



MASSACRE OF ST. BARTHOLOMEW.

By a Protestant Theologian in The Sacred Heart Review.

VII.

The Massacre of St. Bartholomew's, like all the other French massacres in that century, of Catholics by Protestants and of Protestants by Catholics, was undoubtedly religious in its motive in the sense that the two religious parties hated each other intensely, and that the temper of the age and the nation was so fierce, that every slight provocation on either side easily turned into bloodshed. As Guizot remarks, the separation of the intellectual sphere from the political, which has become a commonplace of our day, was then only the dream of a few. In our day it has gone so far that we are now instructed, by teachers of high repute in Christian universities, that the state is not a moral personality at all, that the various social classes owe each other nothing, and that moral considerations urged in public policy are a mere hollow hypocrisy. This is an endeavor to establish epicurean atheism as the religion of the state.

Matters have not gone so far as this in France. Yet atheism is practically established in all public affairs. From the president down to the postman, no civil functionary is expected to mention God, much less to worship Him in the form principally used in the nation. This shows that the separation of religious belief from political action is simply impossible in fact. The two things, it is true, are not so inextricably intertwined as they were three hundred years ago. Religious and political action are not so immediately confused as they were once. Temporal and eternal interests are not treated as incapable of any distinction. This is a cause of thankfulness. Yet we see in France a smouldering persecution of Catholicism by atheism, assisted to some extent by Protestants and Jews, and should the peasantry actuate their political power, we might possibly have a smouldering persecution of atheism by Catholicism. Mr. Bodley remarks that there is strong reason to believe that if the Catholics came into power, they would show themselves decidedly more equitable to the unbelievers than the unbelievers have been towards them, but that if they were intolerant, the intolerance of men who have an object of faith and a high ideal of excellence is more endurable than the intolerance which simply aims to bring in the reign of the world, the flesh and the devil. The great Protestant Edmond de Pressensé strongly urges this truth.

We see, then, that France is far from having outlived the age of persecution. There is no certainty that she will outlive it, that she will ever attain to a stable equilibrium of opposing principles. There is strong reason to fear that she may perish in the attempt. After all, no way has yet been found to reconcile God and Mammon. The Frenchmen of the sixteenth century were fiercer than now, but

at all events they were more high-minded. Neither of the two contending parties was fighting to enthrone mere negation. Nor can we be too proud of greater mildness. I have seen it estimated, and the estimate appeared credible, that in our day there has been in France, especially at Paris, including those shipped off to die in Cayenne, a butchery of 25,000 Communards, despatched on any evidence or none. In what would that differ from a massacre of 22,000 Huguenots, butchered on any evidence or none? It is not so sure that posterity may not yet abhor the year 1871 as much as we abhor the year 1572. Yet how indifferently has Christendom taken this latter massacre!

It is certain, however, that the immediate motive of St. Bartholomew's was not religious. Catherine de Medici probably never had a religious motive in her life. Her original purpose, and attempt, was simply to murder Coligni, because he was taking her place in the mind of the young King. It is true, his influence, if effective, would have turned Charles from an alliance with aggressive Catholicism to an alliance with aggressive Protestantism, and this was by no means to his mother's mind, being, as she was, mother-in-law of Philip the Second, a native of Italy and a niece of two Popes. Yet the only inviolable policy in her mind was the policy of keeping herself at the head, and this the Admiral was crossing. Therefore she resolved to get him out of the way. But for this she would probably not have thought of it.

The Guises were sincere and fervent Catholics, and the head of the Catholic interest. Yet they were a bold and frank race. But for their inextinguishable resentment over the great Duke Francis' death, they would probably only have thought of meeting the Admiral's influence by counter-influence, or, as before, by avowed warfare. However, being on whatever evidence, fully convinced (and there are Protestant writers who agree with them, though Guizot does not), that Coligni had plotted the murder of the elder Guise, they burned to act as the avengers of blood. Finding that Catherine's personal interest and their personal vengeance concurred, they formed the double plot, and carried it out, having no design except against Coligni himself. Of this the King knew nothing. The Guises, Catherine, and her odious son Anjou (soon to be Henry III.) were the sole conspirators.

