

"AD MAJOREM DEI GLORIAM."

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MASSACRE OF ST. BARTHOLOMEW.

By a Protestant Theologian in 'The Sacred Heart Review.'

V.

The massacre of Vassy, in March, 1562, gave the first impulse to that of St. Bartholomew's, in August, 1572. For the bloodshed of Vassy, according to Froude, the Huguenots were responsible, by their reckless contempt of Catholic feeling, and of courteous Catholic requests. Froude's narrative, if accepted, fully establishes this, and it is not contradicted either by Guizot or Ranke.

As we shall see, the murder of the Duke of Guise by the Protestants in 1563 was, definitely, the spark which, smouldering nine years, finally burst out into the great massacre.

The murder of Guise (which must not be confounded with the assassination of his two sons by Henry III., in 1588) would not have issued in the St. Bartholomew, had not the Calvinists taken pains, as it were of set purpose, to make it believed that they were, as a body, accessories before the fact. Nor was this belief wholly amiss. According to Guizot, who assuredly takes no pleasure in blackening the character of his fellow Protestants, Poltrot, the murderer, had been accustomed to boast among his party, showing his right hand: "This is the hand that shall work deliverance for the righteous cause." One or two vague warnings, I think, were sent by Huguenots to Guise, that a fanatic of their party was seeking his life, but no one seems to have thought of confining Poltrot, and the warnings, if sent at all, were of no avail. The Calvinists continued to use Poltrot as a spy, and Coligni gave him the means which enabled him to work the murder. The Admiral solemnly declares that he knew nothing of the murderer's design, and as he was a man of truth and honor, I think we are bound to believe him. However, in his exaggerated fear of being thought a hypocrite, he used language than which none could be more fatally apt to bring about a terrible sequel. Said he, in a letter to the queen-mother: "Let not Your Majesty suppose that I lament the death of the Duke of Guise. I esteem it the greatest good fortune which could have befallen the kingdom, the Church of God, and especially me and my house." After such a declaration, proffered in the highest place, what could the murdered man's kinsmen think but that Coligni was not only the murderer's accomplice, but his chief accomplice, and that of design, as it came out to knowledge, that he had indeed been his chief accomplice in fact?

Had the Calvinists, as a body, abhorred and denounced the murder, perhaps the Guises might still have been brought to accept the Admiral's disclaimer of previous knowledge. Unhappily the Protestants did the exact opposite. They rendered solemn thanksgivings for the assassination of the formidable Duke. (Their great leader, Duplessis-Mornay, to his lasting honor, would not suffer this to be done at Rochelle). We hear

much, and it is a direful scandal, of the rejoicings and processions at Rome, by occasion of St. Bartholomew's. Yet Guizot is at pains to point out that Catherine and the King had deceived the Pope and Cardinals. They assured them that a dreadful plot had been formed by the Huguenots, to cut off all the Catholic leaders, to exterminate the House of Valois, to seat the Huguenot Henry Bourbon on the throne, and in his name to give all the Catholics of the kingdom the choice between apostasy and the sword. As matters stood in France then, this was by no means a particularly improbable account. Indeed, except that there was no thought of murdering the King and his brothers, the designs imputed to the Calvinists were not very widely remote from those which they had. Therefore the distorted account spread by Charles IX. was not hard to believe. At first the massacre appeared, as the King gave out, only an anticipatory act of self-defence. Yet, says Guizot, the Pope soon learned the truth and was overwhelmed with shame and grief. He was often found weeping alone over the horror. The man that has done this, he exclaimed, has surely brought down on himself the vengeance of heaven, an augury which, as we know, was fully accomplished in the horror of Charles's death-bed.

Unhappily no such mitigation can be urged in favor of the Protestant rejoicings and thanksgivings in France over the death of the Duke of Guise. There was there no mistake or cloudiness over the matter. It was known for what it was, the treacherous murder, by an individual, of an individual general of an army engaged in open, ordered warfare, and therefore entitled to precisely the same exemptions from lurking murder which we should claim now for a South African general, English or Dutch. Any excuse of the Huguenot rejoicings over the death of Guise is equally an excuse of the rejoicings at Madrid over the murder of the Prince of Orange.

