



"AD MAJOREM DEI GLORIAM."

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## MASSACRE OF ST. BARTHOLOMEW.

By a Protestant Theologian in The Sacred Heart Review.

### VIII.

Our investigations, conducted chiefly on the lines of those three zealous Protestants, Guizot, Ranke and Froude, have certainly not diminished the horror and hideousness of the Massacre of St. Bartholomew's Eve. They show, however, that even counting in St. Bartholomew's, according to the largest estimate of victims admissible by sober history, 22,000, we find the French Protestants, relatively to their numbers, not, indeed, equal to the Catholics in the recklessness of assassinations and massacres, but still within measurable distance of them, and in deliberate and protracted cruelty apparently beyond all measurable distance of them.

Having thus disposed of the matter, I shall now, for a paper or two, throw things together rather disjointedly, having a general reference to the affairs of French Protestantism, but going off on occasion as far as we seem to be called. An olla podrida of miscellaneous fact sometimes throws sidelights on history that are missed in consecutive narration.

A curious exhibition of Coffin's blundering malice deserves mention here. I have seen it lately stated that the young people of our country towns are deeply interested in history, which is greatly to their credit. Unhappily it is mentioned that they are great readers of "The Story of Liberty," and of "Old Times in the Colonies." Their ingenuous curiosity deserves a better fate. Aside from that part of the second book which treats of early New England, in which I do not think I have been able to find an erroneous or unjust statement, beyond some Puritan flings at the Episcopalians, the rest of the two works is little else than one continuous falsification of history, and that in the basest form, which assumes that the other side is one conglomeration of evil, of which, at best, treats with low and narrow contempt excellence of the ancient days when exhibited in forms that our smug and self-indulgent conventionalism finds it hard to understand. A peculiarly odious instance of this is Coffin's treatment of St. Francis of Assisi, and of the Dominicans, to which I shall return. It is true, even this does not equal the low level of voluntary and malignant ignorance to which the Cambridge Tribune has descended, in its endeavor to blacken the reputation of St. Francis Xavier. In the lowest deep you can always find a lower deep.

As between Coffin and Lansing, I should commend Lansing to our young people. He is so deliciously shallow, so devoid of even the elementary points of historical knowledge, that our youth, if they would read his "Romanism and the Republic," would all the while think that they were going to lay hold of something, and yet at the end would find that they had no coherent image of any historical facts whatever. It is not so

with Coffin, who is of a much higher intellectual level. To be sure, outside of New England, he cares no more than Lansing for dates, or names, or facts, or the truth of characters, or the meaning of events. Yet, out of his confused and falsified data, he deduces coherent images, and coherent narratives, which sometimes come within a certain distance of the truth, but quite as commonly distort it into mischievous falsehood. Lansing turns history into dishwater; Coffin transmutes it into poison. Yet these are the books which learned Cambridge commends to her scholars for historical reference, and which the eminent firm of the Harpers has published as having a serious meaning! The worthlessness of these things does not excuse us from careful dissections of them, as long as they have such sanctions behind them. Although the connection is unwarranted, it is hard to get rid of a vague impression that somehow or other Harvard herself is answerable for them. Our great university town should be as cautious as Caesar's wife of her reputation in such matters. Of course, we do not mind misstatements about the Jesuits. They are fair game, in close seasons and open. Here the sacred principle which our great father Luther has propounded and blessed, "The end sanctifies the means," has full application. Indeed, it might be said that for every stone, of fact, or fancy, which a Protestant—being in a state of grace—will shy at the Jesuits, there will be remitted to him in purgatory 10 years and 10 novenna. But surely we ought to stop there.

Mr. Coffin says that after the massacre Catherine de Medici had the head of the Admiral struck off, and sent it to her uncle, the Pope. I am afraid that Mr. Coffin's faith is not that which the Saviour commends, for it is wholly divorced from morality. However, if it does not remove mountains, it tumbles about facts and dates with heroic sublimity. Mr. Coffin had already put Alexander VI., immediately on his uncle's death, into his uncle's seat, ruthlessly shutting out from their rights four successive Popes, Pius II., Paul II., Sixtus IV. and Innocent VIII. He has thus prepared us for his present exploit in turning the papal succession topsy-turvy once more. As he has not thought it worth while to learn the name or date of Calixtus III., so he has not thought it worth while to learn the names or dates of Catherine's two papal grand uncles, of whom Leo X., in 1512, had been dead 51 years, and the other, Clement VII. (a grand-uncle in the wider sense) had been dead 38. Now to which of these two deceased pontiffs did the queen-mother send the head? And how did she send it? Was it to be put in the papal tomb? That could only be meant for a great honor to the martyred Huguenot. Was Queen Catherine, after all, secretly a Calvinist, who, considering that the blood of the martyrs is the seed of the Church, provided 20,000 martyrs for the good of the cause, and at the same time secretly made arrangements for a happy reconciliation and joint canonization of her uncle and the Admiral? Really, reading Coffin or Lansing, we never know what we are coming upon, or whether we are on our heads or our heels.

However, having maturely

pondered the matter, I have settled on this solution. It is well known that Catherine was a practiser of magic arts. No doubt she imitated the Witch of Endor, and brought up her two uncles, to let them know what honor she intended them, if they had only been alive to receive it.