As we know, the attempt failed. The Admiral was grievously wounded, but seemed likely to recover. The Huguenot leaders were not dismayed, but exasperated. They began to use ominous speech. They had no thought of assailing the royal house, not even the detestable Anjou, but they began to breathe vengeance against the Guises, and not improbably meant to drive the queen-mother into banishment, as befell another Medicean queen-mother half a century later, on much less occasion.

"It is the fruit of evil deed, That it must still engender evil."

Since the conspirators had failed to murder Coligni alone, they must now, they thought, murder Coligni and his chief colleagues. There was as yet no

plan of a massacre properly so-called, but of an enlarged number of assassinations. The conspirators were sliding down the inevitable slope towards a general butchery, but they had not yet reached the bottom.

The final impulse was given by the least guilty of the whole company, by Charles the Ninth himself. The conspirators could not venture to despatch so many leading men without his sanction. This his mother and brother undertook to secure. The feelings and the conscience of the unhappy youth (he was not yet 23) revolted against the deed, which, moreover, would sweep away the great Admiral whom he was already beginning to view as a father, and who, he hoped, would soon initiate him into high emprise of glorious war. But the diabolical resolution of his mother, and of his brother, left the wretched boy, weak in body and will, no refuge. At last he burst out: "Well, if it must be so, let it be so. Only do not stop with the chiefs. Kill them all, that there may be none left to reproach me." His mother and brother did not care how many of the common people perished besides, and thus the single abortive murder of a few days before had now expanded into the terrible massacre which Catherine herself, an hour earlier, had hardly meditated. The mind of the Guises, however, was still fixed on the Admiral, and it is said that in their province not a single Huguenot suffered death. I am not able to verify this statement, but it seems wholly consonant to the character of the House of Lorraine.

The Parisians, then as intense Catholics as two centuries later they were intense Jacobins, and as now a great part of them are Jacobins of a yet more malignant type, were ready for the butchery. They had not forgotten the burning monasteries, the plundered and mutilated churches, the violated tombs, the three thousand monks and priests slowly tortured to death. Like every party, they had forgotten their own past atrocities. Only a few months before this their indignation had flamed up afresh when they learned that two hundred monks and priests of a captured town had been asked by Dutch Protestants to renounce their religion, and, refusing, had been put to death in lingering torments. They remembered that they had now among them, unsuspecting, or but beginning to suspect, those very Calvinists who, they believed (apparently on good evidence) had invited the German Lutherans to the sack of their city.

As the English Jesuit says, nothing can be alleged which will excuse the massacre of St. Bartholomew's. Yet the various considerations and facts which I have adduced seem to be quite sufficient to explain it.

CHARLES C. STARBUCK.

12 Meacham street, North Cambridge, Mass.

The Tablet, of May 5, announces that a marriage "will shortly take place" between William Louis Scott, Local Master at Ottawa of the Supreme Court of Judicature for Ontario, eldest son of the Hon. R. W. Scott, Secretary of State for Canada, and Alice May, second daughter of the Hon. William Wilfrid Sullivan, Chief Justice of Prince Edward Island.

A GRUESOME VISITANT.

Written for THE REVIEW by an English Banker.

The recrudescence of late, both in India, and now in Europe, of that most awful of all the scourges to which the human race is, or probably ever has been, subject, the Plague, or "Black Death," is a matter which should cause great concern, and, in view of the unfortunate fact that so far medical science has proved quite unable to arrest its full progress if once it gains serious hold of a population, it must surely be the duty of governments, at whatever cost, to appoint duly qualified medical commissions to study the subject experimentally, with a view, to devise a mode of treatment which would enable the profession to cope successfully with even the most virulent onslaughts of the dreaded pestilence.