What view was taken of the murder of Guise by the theological leader of the French Calvinists, Theodore Beza, on the point of becoming, by the death of Calvin, the leader of universal Calvinism, the Calvinistic Pope, so to speak? Here are his own words, in a letter written in May, 1563. The Duke had been murdered in February. "God has raised up for us another Ehud, who by the slaying of Guise has not only freed that city but all France." What does he say, after full reflection, in a formal treatise, his Apologia? This: "If I—being, we must remember, no enlisted soldier—in the glow of this so righteous war had found means, either by craft or by violence, to rid him out of the way, I say that such a deed, wrought on a foe, would have been legitimate, and I should have no need to excuse myself."

Coligni glories in the deed, as a benefit brought about in God's providence. This higher authority, we see, justifies the deed itself, and extols the assassin. Indeed, he expresses a pious envy that he had not been able to anticipate him. Calvin did not, that I know, use any such language. Yet Beza's approbation of the murder in no way impeded his speedy succession to the seat of the great hierarch

of Geneva. How ridiculous, then, to pretend that there was then any particular difference between Catholics and Calvinists as concerns the readiness for assassination and massacre! The Catholics murdered a great many more because there were a great many more of them. The Protestants of France, on the other hand, were far more deliberately cruel in the protracted tortures with which they slowly destroyed the three thousand of the Catholic clergy. Taking one death by slow torment as being, in the outrage done to human instinct, equivalent to ten murders in hot blood, this makes the French Protestants the virtual murderers of 30,000 Catholics. Adding to this the 5,000 lay Catholics murdered by them, we have 35,000 murders of Catholics, exactly the number, on Professor Fisher's estimate, of Protestants murdered by Catholics. And as the Protestants were only one-third as numerous, this makes them to have outraged humanity, between 1555 and 1590, in a measure equivalent to the massacre of 105,000 men. In other words, they appear to have been nearly or quite three times as ghastly in their cruelties as the Catholics, including St. Bartholomew's. If any modern Protestant, however, esteems that it would be no greater strain on his feelings to torture a man slowly to death than to butcher him at once, and that therefore our doctrine of equivalents has no meaning for him; let him come forward and say so. We are talking only about human beings, not about monstrosities.

As we very well know, the French are intense in their feelings, almost above all other men, in their antipathy to those of another way of thinking. Paris, as the focus of this intensity, is inclined to terrible explosions of murder above all the rest of France. From 1871 back to 1572 and in the centuries behind that, it has been so. What then, could the Parisians be expected to feel when they were told, apparently with truth, that the Calvinists had called in an army of Lutherans from Germany, and had promised these the free plunder of Paris, with all the horrors implied in that? The purpose failed, but would the memory of it fail out of the minds of the Parisians, deeply cankered as they were by continual tales of burning monasteries, plundered churches, and execrating murders wrought on monks and priests? I shall hope to have done with this ghastly topic in another paper.

CHARLES C. STARBUCK.

12 Meacham street, North Cambridge, Mass.

The Filipinos of Manila celebrated Holy Week, as they always do, with great fervor. The American occupation merely calls attention to the time-honored ceremonies of Maundy-Thursdays and Good Friday. All the flags were at half-mast, no bells were rung, and not a carriage was to be seen in the streets. The richest people walked.

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FATHER BROSNAHAN'S REPLY.

A short time ago President Eliot, of Harvard university, published an article in the Atlantic Monthly, in which he pleaded for the extension of his pet elective system to secondary schools. In the course of his article he criticized the Jesuit colleges in rather an offensive way, and coupled them with the Moslem schools in his description of their methods. He made a number of statements to which Professor West, of Princeton university, objected, and the Atlantic Monthly printed what Professor West had to say. Father Brosnahan sent a reply to President Eliot's strictures on the Jesuits, but the Atlantic Monthly refused to publish it. Speaking of the matter, The Bookman, a well known literary journal (non-Catholic), says:

"However, Father Brosnahan has had his reply printed in an attractive pamphlet, and has sent it all over the country, so that for the last month or so educators have everywhere been talking of it. And well they may, for it is one of the neatest bits of controversial literature that we have seen in a long, long time. In the first place, it is a model of courtesy and urbanity; in the second place, its style is as clear as crystal; in the third place, its logic is faultless; and, finally, its quotations, illustrations and turns of phrases are apt, piquant and singularly effective. It does not represent a personal controversy, nor does it concern itself particularly with the Jesuit educational methods as such; but it is, in reality, a keenly critical and thoroughly practical examination of President Eliot's theories about 'electivism'—theories which have made Harvard into a curious jumble of college and university, and which President Eliot would like to see carried down into the schools, in the apparent belief that babes and sucklings have an intuitive and prophetic power of determining just what is going to be best for them in all their after life.