Sober history, not having had the advantage of consulting with Coffin or Lansing, tells a different story. It mentions that Coligni's head was struck off, embalmed and started on its way to Rome, not, however, to a dead, but to the living Pope Gregory XIII., nor had Catherine anything to do with the ghastly present. It was sent by the implacable Duke of Guise, who could not forgive the man whom he believed his father's murderer. The King got word of the despatch of the head, and sent a messenger to Lyons, to intercept the Duke's messenger and to take away the head, doubtless in order to bury it. The messenger of Guise left Lyons for the South four hours before the messenger of Charles arrived from the North, and nothing more is known of him. Probably he reached Rome, and Gregory, in silent disgust, put the head at once under ground.

The great leader of Catholic massacre, before St. Bartholomew's, was Montluc; the great leader of Protestant massacre, Adrets. Guizot remarks that the language of the two was precisely the same. Each used to say: "If we had begun this matter, we should be hideous murderers. However, it is the other side that has made the beginning; and therefore our cruelties are not cruelties, but only reprisals." Doubtless in one part of the country the outbreaks might begin with the Catholics, in another part with the Huguenots. The sum of the matter is, in Guizot's own words, that where resentment or danger stirred up the Calvinists of France, they were to the full as merciless as their antagonists. Each of us should be humbled in the dust over the fearful memories of an age in which sympathy with adversaries, even in the minds of good men, was hardly beginning to be known. Neither side has any warrant for lifting itself up proudly against the other.

CHARLES C. STARBUCK.

12 Meacham street, North Cambridge, Mass.

## BIRDS AND THE CRUCIFIXION.

From the Canadian Messenger of the Sacred Heart.

A number of bird myths are associated with the legends of the Cross. From the folk-lore of more than one nation comes the story that when the sparrow mocked at the sufferings of Our Lord, a swallow, perching upon the fatal rod, sang tender notes of love and consolation. Since that awesome day the swallow has never sung a note, and is the most silent and most sombre of birds. The crossbill wears forever, in the strange shape of his beak and the red stain of his plumage, tokens of his efforts to draw out the agonizing nails. The robin, too, by breaking a thorn from the crown, received on her breast a drop of Sacred Blood, which still tinges her ruddy feathers. The thrush carried the whole crown away, and her red coat still shows how she was wounded in the effort.

## STARS OF THE SEA.

Written for THE REVIEW by an English Banker.

Many of those who dwell near to or who frequently visit the sea coasts are familiar with those strange, motionless creatures which are so often thrown up by the waves in a state of semi-torpority, or which are very frequently seen, apparently inanimate and inert, in the sea-pools amongst the rocks at low tide, which are termed by naturalists "Echinodermata," or in plain English, "Hedgehog-skinned."

There are many varieties of those dull and spiritless denizens of the deep, the strangest of all being perhaps that extraordinary creature known as the Brittle Star, which is fairly common in many parts of the coast and elsewhere. This astonishing variety of the star-fish appears to be of an extremely nervous temperament, for if a specimen be observed in a pool of shallow water, and any attempt be made to capture it, it immediately proceeds to divest itself of all its arms, or rays, which it throws off without a moment's hesitation, even the arms themselves partaking of the same sense of fear, for each one of them immediately falls to pieces, and is separated into a number of loose segments. The disc, or central body of the fish, which, however, represents but an extremely small fraction of the entire fish, remains intact, surrounded by its discarded and its disjointed arms. From this disc, however, if it be placed in an aquarium it will be seen that in a very short space of time another series of rays or arms is rapidly produced, and in a comparatively short period the creature has again assumed its ordinary form, probably again to go through the same unintelligible process of dismemberment if a second time subjected to a sudden fright.

Probably in the whole range of nature there is no other living creature which under the influence of fear or anger could or would divest itself of all its members—arms, legs, wings or otherwise—leaving only a helpless crippled trunk, until it could produce a duplicate set of limbs.

Some varieties of these star-fishes, which are such common objects of the sea shore, are very beautiful when closely examined. The commonest of all, the orange star-fish, varies in colour from a bright scarlet to a striking blue-mauve, shading off at the edges of the rays to a brilliant orange tint. Almost the whole of its body is covered with warty spines or prickles, which, when examined with a microscope, are found to be of exquisite geometric forms, while its whole body is an elaborate bony skeleton or framework, consisting of several thousand distinct bones. Although it has probably thousands of feet, or "ambulacra," like pellucid threads armed with powerful suckers, yet its progress is extremely slow, scarcely exceeding that of a snail. The animals are extremely voracious, and may occasionally be seen settling down like a devouring ghoul upon an unfortunate mussel, the shell of which is soon dragged open, and the helpless creature torn out of its home by the powerful tentacles of the many-

armed despoiler, and slowly and surely gorged.

How varied the forms, how exquisite the structure, how perfect the functional economy, of all the living creatures which the Great Architect of Nature has called into being! And if not even a sparrow can fall to the ground without His knowledge, how careful should we be to remember that His eye is ever upon us, observing our every action, and solicitously watching, whether we are doing our best to please Him, or whether we are systematically insulting our Creator by forgetting Him. For He has solemnly told us that those who forget Him will be turned into that same dismal region of terror and remorse which is the lot of those who deliberately sin against Him.

## TWO RECREANT DUKES.

To the Editor of THE NORTH-WEST REVIEW.