For if an outbreak be not speedily checked, the fell disease spreads like wild-fire throughout a population. For instance, the last occasion of a visitation in London, A. D. 1665, no less than 97,306 victims were carried off, or about one in five of the entire population of the Metropolis at that time; in a week alone, according to Pepys, 10,000 having succumbed. Comparing the present population of London, of more than five millions, with the half million of that time, a plague of equal virulence would carry off in a week a hundred thousand victims, or a ghastly aggregate of more than a million human beings, slaughtered by the desolating hand of the grim destroyer.

What a charnel house the Metropolis was during those melancholy weeks! On the door of nearly every house the words "Lord have mercy on us," marked in chalk, together with a cross, indicated that the pestilence was, or had been, raging therein; while lying about in the streets and on the doorsteps were people writhing in their last death-throes, soon to be collected by the death carts which were constantly traversing the streets. And as the carter passed along the thoroughfares, crying out in cadaverous tones the dismal dirge, "Bring out your dead, bring out your dead," the ghastly pile was soon completed, to be taken to the nearest plague pit, and unceremoniously shot into the common grave, as if all those human forms, all that was left of loved and revered ones, were but a cartload of road refuse. Night and day this melancholy cry continued to resound, pit after pit being filled up almost to the brim with the ghastly loads.

Providential it surely was that immediately after the subsidence of the plague the great fire of London consumed the infected area and burnt to the ground the houses in which, in many cases, the last inmate having succumbed, his home had become his sepulchre.

The most terrible visitation of the Black Death of which history has any record, appears to have been the outbreak culminating A. D. 1345, the death-roll of which, in Europe alone, was estimated at twenty-four millions; while in Asia it also raged furiously, for in one place, the great city of Bagdad, half a mil-

lion were said to have died in 90 days. In China the number of victims was estimated at five millions.

Happily for mankind the world has for more than two centuries been spared any terrible visitation of this deadly pestilence, may this immunity be continued; and may the great civilizing powers carefully watch for, and, with the aid of the most drastic measures, endeavor to stamp out any outbreak in any part of their dominions.

But though the "Black Death" is full of horror, yet the "Second Death" is far more terrible, for the one is, for those who are amongst the redeemed, only the entrance to a glorious Life, replete with ever-enhancing gratification and pleasure; while the other involves a never-ending existence of gruesome remorse, and unavailing self-condemnation.

CANADIAN PILGRIMAGE

TO PARAY-LE-MONIAL, LOURDES AND ROME.

On the 22nd of June, the Feast of the Sacred Heart will be celebrated at Paray-le-Monial, which may be called the birth place of the devotion, by pilgrims of all the nations of the world.

The Canadian pilgrimage, which has received the warmest approbation of our apostolic delegate and the entire Canadian episcopate, leaves Montreal on June 2 by the Dominion liner Vancouver, and returns by the same on Aug. 4. From Paray the Pilgrims will go on to Lourdes and Rome.

In Rome they will have audience of the Holy Father and will fulfill the conditions for gaining the indulgence of the Jubilee.

Father J. J. Kavanagh, S. J., is chaplain to the English section of the pilgrimage.

Of course ample opportunities will be afforded to visit and enjoy the principal points of interest abundantly occurring in an itinerary which covers Liverpool, London, Paris, Marseilles, Genoa, Florence, Rome, Venice, and the St. Gothard through Switzerland.

The business matters are in the hands of Mr. L. J. Rivet, an experienced manager, who accompanies the pilgrimage and who may be applied to for information at 418 Rachel street, Montreal. The fare is \$400, which covers all travelling and living expenses during the nine weeks' absence. As the ocean tickets are good for six months, a protracted sojourn would enable one to visit Ireland and Scotland. For fear of disappointment places ought to be secured as soon as possible.

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

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

RESOLUTION OF CONDOLENCE.