"Some of the touches in this little monograph are delicious, as where the author says with the most urbane and deferential air that 'it would, for the sake of erudition, interest many to have President Eliot cite, or at least give references to the passages of the Koran' which would justify his description of 'Moslem' methods. Again, there is much neatness in the paragraphs which show that where President Eliot in his large way has spoken of a certain system as existing unchanged for 400 years, the period in question, as a matter of fact, is just about 15 years in length. Altogether, we have not in a long time read anything which compacts into so small a compass so much dialectical skill, so much crisp and convincing argument and so much educational good sense. We hope that President Eliot has been reading this over very thoughtfully himself. He has been so long an autocrat in his own particular microcosm as apparently to make him somewhat careless when he addresses a larger public."

In connection with the above valuable praise from a critic of continental reputation, the fol-

lowing from Dr. de Costa, the recent famous convert, is singularly opportune:

"Another reason why I am a Catholic is because of the superior educational system of the Church. The other religions have produced some great universities, such as Harvard. But Harvard's degrees are not recognized at Berlin, whereas the degrees of the Boston college, a Jesuit institution, are recognized at Berlin."

A PRIEST WAYLAIED.

The Sault Ste. Marie (Mich.) News of April 21 reports that about 9 o'clock in the evening of the 19th Rev. O. B. Devlin, S.J., was struck on the head with a bit of iron pipe by some unknown tramp evidently in search of money. Though the priest lost consciousness for a few moments he cried out and his cry attracted a policeman who rushed up and was met by a stranger asking him to hurry up, as someone had attempted to kill him. The policeman continued his rush to the rescue, but, noticing that the stranger, instead of following him, was running away in another direction, he started in pursuit but lost him in the darkness. Meanwhile Father Devlin, who was fortunately near his own residence, managed to crawl thither. Dr. Ennis, who was sent for, made four stitches in the wound, and found the skull intact. Fr. Devlin is weak, but no serious results are apprehended. He is well known in Winnipeg where a few years ago he preached a successful mission in St. Mary's Church with Fr. William J. Doherty, S. J.

A QUEENSBERRY FINISH.

A friend of the late Marquis of Queensberry has this to say of the famous father of the British prize-ring:

"Personally he was a strong excitable man, cheery, big-voiced and genial, with a courtesy of manner that astonished all who met him for the first time and could only associate him with the prize-ring. If he had a quick temper, he also had a kind and generous heart, and rarely bore any man a grudge. Once when riding round his property, he saw a laborer—a great, big-limbed fellow—idling, and began to rate him violently. The laborer stared insolently at him, and Lord Queensberry, in a temper, was about to strike him, when the laborer suddenly plucked him off his horse and flung him over the hedge. The noble lord slowly rose to his feet, knocked some of the mud off his clothes, and then, in his suavest and most courtly manner, said to his assailant across the hedge: 'Would you be so very kind as to throw my horse over after me?'"

Father Verlooy, C. SS. R., of Brandon, is preaching a mission this week to the French-speaking people of Winnipeg.

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Northwest Review.

WEDNESDAY, MAY 9, 1900

CURRENT COMMENT

"The Review," of St. Louis, in its issue of April 26, after quoting a passage from our editorial of April 11 on "Little Papers," says: "That the NORTHWEST REVIEW itself belongs to the category of the small-sized but solid Catholic journals, may be seen from the synopsis we have made and print in another column of this issue, of its splendid article on the late Dr. Mivart. There are dozens of Catholic blanket-sheets in this country and Canada that do not print anything so thoughtful and meaty all the year round."