Sir—The writer of the article headed "In the Octave of St. George," published in your issue of the 19th, remarks: "It is not our converts, who are so well acquainted with these things, but the old Catholic families who kept the faith through the dark days of penal times." Later on the writer says: "Not all the Dukes of Norfolk have been good, though none abandoned the faith."

Being myself one of the half educated converts described in the article, and desiring to acquire as much information on the subject as is possessed by the writer of the article and his favoured brethren of the old Catholic families, I would draw his attention to the following facts in order that he may square the same with his statement:

(1) That Thomas Howard, Duke of Norfolk and godson of King Philip of Spain, who was beheaded in 1573, was a communicant of the Established Church, and publicly declared from the scaffold that he was not a Catholic and that he died in the faith of the Anglican Church.

(2) That Henry Howard, Duke of Norfolk, the son of Catholic parents, who succeeded to the Dukedom in 1688, was a notorious Protestant who raised a regiment of soldiers for William of Orange, which regiment fought against the Irish Catholics at the battle of the Boyne, and who voted in the House of Lords for the transfer of the Crown from James to William and Mary. Of this Duke it is related that on one occasion King James went to Mass in state and was preceded by the Duke bearing the sword of state. At the church door the Duke refused to enter and the King remonstrated, saying: "My Lord, your father would have gone further." The Duke replied: "Your Majesty's father was the better man and he would not have gone so far." Yours, etc.,

WM. JOHN MANBEY.  
Oak Lake, May 18, 1900.

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WEDNESDAY, MAY 30, 1900

**CURRENT COMMENT**

Mr. Manbey's letter on the Protestant Dukes of Norfolk ably corrects one of our contributors; but in doing so he rather sarcastically attributes to "M. T." an expression and an animus which were both absent from the incriminated article. On re-reading "In the Octave of St. George" (NORTHWEST REVIEW, May 16) we do not find any such expression as "half-educated converts," nor do we detect any pretence to more correct historical information concerning public facts. The only thing our contributor means to point out is the very obvious fact that the members of the old Catholic English families must have had more frequent opportunities of knowing what their forefathers suffered for the faith.

The report we publish of the mass meeting of Winnipeg Catholics last Sunday afternoon is taken from the Free Press, because this journal, being a supporter of Sir Wilfrid Laurier, is not likely to lean at all toward the side of Catholic separate schools. And in point of fact the reporter did suppress one important declaration chronicled by the Morning Telegram reporter, who writes: "The chairman considered that the so-called settlement of the school question did not amount to anything and was really no settlement." For those who know Mr. Carroll's conciliatory spirit and the prudence he showed in deprecating all political bias, this declaration is highly significant.

Sincere Protestants think we exaggerate woefully when we say, as all learned Catholics do, that most Protestant history is, whenever it touches on Catholic matters, a caricature. But the instance Mr. Starbuck supplies this week (see eighth article on the Massacre of St. Bartholomew's Eve) ought to make such sincere Protestants ask themselves if we Catholics do not really know our family history better than any outsiders possibly can. Of two popular historical writers Mr. Starbuck says: "Lansing turns history into dishwater; Coffin transmutes it into poison. Yet these are the books which learned

Cambridge (Boston) commends to her scholars for historical reference, and which the eminent firm of the Harpers has published as having a serious meaning." The names of these two travesties of history are—it is well to note them and point the finger of scorn at them: "The Story of Liberty" and "Old Times in the Colonies."

Curiously enough, "Le Manitoba," published last Wednesday, contained a masterly article which happens to be perhaps the best possible refutation of an article published on the following day by "L'Echo de Manitoba." Our St. Boniface contemporary's leader of May 23, "Les Dernières Perfidies," seems to us so excellent an answer beforehand to our Winnipeg French contemporary's leader of May 24 anent the NORTHWEST REVIEW, that we had for a moment entertained the project of translating the former article by way of reply; but on second thought we deemed it better merely to let "L'Echo" know how complete is our sympathy with Mr. Bernier's sketch of the school deadlock. We are aware that not a line of "Le Manitoba" escapes "L'Echo;" why then translate for its benefit Mr. Bernier's splendid French prose into a language which "L'Echo" but imperfectly understands? However, for the benefit of our readers who do not know French we intend some day to English "Les Dernières Perfidies." And, as there is really nothing in "L'Echo's" article that is not answered in Father Cherrier's letter to "Le Manitoba," we do not see any necessity of slaying the slain. "L'Echo" announces at the outset of a three-column article that it is going to ask us a few plain, straightforward questions, and it completes its article without asking them. The only questions it asks are rhetorical, and everybody knows that a rhetorical question is only a figure and calls for no answer, or at most for reiterated affirmation. And this is all that "L'Echo" does: it affirms and reaffirms without proof, when the burden of proof is on its side. Once it says: "Must we cite facts, dates, and furnish proof?" But it stops short there, and cites nothing. It asserts that the Laurier-Greenway settlement is not the cause of the failure of the Winnipeg Catholic school negotiations; but it attempts no proof of its assertion. If it ever presents proofs we shall examine them.