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

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

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

R. F. HINDS,
Rec. Sec.

THE LEGEND OF KING AGBARUS.

Providence Visitor.

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

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

MRS. DEWEY AGAIN.

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

LIFE ON A FARM.

ASTOLD BY ONE WHO HAS UNDERGONE ITS HARSHIPS.

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

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

MORRIS-PRENDERGAST.

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

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

SISTER LAURENT'S JUBILEE

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

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

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

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

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

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

LILIUM INTER SPINAS

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

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

For Small Boys.

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

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

Board and lodging will cost six dollars a month. For the boys who attend Provencher Academy there will be an additional charge of fifty cents a month; and for those who take music lessons, \$3 a month. Bedding, mending and washing will be extra. The Sisters are willing to attend to these extras on terms to be arranged with them. The boys who attend the Preparatory Department of St. Boniface College will have to pay the tuition fees of the College.

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ST. BONIFACE.

CALENDAR FOR NEXT WEEK.

MAY.
27—Sunday within the octave of the Ascension.
28. Monday—St. Augustine of Canterbury, Bishop.
29, Tuesday—Our Lady Help of Christians (transferred from the 24th inst.)
30, Wednesday—Of the Octave.
31, Thursday—Octave of the Ascension.

JUNE.
1, Friday—St. Angela Merici, Virgin.
2, Saturday—Eve of Pentecost, Fast Day.

BRIEFLETS.

Father Grenier, S.J., officiated at St. Jean last Sunday.

Fathers Turcotte and Lebrault were in town last week.

Prayers for rain are being offered up in the Anglican churches of Winnipeg.

Father Woodcutter, who was here last Thursday, says his mission of Esterhazy is very cosmopolitan, comprising, as it does, Hungarians, Germans, French and English-speaking settlers. Fortunately he can speak all these languages.

An excursion of the Association of the Western Canadian Pressmen will start from Winnipeg next Tuesday afternoon, May 29, taking in St. Paul, Milwaukee, Chicago, Buffalo, Niagara Falls, Toronto, Thousand Islands, Montreal, Ottawa and return home by C. P. R.

Father James Carty, O. M. I., writing to the Missionary Record, says that the Bishop of Trincomalee (Right Rev. Dr. Lavigne) and Galle (Right Rev. Dr. Van Reeth), both Jesuits, were the guests of their metropolitan, His Grace the Oblate Archbishop of Colombo, Ceylon, (Most Rev. Dr. Melizan).

The St. Boniface College celebration of the Queen's Birthday, owing to the feast of the Ascension falling on the 24th and to the University examinations continuing till the 25th, is put off till the 28th inst. It will take the form of a dramatic and musical entertainment. "The Private Secretary," that famous contemporary play, will be put on the boards, very creditably we understand, by the English-speaking students. Admission

When a new star floats into the field of vision of some watchful astronomer, the world honors the discoverer, gives the new star a fitting name, and records the addition to the sum of human knowledge gained by this discovery. Yet of what small profit to humanity at large is this discovery? What will those cold star rays do for the sleepless sufferer who coughs and burns the long night through?

A far greater discovery for the sick is Dr. Pierce's Golden Medical Discovery, a remedy which has cured thousands of such sufferers. Obstinate and deep-seated coughs, bronchitis, weak and bleeding lungs and other conditions, which, if neglected, lead to consumption, are permanently cured by "Golden Medical Discovery." It contains no alcohol or other intoxicant, neither opium, cocaine nor other narcotic.

"I had a terrible cough over a year ago and could not stop it, or even to do of good," writes J. M. of Cameron, Screven Co., Georgia, who had the chance to see an advertisement, and forthwith bought a bottle of your invaluable Medical Discovery. Taken half a bottle I was well."

"Winter before this, my oldest boy (who is now nearly five years old), had a terrible cough; he had it the whole winter and all summer. Physicians did him no good, and nothing my wife and I could do did him any good. After your 'Discovery' had cured me so quickly I wrote my wife to bring him back from the country, she having carried him there to see if the change would do him good. We were living in Savannah, Ga., at the time. She brought him back, and after giving him your great 'Golden Medical Discovery' for a time he entirely recovered."