That same little paper of Mr. Arthur Preuss's is one that any intelligent Catholic, who is used to it, would leap upon eagerly as soon as it comes. Its information is so varied and piquant; its range, thanks to contributors commanding a dozen languages, so truly world-wide; its spirit so absolutely loyal to the Church. The latest number, May 3, is a particularly bright and cosmopolitan one. And yet we are pained to see Mr. Preuss, in that very number, quoting, with apparent approval, Mr. W. H. Thorne's coarse abuse of the Rev. C. C. Starbuck. Of the latter's exposure of Protestant weaknesses the editor of the Globe Review is quoted as oracularly declaring that they are "the cheapest hodgepodge of second hand, borrowed and stolen and mended old clothes that any tailor ever foisted on his all too credulous and ignorant customers." This would be bad enough if Mr. Starbuck were as ignorant of the details of history as Mr. Thorne is; but to those who know that Mr. Starbuck is a most accurate and erudite scholar and that Mr. Thorne has neither accuracy nor scholarship this vituperation is contemptible. We have had occasion to test Mr. Starbuck's knowledge on historical questions in which we had inedited and exclusive information, and we have found him marvellously learned. Mr. Thorne may be useful as a watchdog barking at marauders that prowl about the Lord's vineyard, but when he attempts to criticize real scholars he reminds us of a satyr sneering at Hyperion's beauty.

The solemn opening of St. Joseph's Orphan's Home for Boys last Sunday in Winnipeg marks an epoch in the Catholic charities of our western metropolis. The history of the movement for the establishment of this much needed institution demonstrates the perfect harmony between the clergy and laity. His Grace had but to express a wish when the Fathers of St. Mary's immediately offered their own commodious presbytery and the laity took up the project with zeal and generosity. In view of all these recent facts one ceases to wonder that our charitable archbishop was more than usually felicitous in his inaugural discourse. He most feelingly described how those who helped the poor orphan boy shared in God's own divine attributes of mercy and liberality and how Christ, on the last day, would consider as done to Himself whatever was done to the poor. His Grace also praised the devoted Grey Nuns whose special province is works of charity, since their official title is "Sisters of Charity." In appointing Sister Duffin as superior of the new home they have made an excellent choice.

CATHOLIC EDUCATION.

We reprint elsewhere the Bookman's high appreciation of Father Brosnahan's reply to President Eliot, of Harvard, on the standard of Catholic college education. In its article the Bookman calls the reply "very clever and clear-thinking"; it says that "educators have everywhere been talking of it," that it "is one of the neatest bits of controversial literature that has appeared for a long time;" it declares it to be "a model of courtesy and urbanity;" it adds that "its style is clear as crystal, its logic faultless, and its quotations, illustrations and turns of phrase are apt, piquant and singularly effective," and that "it is, in reality, a keenly critical and thoroughly practical examination of President Eliot's theories about electivism." There is no higher authority on literature in this hemisphere than the Bookman, and in this case its testimony is all the more valuable because it is staunchly, and often aggressively, Protestant.

And now Father Brosnahan comes out with a second paper on the issue raised by the October "Atlantic Monthly" by President Eliot against Jesuit colleges. The Sacred Heart Review of April 28, which publishes this paper, says it "is an answer to the question: Is the standard of education in Catholic colleges lower than that of Harvard? Various fruitless efforts have been made by several persons to induce President Eliot to state precisely in what respect the course of studies in Boston College" (of which Father Brosnahan was for some time Rector) "was defective." In an interview on this subject President Eliot said: "I only hope that the Jesuit colleges will be bettered and that their standards will be raised, so that they can be put on the same footing with other institutions of learning." When asked to specify what should be improved, he merely reiterated his general accusation. Speaking of

the alumni of Boston College, he said: "They know very well why Boston College is not placed"—"the question is not why they were not placed," writes Father Brosnahan, "but why they were displaced from the list"—"on the list of those colleges whose graduates are admitted to the Harvard law school as candidates for a degree, and they know the only way in which their schools can be put on the list. It is for them to improve their course of study." This is as cool and insolent as it is indefinite, and therefore quite in keeping with the usual tactics of the maligners of Catholic schools all over the world. But Father Brosnahan is not overawed by such claptrap. He pins President Eliot down to details. Comparing the Harvard Catalogue with the Boston College Catalogue, he proves that the freshman course of the latter is superior to the most solid freshman course which a Harvard student is allowed to take. This is, on Father Brosnahan's part, an extremely generous comparison, since, in point of fact very few Harvard men choose that solid classical course: in 1898-99 only one out of 471 freshmen pursued that course, and over 70 per cent. of them took, as one fourth of their examination matter, an introductory course on medieval and modern history with lectures three hours a week and no compulsory recitations. The next most popular course is one of elementary lectures on constitutional government two hours a week with recitations one hour a week. To this may be added an elementary half course in meteorology, a course in French prose and a half course in English literature. "Such sets of courses," writes Father Brosnahan, "may be elected in accordance with no principles, possess no unity or coherence, look to no purpose outside the possibility of adjusting lecture hours to opportunities for athletic or other 'wholesome delights of college life.'" These sets of courses are deplorably inferior to the sets of courses in Greek, Latin, Mathematics and German or French in Boston College and most of the Catholic colleges in America. Students may graduate from Harvard with absolutely no knowledge of the principles of logic, psychology and ethics.