**FATHER CHERRIER RE-  
PLIES TO MR. ROCHON.**

The following letter appears in French in "Le Manitoba" today:  
To the Editor of "Le Manitoba."  
Sir—Mr. Rochon, ex-inspector of French schools in Manitoba, recently wrote a letter to "La Patrie," of Montreal. His love of justice and truth—please, do not laugh—yes, nothing but his respect for all that is just and true, has forced him to break silence, which he would perhaps have done better to keep indefinitely.  
See how he begins: "We have two Catholic Conservative journals in Manitoba, the NORTHWEST REVIEW, an organ inspired by the religious authorities, and 'Le Manitoba,' published by the

two young sons of Senator Bernier."

And a little further on: "The present tone of this journal" (the NORTHWEST REVIEW) "is precisely the same as it was in 1897, when appeared the famous settlement which brought on Sir Wilfrid Laurier so much obloquy."

This good Mr. Rochon will presently tell us that his word is to be believed because he writes over his own signature. Well and good, my friend, but methinks we also have some right to be believed. Over and over again have we affirmed that the NORTHWEST REVIEW does not belong to any political party. Why, then, since you are so solicitous for justice and truth, did you begin by such misrepresentation in a letter which you seem to consider very important? What you say of "Le Manitoba" may pass; that paper has a perfect right to defend party interests; but you have no right to slander the NORTHWEST REVIEW, and because we do not always view things, as you do, through flaming red glasses, pray do not infer that we are out-and-out Conservative.

The editor of this Review, Mr. Rochon says, "plumes himself on writing under the inspiration of the Ordinary." We are willing to admit that we do write "under the inspiration of our Ordinary." Is that a crime? And does it follow that we are necessarily dyed-in-the-wool Conservative? Mr. Rochon is quite welcome to believe it if he likes, but he has no right to affirm it without proof, and very likely he would not do so, were he not himself a thorough-going Liberal.

In a generous moment Mr. Rochon admits that the editor of the NORTHWEST REVIEW has intelligence, learning and even a pretty deep knowledge of the school question. Here are his words: "This is all the more deplorable because the learned Father cannot plead ignorance. He is an intelligent and well-informed man, he has followed the school question and studied all his phases." Assuredly we should never have aimed at so high a compliment; but, gentle reader, to what purpose, think you, does this learned Father devote this intelligence, this fund of information, this thorough knowledge of the school question? Mr. Rochon assures you that he devotes them to offending justice and disparaging truth, so that, according to Mr. Rochon, it must have occurred to Mgr. Langevin to repeat the famous saying attributed long ago to Cardinal Antonelli: "I wish those Catholic journalists were put to draining the Pontine Marshes." We might perchance reply that it is pretty much what we are really doing; so many of those unhealthy swamps have been dug around us these few years past.

But let us continue. Father Cherrier, always according to Mr. Rochon, is a man whose assertions one cannot too profoundly mistrust. Well, a good way to judge a man's veracity is to examine his antecedents. We do not ask that this test be applied to Mr. Rochon; but we may surely, in all humility, refer the intelligent and impartial reader to our past record. We

have written, under our signature, more than one article in the shape of correspondence to the newspapers on the school question; these articles have remained unanswered and unanswered, as Mr. Rochon once upon a time admitted to us. Thus this first point is not altogether against us.

Come we now to our great crime: "insults to Mr. Laurier, assertions that were false, utterly false with regard to the school settlement of 1897." This is, we believe, all that Mr. Rochon lays to our charge.

1. Insults to Sir Wilfrid Laurier. Sir Wilfrid is undoubtedly a statesman of great worth, else he would not be Prime Minister of Canada; but, great as he may be, does it follow that he must never be spoken of save with barefaced flattery? In what way have we insulted Sir Wilfrid? Was it because we reminded him of his solemn promises before the elections of 1896, when he undertook to render unto us full and entire justice? Was it because we reproached him with not having kept his word? Was it because we upbraided him for having, like a coward, left us at the mercy of the provincial government, the author and cause of all our woes? If this is insult, we are ready to assume the responsibility of our past and present attitude, and willing to accept both the judgment of the impartial public and the verdict which history will one day render on this important question of the Manitoba schools. Once more, Mr. Rochon is welcome, if that comforts him, to accuse us of insulting Sir Wilfrid Laurier.

2. False, utterly false charges with reference to the working of the Laurier-Greenway settlement. Here our great crime is the having said that, immediately after the passing of the 1890 school law, we might have obtained the same arrangements as the so-called settlement of 1897 offers us. "This is false, utterly false," shrieks Mr. Rochon, white with indignation. Let us see. The law of 1890, writes Mr. Rochon, says nothing of religious instruction. "Therefore," he adds, "it is untrue to say that Catholics could legally, according to this law, teach their religion in the public schools as they do to-day." We beg to remark, first of all, that the word "legally" is not ours but Mr. Rochon's, whom, however, we would not charge with falsifying the truth. We said "under the law" and not "by the law." The whole difference, if Mr. Rochon is anxious to know it and if that can be called a difference, which the settlement introduced in regard to religious teaching in the schools, is that to-day, i.e., since 1897, religion may be taught from 3.30 to 4 p. m., while before that time, i.e., from 1890 to 1897, it could be taught only after 4 o'clock. The restrictions during the hours of secular teaching have remained precisely the same.

Moreover the odious oath which was formerly required of our teachers has also remained the same; or rather, in direct contradiction to the promise of a minister of the local legislature that the formula would be softened down, it has been made more odious than ever. Doubtless this is not due to the "set-

tlement," but the fact goes to prove that the so called settlement is, of its nature, powerless to afford us the smallest relief in religious matters.