The People's Common Sense Medical Adviser, 1008 pages, is sent free, on receipt of stamps, to pay expense of customs and mailing only. Send 31 one-cent stamps for the book in paper cover, or 50 stamps for the cloth-bound volume.



for one, 15 cts, for two, 25 cts; reserved seats, 25 cents each.

A summary of Father Drummond's sermon on the "Happiness of Heaven" last Sunday at St. Mary's Church is held over till our next.

The Westminster Gazette states that the Rev. Edward Henry Bryan, late Vicar of Hensall, Yorkshire, has been received into the Catholic Church.

Father Morard, M. S., pastor of Moose Mountain, was here last week. He reports his mission growing rapidly; he has already some 70 Catholic families.

The Right Rev. Mgr. Provost Cahill was consecrated Auxiliary-Bishop to the Bishop of Portsmouth on the 1st of this month. His Lordship, Mgr. Virtue, Bishop of Portsmouth, is failing rapidly.

The May "Missionary Record" publishes a letter from His Lordship Bishop Legal, saying that there are at present seven students and two professors in the Little Seminary begun last January at St. Albert.

In 1849, when the Oblates came to Texas, there was not a single religious edifice from Boca-Chica to Laredo. In 1899, we have 25 churches or chapels along the Rio Grande, besides our own houses at Eagle Pass, Del Rio, and San Antonio.—Father Chevrier, O.M.I., in the Missionary Record (May, 1900).

The ladies of St. Boniface are preparing a dramatic and musical entertainment for the benefit of the new cathedral. As this is the first time they undertake, unaided by the sterner sex, anything of the kind, they are determined to make their mark. Both the performance and the audience must be gilt-edged, since the tickets are 50 and 75 cents each, and there are to be no deadheads, even the newspapers having to pay if they want to be represented. The place is the hall of the Provencher Academy, the date May 30, the hour 8 p. m.

The "Missionary Record" of the Oblate of Mary Immaculate for May says that Father Lacombe called at the Oblate residence, Tower Hill, London, early in April. We learn from a private letter that the sea voyage was very rough. Father Lacombe was once hurled headfirst by the rolling of the vessel, against an iron stanchion, and Dr. Brisson, the sharer of his cabin, thought he was dead. But the good missionary promptly came to, and enjoyed the rest of his journey. He is now in Belgium giving lectures on emigration to Manitoba and the Northwest.

OBITUARY.

We regret to have to chronicle the death of Miss Florence Forrester, at the early age of 15. Her father, as his well known, contracted a mild form of smallpox, which was transmitted, in its malignant form, to his daughter. She received the last sacraments with the full use of her faculties last week and expired at the smallpox hospital last Monday. Though she was admirably prepared for the dread passage to a better life, her demise is a terrible blow for her afflicted mother, who had not even the consolation of seeing Florence on her deathbed. We extend to the bereaved parents our deepest sympathy. The funeral took place privately on Monday night. R. I. P.

Mrs. Louis Leveault, a highly respected resident of St. Boniface for the past 25 years, died early on Sunday afternoon at the re-

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sidence of her son-in-law, Mr Napoleon Houde. The deceased lady was born at Varennes, Que., in 1832, and came to Manitoba in 1875. She was a sister of the late Hon. Senator Girard, and leaves two daughters, Mrs. J. Bédard and Mrs. Houde. The funeral took place yesterday morning, under the management of Clark Bros. & Hughes, from the residence to the cathedral, where the Requiem Mass was sung by Very Rev. Fr. Trudel, the church being crowded with mourning friends. The pallbearers were: E. Marcoux, E. Guilbault, J. Dussault, Joseph Gagnier, F. Jean and P. Gosse-lin. R. I. P.

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