Twenty-five years ago a Harvard B. A. degree meant liberal culture and intellectual breadth; at present it may and generally does mean "a thing of shreds and patches," an educational minimum wherein disjointed scraps of knowledge do duty for symmetrical thought. President Eliot prides himself on the continually increasing number of Harvard graduates and attributes this to the great variety of elective courses, "but he has only preserved the shell of the baccalaureate degree, and holds up to the world as an exhibit the number of shells he has turned out in a year. His courses have become so liberal that conferring the B. A. degree upon graduates for such work is like selling oleomargarine for butter." Albeit non-Catholic universities in Canada have not yet reached this extreme limit of electivism they are fast treading this downward path and thereby lowering the standard of educa-

tion, while their curriculum, in so far as it departs from the old standards, makes for dissipation of mind instead of training the judgment.

NOTES BY THE WAY.

The Provincial Legislature is again in session and if all indications do not fail of fulfilment the coming month or six weeks may see legislation enacted which would have a considerable influence on the future of the province. The Hon. Hugh John Macdonald never loses an opportunity of emphatically stating that the party now in power intend to carry out their ante-election promises to the letter and it is, therefore, reasonable to suppose that during this session some steps will be taken towards the government ownership of railways, and that a measure will be introduced to prohibit the sale of intoxicants in the province. As to the railway proposition we have not much to say just now. Offhand we should feel inclined to doubt the practicability of any piecemeal scheme of government ownership, which is the most that can be achieved by a single province situated as ours is; but until we have the government's proposition in all its details before us we would withhold further criticism on this point. As to the other question we have no hesitation in declaring our conviction that a prohibitory law would not only be a failure, but that, whether it worked or failed, it would be an injury to the best interests of the province from every point of view and particularly disastrous to the city of Winnipeg and the other important centres of population.

As a matter of fact we have very little fear of anything so stupid ever coming into force. The present government were not elected to pass prohibition; it is safe to assert that three-fourths of their supporters at the late elections are opposed to prohibition; and it is a fact that in the only constituency in which a prohibition candidate presented himself he was left hopelessly in the rear and the government candidate was elected. It is said that on two occasions a majority of the electors who voted at special elections declared themselves in favor of prohibition, but no level-headed man who knows the province will claim that the voting on these occasions can be accepted as a true indication of the feeling of the electors on this important matter. When the votes referred to were taken the vast majority of our citizens looked upon prohibition as being altogether out of the realm of practical politics, so thousands of them did not go to the trouble of voting at all and hundreds of those who did cast their ballots in favor of prohibition did so merely for the sake of hampering their political opponents by bringing them face to face with a difficult question and one extremely dangerous to handle.

But beyond these considerations there are several others even more weighty which should make our legislators hesitate before adopting drastic legislation of this kind. It is very questionable whether prohibi-

tion would serve the cause of true temperance in our province, and, on the other hand, there is not the slightest doubt that in many ways it would introduce a state of affairs that would seriously impair the moral tone of the whole community. Under our present system, it is true, we have a certain amount of drunkenness, but surely a wise licence law can be devised which, being efficiently and unflinchingly administered, will reduce this evil to its minimum quite as certainly as prohibition would do, for prohibition never yet abolished drunkenness entirely in those countries where it has been tried. We will not go so far as to say, as many do, that there is just as much drunkenness in prohibition countries as in those where licence prevails, but we do assert that this is very near the truth, and to offset whatever little gain is made in this direction there are numerous other evils which inevitably follow in the wake of prohibition, such as illicit and secret drinking, adulteration, false swearing, and smuggling.