"By abolishing separate schools," Mr. Rochon continues, "the 1890 law abolished at the same time the teaching of French, since in that law there is not a single word authorizing the use of French books or the use of the French language in public schools." Mr. Rochon, who has studied the School Law of 1890, would perhaps have done well to study also a little the law that was in force before 1890. The French language is not mentioned there any more than in the new law, and yet French was freely taught then. The use of a language is not abolished merely by saying nothing about it. This principle was so well understood in the Manitoba legislature that, in order to abolish the official use of the French language there, it was deemed necessary to pass a law therefor. Whence it may be inferred that the school law of 1890 did not necessarily abolish the use of French in our schools. And Mr. Rochon, one of whose objects in coming here was no doubt to learn something of the working of the new system, must have soon found out that the teaching of French had not been forbidden in the French schools that had conformed to the Greenway law, no more than the teaching of German had been forbidden in the Mennonite schools. On this point an interesting page of local history might be written, about which Mr. Inspector Young might enlighten Mr. Rochon.

The latter says again: "Without the Laurier-Greenway settlement I could not have employed legally, as I did, the 125 Catholic teachers whom I had in the schools under my direction last year." Here we must say in praise of Mr. Rochon that he has done more than one good turn for our schools, but whether this has always been done legally is quite another question. However we shall put a query or two to Mr. Rochon: "Why could you not have employed those 125 teachers without the 'settlement'? Do you mean to say that the settlement empowered you to employ a large number of teachers who had no certificates by the present law?" Do not reply, if you wish to remain within the precincts of truth, that this was done in virtue of the "settlement," but really and solely in virtue of a special understanding as to the issue of permits. Now the principle of temporary permits had been in operation long before Mr. Rochon's arrival, long even before the "settlement," for Protestant as well as Catholic teachers.

Mr. Rochon is also mistaken when he affirms that there could be no Catholic inspector before 1897. There was none, that is the fact. But nothing in the law of 1890 prevented the naming of a Catholic inspector, no more than the employing of Catholic teachers in the public schools, no more than the presence of a Catholic member in the Advisory Board. There have always been some Catholic teachers in the public schools. And it is an open secret that if the late Archbishop Taché did not fill a place

in the Advisory Board immediately after the creation of this board it is because, for motives of a higher order, he deemed it wise and prudent to decline that honor.

But, owing to the new direction given to us by the Sovereign Pontiff a new line of action became possible and has been in fact adopted. What we have said in the NORTHWEST REVIEW we reaffirm here and maintain the affirmation in its entirety, viz., that this new Papal direction, and not the school settlement of 1897, has enabled us to take advantage of the goodwill of people. We do not deny that this goodwill, whether manifested in the higher spheres at Ottawa or in the lower spheres of our provincial administration, has contributed to bring some relief to our sufferings; but we deny that this is due to the Laurier-Greenway settlement. The recent failure of the negotiations of the Winnipeg Catholics with the city school board is for us, as we have already written, the most irrefragable proof that the school settlement settles nothing.

Wherefore we demand and we will continue, as the Pope directs us, to demand, with respect indeed but also with persevering energy, the full and entire restoration of the school rights of which we have been so unjustly and so odiously despoiled. These are sacred and inviolable rights of which we cannot divest ourselves, and which Sir Wilfrid Laurier is in duty bound to restore to us, even, if need be, by the passing of a federal law. This is his solemn promise, he surely cannot object if we remind him of it from time to time, especially when, by his recent assertions in the House, he seems so anxious to make the public forget it.

A. A. CHERRIER, P. P.

ST. BONIFACE INDUSTRIAL.

A very successful entertainment was given on Monday evening at the St. Boniface Industrial school in honor of Mr. McGibbon, the inspector of Indian schools and agencies. Among the audience were Mr. C. W. Short, Indian agent at Berens River; Mr. Emile Jean, of the Indian department; Miss Jean, the Misses Robson and Miss Gordon. The playing of the boys' band, and especially Albert Sinclair's (aged 15) solo on the trombone, reflect great credit on Prof. Salé, the bandmaster. The girls played "The Clear-sighted Fairy or Virtue Rewarded," and the boys "The Enchanted Harmonica." The acting was very good, particularly on the part of the boys. The address to Mr. McGibbon, written by one of the Indian boys, showed great skill in penmanship. Mr. McGibbon responded in a few well chosen words, expressing his satisfaction with everything he had seen during his fortnight's sojourn at the school. Mr. Short then addressed the school in appropriate terms.

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CATHOLIC SCHOOLS.

GRIEVANCES WILL BE LAID BEFORE DOMINION AND PROVINCIAL GOVERNMENTS.

Free Press, May 28.

A large and thoroughly representative mass meeting of Roman Catholic ratepayers was held in St. Mary's school yesterday afternoon. Mr. J. G. Carroll occupied the chair, and a report of the committee which has recently been negotiating with the public school board was read, together with incidental correspondence explaining the discussion which took place at the meetings, the net result being that while many members of the public school board would undoubtedly like to meet the difficulty by making some concessions to the Catholics, they felt they were entirely debarred from taking such action by the present school law. Clause 7 of the 1897 amendments, which provide that there shall be no separation of children according to religious denomination during school hours was thought to be especially restrictive, the committee therefore reported that no practical result had been reached through the negotiations and that it was evident that nothing of any benefit to Catholics could be arranged owing to the present law. The report was adopted on motion of Mr. T. D. Deegan, seconded by Mr. Tomlinson.

