeau the individual speakers other than Our Lord, and the choir the cries of the crowd.

The Canadian Pacific railway intimate that a Canadian commission office will be opened at No. 10 Rue de Rome, Paris, during the Paris exhibition, for the convenience of Canadian visitors, where, upon arrival, they can get information as to living accommodation, etc., and in care of which they can have their letters addressed.

The Sisters of Jesus and Mary at St. Boniface have received a beautiful statue of St. Joseph, for their chapel. It has been donated by Mrs. McLorg, a distinguished convert from the Anglican church. Mrs. McLorg has passed the last few months in St. Boniface a guest of Madame Jean; her little grandson attends the Jesuit College here.

30 Miles to Procare Medicine. Winfield, Ont.

W. H. COMSTOCK, Brockville.

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Yours, etc., A. KRAMPIN.

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AGENT OF THE C. M. B. A.

For the Province of Manitoba with power of Attorney, Dr. J. K. Barrett, Winnipeg Man.

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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. Goulet; Rec.-Sec., R. F. Hinds; Asst.-Sec., J. L. Hughes; Fin.-Sec., D. F. Allman; Treas., W. Jordan; Marshall, W. J. O'Neill; Guard, L. F. X. Hart; Trustees, G. Germain, L. O. Goulet, P. Shea, G. Gladwin, 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. McInnis; 2nd Vice-Pres., J. Schmidt; Rec.-Sec., J. Markowski; 180 Austin st.; Fin.-Secretary, J. E. Manning; Treasurer, J. Shaw; Marshall, P. Wolke; Guard, F. Krinke; P. O'Brien, C. Caron, F. W. Russell, J. Schmidt, F. Thors.

St. MARY'S COURT No. 276.

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