Two other points that have to be taken into consideration are the revenue and compensation. A great portion of the money spent in the government of our country comes from the fees paid for licences, and the politicians will find it difficult to make up the amount without imposing burdens on the people which will be felt much more keenly inasmuch as they must take the shape of direct taxation. And added to this burden there is the compensation which would have to be paid to those who have millions invested in the business; for it is inconceivable that any large section of the people would be in favor of coolly closing up all the breweries, the distilleries and the hotels, and practically robbing the owners of the immense amounts of money which are tied up in these concerns. It is preposterous to think that any British legislature would legislate a man out of business after encouraging him to go into that business and after taking his money for years in the shape of a licence, and then refuse to compensate him for the injury done him. If we want to keep a shred of our self-respect we must have no prohibition without compensation.

For these and for several other reasons we do not believe that prohibition is desirable or within the range of practical politics, and it is a matter of regret that it has been brought to the front as an issue of the day. It means agitation and turmoil, a disturbance of business and the introduction of an element of sentimentality into our provincial affairs which could well have been dispensed with. It seems to be the fate of Manitoba to be always worried and annoyed by politicians or by cranks who will not let well enough alone; but we sincerely trust that prohibition will receive an effectual knockout blow in the first round, for should it by any misfortune be put into force it would mean a period of agitation for its repeal, and what Manitoba wants now is not agitation over the liquor traffic, but rest and peace under wise administration.

GENEALOGICAL LORE.

The subjoined letter was crowded out of our last issue; but we noticed its correction and showed that our blunder was a mere misprint. We now publish the letter because of the useful information it contains. To the Editor NORTHWEST REVIEW:

Sir—In your issue of 25th occurs the following paragraph: "In connection with the departure of the Duke of Norfolk, the premier Duke of Ireland, as a volunteer for South Africa, it is, says the 'Daily Chronicle,' interesting to note that the premier Earl of England, Lord Fingall, who is also a Catholic, is leaving for the front in a similar capacity."

Allow me to point out that the Duke of Norfolk is not premier Duke of Ireland and that he does not hold any Irish peerage whatsoever; and that so far from the Earl of Fingall being premier Earl of England every peerage he possesses was created previous to 1831 is Irish.

The premier peers of England are as follows:

- (1) "Duke"—Henry Fitz-Alan Howard, Duke of Norfolk (Catholic).
- (2) "Marquis"—Henry Paulet, Marquis of Winchester (Anglican), who lately succeeded his brother who was killed in South Africa.
- (3) "Earl"—Henry Fitz-Alan Howard, Earl of Arundel (Catholic), who is also Duke of Norfolk.
- (4) "Viscount"—Robert Devereux, Viscount Hereford (Anglican).
- (5) "Baron"—Dudley Fitzgerald-de-Ros, Baron De Ros (Anglican).

From the above it will be seen that His Grace of Norfolk is himself premier Earl. His Earldom of Arundel is the only existing Earldom without creation and by tenure, the Earldom formerly passing with the ownership of the great castle of Arundel.

Of the great Ducal House of Howard the author of "The Genealogical History of the House of Arundel" says:

"The chiefs of the noble House of Howard, with but few exceptions, have either been brutally murdered by the Crown, or they have voluntarily renounced the bearing of their family honours, rather than do violence to their consciences, and it was not until the Catholic Emancipation removed in some degree the intolerable vexations which were thought necessary to be put upon Catholics, and probably such abnormal measures were necessary in order to give life to and to preserve the State religion of Protestantism, that the noble owners of Arundel Castle were able to occupy their proper portion, that of the first noblemen in the land, next after the blood-royal; they indeed properly represent the ancient blood-royal of the Kingdom, they stood in fact before the House of Tudor, and hence probably their sufferings under Tudor hands."

In conclusion although I deny the claim of Lord Fingall to the premier Earldom of England, I do not wish to be considered as denying him the honour of being a good Catholic. His family, that of "Plunkett," is the greatest of Danish blood now existing in Ireland, and had the honour of producing Oliver Plunkett, the martyred Archbishop. Yours, etc.,

WM. JOHN MANBEY.
Oak Lake, 26th April, 1900.

The correspondent of the "Daily News," and the "Liverpool Mercury," who was a prisoner with the Boers, says: "I saw no literature in laager except Bibles. I witnessed no sports of any kind, and the only sport I heard them talk about was horseracing. I saw no gambling, heard no blasphemy, noted no quarrelling."

MRS. DEWEY HAS NOT LEFT THE CHURCH.