Considerable discussion took place regarding details, and a question was raised by Mr. Rochon, former inspector of schools, as to the policy of the course adopted by the Catholic school committee in approaching the public school board. An explanation of the action was made by the secretary of the committee, which was evidently satisfactory to the meeting.

The motion having been carried the following resolution was moved by Mr. Bawlf: Whereas the Catholics of Winnipeg have for 10 long years suffered under the odious burdens imposed upon them by the school law of 1890, and whereas the recent negotiations with the public school board of the city make it plain that as the law at present stands we can expect no relief, be it resolved—That we the Catholics of Winnipeg, in meeting assembled hereby instruct the committee to take immediate steps to lay our grievances before the Dominion and provincial authorities, pointing out to them the severity of our long continued persecution and praying them to come to our relief on the lines laid down in the privy council decisions.

In moving the resolution Mr. Bawlf remarked that the Winnipeg Catholics have struggled for 10 years to retain their public school taxes and that it was time this state of affairs should cease to exist. This sentiment was loudly applauded and the resolution was unanimously adopted.

SISTER CECILIA CHANGES FAITH.

Sister Cecilia is Sister Cecilia no more. She has doffed the religious gowns she has worn for seven years in the Protestant Episcopal Church, returned to the world again as Emilie Wagner King and becomes a Catholic.

She was baptized in St. Francis Xavier Church, in West Sixteenth street, New York, recently, by the Rev. Father Henry Van Rensselaer, himself a convert to the Catholic faith.

Miss King is the daughter of the late D. Rodney King, of Philadelphia. Her relatives are wealthy and in society. They

are opposed to the step taken by the young woman, and, it is said, she was received rather coolly upon her return to her home in Roxborough, a suburb of Philadelphia. It was no sudden impulse that induced Miss King to join the Catholic Church. She had long contemplated the step.

She is an accomplished girl and a musician. Her father was a musician, and when a child she frequently played in Catholic churches with him. In later years she often attended Catholic services.

Seven years ago she joined the Sisters of St. Mary's, a Protestant Episcopal order. She chose the name Cecilia, and was assigned to St. Mary's Hospital, in East 11th street. She also was a teacher in St. Mary's school, in East 46th street.

She visited Archbishop Corrigan several weeks ago and made known her intentions. She was referred to Father Van Rensselaer, of St. Francis Xavier's. That was the first time Father Van Rensselaer had met her.

Miss King has no intention of either joining a Catholic religious order or marrying. She intends to devote herself to musical work.

THE PRIVATE SECRETARY.

The students of St. Boniface college gave a most enjoyable dramatic and musical entertainment last night in celebration of the Queen's Birthday. The dramatic portion of the entertainment took the form of the presentation of the well known comedy, "The Private Secretary," a somewhat ambitious effort, but one which the young amateurs carried out in a manner which would have done credit to a company of professional artists. Handicapped as they were by the comparatively small stage, they gave the three acts of the comedy without a hitch, and the hearty laughter and spontaneous outbursts of applause which punctuated the performance throughout showed the delight of the audience. The part of the "Private Secretary" was taken by Henry L. Cormier, and he, together with Albert Weber, as the German professor, Herr Stockmar, proved themselves born comedians and were responsible for no small share of the success of the evening. Joseph Guertin, as the choleric uncle from India, also deserves special mention, and the other prominent parts were admirably taken by Earl Ohmer as Douglas Cattermole, John Burns as Mr. Marsland, Jas. Walsh as Harry Marsland, and A. Tierney as Sidney Gibson. Francis Dupen and Pierre Poitras, two very young lads, must also be given a word of praise for their rendition of the parts of Francis and Charles Vernon; in fact all those who took part did their full share towards making the performance the great success it was. Between the acts the college glee club sang several choruses, which were also much appreciated, and the very delightful entertainment was brought to a close by the hearty singing of God Save the Queen. Among those present from Winnipeg were Rev. Dr. Bryce, Rev. Principal Sparling, and Rev. Canon Matheson.—Free Press, May 29.

The University examiners are now immersed in an ocean of students' written masterpieces (?). The reports of the Medical examiners are to be handed in next Thursday, those of the Arts examiners next Friday. The tabulating committee, composed of Dr. Bryce, Prof. Cochrane, Father Drummond, Dr. Laird, Canon Matheson and Mr. I. Pitblado, will then set to work for three or four days tabulating the reports.

DREADED MEAL TIME.

THE STORY OF A DYSPEPTIC WHO HAS FOUND A CURE.

THERE IS AN INTIMATE CONNECTION BETWEEN GOOD HEALTH, HAPPINESS AND GOOD DIGESTION—DR. WILLIAMS' PINK PILLS BRING ABOUT THESE CONDITIONS.

From The Tribune, Deseronto.