The following communication, which bears the signature of a Catholic journalist well known in Washington circles, is self-explanatory:

Editor Catholic Standard and Times.

One naturally has a right to expect that American manhood will ever respect woman, and that even in the height of a hotly contested political campaign the privacy of the firesides of candidates will be sacred from the pollution of the battle. And yet when we glance at the history of political campaigns in this country, we find that nothing is too sacred for the scandal mongers of the press.

What the voter should wish to know are the principles of the candidates, their fitness for the office to which they aspire and their moral worth. The home circle should most assuredly be spared, for as according to the old law "A man's house is his castle, the threshold of which the king with his army cannot cross except in accordance with law," so it should be shielded from the assaults of the politicians who are ever ready to strike through a woman's heart to reach a political enemy.

We have recently had an exhibition of this common practice in the reports sent out from Washington relative to Mrs. Admiral Dewey's alleged apostasy from the Catholic Church. The facts as I obtained them from one competent to speak on the subject are that Mrs. Dewey has not left the Catholic Church. She has not joined St. John's Episcopal Church; nor has she given up her pew at St. Paul's Catholic Church.

Whether the correction will be so widely published as was the false statement is doubtful, if we may judge from experience. The authors of this falsehood knew they were forging a double-edged sword which would cut whether the story were believed or not; they expected the report to be denied and the fact thus established that Mrs. Dewey is a Catholic, trusting to the bigotry of the people to refuse to elect a man with a Catholic wife. If the Presidential campaign is to be inaugurated with such unjustifiable falsehoods, we may form some impression of what will be its history.

When a gentleman who is in a position to authoritatively deny this early campaign falsehood was asked why he did not do so, he replied:

"Mr. Smith, what is the use to attempt to deny any statement politicians make? If you commence by denying misstatements you will be kept busy all the time."

We must admit there is much truth in this conclusion, and I have corrected the falsehood only in the interest of the Catholic press. Very respectfully yours,

MILTON E. SMITH.
Branchville, Md., Ap. 16, 1900.

A DEWEY CONUNDRUM.

Here is a conundrum frequently asked at dinner parties nowadays:

"How was Admiral Dewey's naval rank reduced when he got married?"

"He became Mrs. Dewey's second mate."

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The D. & L. EMULSION is a marvellous flesh producer and will give you an appetite. 50c. & \$1 per Bottle. Be sure you get the genuine. DAVIS & LAWRENCE CO., Limited, Montreal.

HEART PALPITATION.

A QUEBEC LADY RELEASED FROM GREAT SUFFERING.

SHE HAD TRIED MANY MEDICINES WITHOUT AVAIL, BUT ULTIMATELY FOUND A CURE THROUGH THE USE OF DR. WILLIAMS' PINK PILLS.

Few bodily afflictions are more terrible than disease of the heart. To live in constant dread and expectation of death, sudden and with last farewells unspoken, is for most people more awful to contemplate than the most serious lingering illness. The slightest excitement brings suffering and danger to such people.

For several years Mrs. Gravel, wife of P. H. A. Gravel, foreman in Barry's cigar factory, St. John's suburb, Quebec, was such a sufferer, but thanks to Dr. Williams' Pink Pills she is again in the enjoyment of good health. Mrs. Gravel says:

"My general health was bad for several years, my appetite was poor, and I was easily tired, but it was the frequent sharp pains and violent palpitation of my heart which caused me the greatest alarm. I tried many medicines, and was treated by several doctors, but in vain. Finally I became so poorly that I was not able to do any household work, and was frequently confined to my bed. At the suggestion of my friends I decided to try Dr. Williams' Pink Pills. After taking a few boxes I began to gain new strength and vigor. The pains in my heart were less frequent and less severe, and in every way my health was improving. I continued using the pills until I had taken eight boxes, when I had completely recovered my health. I have gained in flesh; my appetite is good, and I am able to do all my household work without feeling the awful fatigue I was before subject to. I am very thankful to Dr. Williams' Pink Pills, for they have truly released me from much suffering, and I hope that others may be induced to try this wonderful medicine."

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. Avoid imitations by insisting that every box you purchase is enclosed in a wrapper bearing the full trade mark, Dr. Williams' Pink Pills for Pale People. 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.

MERE MATTER OF PUNCTUATION.