Without good digestion there can be neither good health nor happiness. More depends upon the perfect working of the digestive organs than most people imagine, and even slight functional disturbances of the stomach leave the victim irritable, melancholy and apathetic. In such cases most people resort to laxative medicines, but these only further aggravate the trouble. What is needed is a tonic, something that will build up the system, instead of weakening it as purgative medicines do. For this purpose there is no medicine equal to Dr. Williams' Pink Pills. They enrich the blood and strengthen and stimulate the digestive tract from first dose to last. In proof of this assertion the case of Mr. Thomas A. Stewart, the well known and genial proprietor of the Oriental Hotel, Deseronto, may be quoted. To a reporter of the Tribune who mentioned the fact that he was suffering from dyspepsia, Mr. Stewart said: "Why don't you take Dr. Williams' Pink Pills?" Asked why he gave this advice Mr. Stewart continued: "Simply because they are the best medicine for that complaint I know of. For years I was a great sufferer from indigestion, and during that time I think I tried a score of medicines. In some cases I got temporary relief, but not a cure. I fairly dreaded meal times and the food that I ate gave me but little nourishment. On the recommendation of a friend I began using Dr. Williams' Pink Pills a little over a year ago. I soon experienced relief and no longer dreaded meal time, but as I was determined that the cure should be permanent if possible, I continued taking the pills in light doses for several months. The result is every vestige of the trouble left me and I have as good an appetite now as any boarder in the house, and my digestive organs work like a charm. I may also add that my general health was greatly improved as a result of using the pills."

"Do you object to my publishing this in the Tribune?" asked the reporter.

"Well, I have no desire for publicity," said Mr. Stewart, but if you think it will help anyone who suffers as I did, you may publish the facts."

"Dr. Williams' Pink Pills cure by going to the root of the disease. They renew and build up the blood, and strengthen the nerves, thus driving disease from the system. If your dealer does not keep them, they will be sent postpaid at 50 cents a box, or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

In order to clear up certain little misunderstandings, we are authorized to state that the sum collected on the occasion of the fiftieth anniversary of Sister Laurent's religious profession amounted to \$315 (as we said last week), \$310 of which were collected by the ladies and \$5 paid in directly to the Grey Nun community. The sum of \$288.25 was handed in in cash, and the balance was used in buying divers things (what we correctly called "presents" last week) received by the aforesaid community.

LACROSSE MATCH

BETWEEN THE WINNIPEG AND ST. BONIFACE JUVENILES.

On Thursday last, the Queen's Birthday, at Fort Garry park, Winnipeg, after the seniors were through the Winnipeg Juveniles and St. Boniface College Juveniles took the field in a juvenile league match. Many of the spectators stayed to see the juniors cross sticks, and they were rewarded by seeing a good game. The Winnipeg Juveniles won by a score of 3 to 1. Following were the players:

St. Boniface—Beaupré, goal; Blanchard, point; Bertrand, cover point; Lemay, Rochon, Gosselin, defence field; Jeanson, centre; Bonneau, Filion, Béliveau, home field; Prieur, outside home; Mondor, inside home.

Winnipeg Juveniles—Miskimming, goal; Thompson, point; Kellough, cover point; Nicholson, O'Connor, Finlay, defence field; Adshad, centre; Dunn, Doherty, Egan, home field; Harvey, outside home; Scott, inside home.—Free Press, May 25.

Over in South Africa the Oblate Fathers on the battlefield, in the camp, amongst the soldiers as on their missions, will reap an abundant harvest of souls for heaven. Father William Murray, O.M.I., at Lady-smith, has already administered the sacraments to 900 men, many of whom had not approached the sacraments of Penance and Holy Communion since they had made their first communion.

For Small Boys.

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

The results already attained in similar institutions of the Order give every reason to hope that this arrangement will fill a long felt want.

Board and lodging will cost six dollars a month. For the boys who attend Provencher Academy there will be an additional charge of fifty cents a month; and for those who take music lessons, \$3 a month.

Bedding, mending and washing will be extra. The Sisters are willing to attend to these extras on terms to be arranged with them. The boys who attend the Preparatory Department of St. Boniface College will have to pay the tuition fees of the College.

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CALENDAR FOR NEXT WEEK.

JUNE.

- 3—Pentecost or Whitsunday.
- 4—Whit-Monday.
- 5—Tuesday in Whitsun-week.
- 6—Ember Day East. Commemoration of St. Norbert.
- 2—Thursday in Whitsun-week.
- 8—Ember Day East.
- 9—Ember Day East.

BRIEFLEYS.

Father Cherrier returned from Portage la Prairie last Wednesday.

Father Gillies, of Wapella, is spending a few days at the St. Boniface Hospital for bronchitis.

Father Béliveau was at Letellier last week and at St. Joseph last Sunday to take the place of Father Campeau.

During his stay at Portage la Prairie Father Cherrier took tea on Tuesday, the 22nd, at Mr. O'Reilly's residence.

Father Guillet, O.M.I., writes that the convents and charitable Catholic institutions of Portland, Ore., are very fine.

Father Viens has made a very nice garden around the Catholic church in Portage la Prairie. He is fortunate in having Mr. and Mrs. Saunderson, lately of Manitou, to help him in improvements of the church property.

His Grace the Archbishop of St. Boniface was at Brandon last Sunday, blessing the new bell of the Church of St. Augustine of Canterbury, whose feast fell the day before yesterday. Mgr Langevin afterwards visited the Catholics at Souris.

Father Lacombe, O. M. I., writes, under date of April 30, that he was starting in a few days for Rome. His journey to Belgium is deferred till June, because the elections, which take place there in May, would interfere with a lecturing tour.

Father Cherrier was delighted with the hospitality extended to him by Father Viens during the University examinations at Portage la Prairie, and if he did not accept lodgings at the worthy parish priest's residence, it was because he did not like to deprive him of his only room. Everything about Father Viens' church is in apple-pie order, and many of the leading parishioners

DONT! WOMEN.

Don't write to a woman, when the roof leaks. Write to a carpenter. Don't write to a woman when the water pipe bursts. Write to a plumber. Don't write to a woman when you are sick. Write to a doctor. But why such superfluous advice? Simply to call attention to the fact that "women" who are not qualified physicians offer medical advice, in advertisements worded in such a deceptive manner that you are apt to overlook the important fact that the woman is not a physician.

The great success of Dr. R. V. Pierce, in treating and curing diseases of women has led to imitations of his methods, especially his offer of a free consultation by letter to all sick women. At the head of the Invalids' Hotel and Surgical Institute, of Buffalo, N. Y., and with an experience of over thirty years, Dr. Pierce has achieved the position of the chief of specialists in the treatment of women's diseases. There is no living physician, male or female, who can show an equal record of over half-a-million women treated and ninety-eight per cent. cured. Write to the doctor. Your letter will be read in private, answered in private, and its contents held as sacredly confidential. To assure the exclusion of a third party from this correspondence, every letter is sent sealed in a plain envelope, bearing no advertising or printing upon it. Address Dr. R. V. Pierce, Invalids' Hotel and Surgical Institute, Buffalo, N. Y.

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expressed their great satisfaction with the way the parish is administered.

Father Drummond will preach at the Immaculate Conception next Sunday evening. Subject: "The Divine Comforter."

A pleasing variety was introduced in Father Viens' Month of Mary at Portage la Prairie when Father Cherrier preached twice, on the 15th and 17th of May.

Both the teachers and pupils of Portage la Prairie who had anything to do with the University Examinations were extremely courteous to Father Cherrier and thereby greatly facilitated his work.

Mr. and Mrs. Alex. Philion, of Portage la Prairie, kindly entertained Father Cherrier during his stay, giving him board and the use of an elegant room in their new cottage, which was very convenient owing to its proximity to the Examination room.

His Grace Archbishop Langevin regrets that he could not accept the University's invitation to address Convocation on the 8th of next month, because on that very morning he must, according to an appointment made long ago, start for Notre Dame de Lourdes, where he will hold an ordination service on the 9th, the eve of Trinity Sunday.

THE HAPPINESS OF HEAVEN.

Preaching at St. Mary's Church on Sunday, May 20, Father Drummond anticipated the feast of the Ascension falling on the following Thursday and preached on the "Happiness of Heaven," from 1 Cor. ii. 9. Here is a summary of his sermon: A very common error was to imagine that the eternal reunion of friends was the paramount joy of heaven. No doubt we shall meet those of our friends who are saved, no doubt one of the delights of paradise will be the society of the pick of the human race and the absence of all disagreeable persons; but this is only one of the minor joys of heaven, something altogether accidental and secondary. Another common mistake is to suppose that heaven is, above all things, a state of rest. Doubtless we shall there enjoy rest from all labor, pain, worry or anxiety for the future; but rest is only a negative aspect of the heavenly life. That life is, above all, abounding in energy.

The essential happiness of heaven consists in the vision of God. We shall see Him as He is, face to face. Our intellect, strengthened by light of glory, will look upon and know clearly, though of course not comprehensively. His divine essence. Now that Essence is Truth, Beauty, Power, Goodness Infinite, and the sight of this intellectual ocean of infinitude will irradiate our minds with the most soul-satisfying knowledge. This knowledge fills the will with ecstatic love, for God is Love. Human love is perhaps the greatest motive force in this visible world; what then will be the attraction of Him from whom all that is best in human life springs, and whose Love is everlasting! With the mind ablaze and the will aflame, joy unimaginable will transport the human soul. This joy will overflow into the body, making it, after the Day of General Judgment, incorruptible and incapable of suffering, beautiful with the splendors of glory, agile with the agility of thought, subtle as the ray that traverses the hard glass.

Is this not worth working for? Yes, and we must work for it. It is not a thing that

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may or may not be chosen. If not heaven, then hell. There is no middle course of indifference. Heaven is a reward: "Then shall the Son of Man render unto every man according to his deeds" (Matt. xvi. 27). First of all, it is a reward of faith. We must believe all that Christ has taught or we shall be condemned. Therefore there is no heaven for those who make shipwreck of the faith. But heaven is especially the reward of good works: "If you love me, keep my commandments." Nothing can be more unreasonable or un-Christian than the notion that even those who lead lives of worldliness and self-indulgence will go to heaven. "From the days of John the Baptist until now the kingdom of heaven suffereth violence and the violent take it by force" (Matt. xi. 12). But, oh! how blessed is the thought of heaven to the vast multitudes whose portion is labor and suffering! To deprive them of the hope of heaven, without the shadow of a reason against this most reasonable hope, is a cruel mockery. Men who, like Count Tolstoi, preach that death ends everything, are either humbugs or maniacs. There is a heaven; both reason and faith proclaim its existence. And we must all choose between heaven and hell.

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