Here is a little exercise in punctuation that a normal school young woman recently brought home to puzzle her father:

It is not and I said but or. Looks a little confused, doesn't it?

Simple though. A few quotation marks and two commas will fix it all right. For instance:

"It is not 'and,'" I said, "but 'or.'"

Here is a still simpler catch that may bother you a bit: "All o."

Not much in it, perhaps, but enough to make it troublesome. Too hard? And yet it's "Nothing after all."

Thousands of Canadians can vouch for the efficacy of that peerless cough remedy, Pynny-Pectoral. It cures a cold very quickly. 25c. of all druggists. Manufactured by the proprietors of Perry Davis' Pain-Killer.

FUNGOID FOOD.

Written for THE REVIEW by an English Banker.

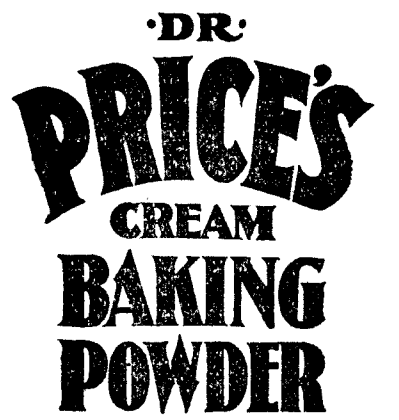
Beneath the London Docks, and extending for a very considerable distance in all directions, is a series of interminable, dark galleries, which forcibly remind the visitor of the Catacombs of Rome; only instead of dead men's bones or sepulchres on each side of the passages, great casks and hogsheads, butts and pipes, aunts and punchons of various wines and spirits are ranged in apparently endless succession. Tier upon tier, pile upon pile, stretching far out into the gloomy darkness of these subterranean caverns, the thousands upon thousands of great barrels appear to be absolutely limitless; and as the visitor explores the dismal cavernous recesses, the heavy atmosphere, laden with the oppressive fumes emanating from the vast aggregate of maturing wines (much of it remains untouched for many years), and the monotony of the never-ending succession of casks, soon causes him to desire to escape from the stupefying exhalations, and to regain the purer upper air.

Some time ago the writer was making a peregrination through these vaults, when the guide called his attention to a gigantic fungus, believed to be at least a hundred years old, which was perhaps 15 to 20 or more feet in circumference. This extraordinary fungoid growth, which must have weighed perhaps half a ton, had grown out of the wall of the vaults, and was supposed to feed upon the vinous fumes of the place. It was believed to be still growing, and great care was taken that it should sustain no damage.

The varieties of the fungus tribe are quite numberless, as also are their numerous functions; some, deadly and noxious, as the "Lurid Boletus," which when cut or bruised changes to a poisonous-looking indigo-blue colour; some nutritious and appetizing, as the common mushroom, and several other fungi, said to be edible, but from which prudence would suggest abstinence; the truffle, another fungus, is also edible to those whose digestive powers enable them, like the ostrich, to assimilate such things as iron nails or oyster-shells. It is, however, one of the mysteries of life to understand why the gourmand regards this tasteless excrement with such affection. To the ordinary uncultured taste a slice of boiled gutta percha would be equally delicious. And some fungi are indispensable for the preparation of the food of man, as the yeast plant, which is a rapidly growing fungus, rejoicing in the wonderful appellation of *Saccharomyces cerevisiae*, and without which bread could not be prepared. The extraordinary rapidity with which this strange plant germinates is the cause of the "rising" of the unbaked bread.

Some of the varieties of fungi are extremely handsome, the most beautiful of all being perhaps the great Fly Mushroom. This fungus, which occasionally attains large dimensions, specimens quite 25 inches in circumference being not uncommon in parts of Hampshire, stands about eight or ten inches high, and its pileus or upper surface is of a brilliant vivid scarlet, the margin being toned down to a beautiful orange or yellow. Scattered over the surface are a number of small milk-coloured warts, which enhance, by contrast, the gorgeously resplendent appearance of the plant. For rapidity of growth the Giant Puff-ball probably exceeds all other fungi, as in warm climates it is said that in a single night it will grow into a great white spherical ball nine feet in circumfer-

A PURE GRAPE CREAM OF TARTAR POWDER.



Highest Honors, World's Fair Gold Medal, Midwinter Fair. Avoid Baking Powders containing alum. They are injurious to health.

ence, containing, it is estimated, 47 thousand million distinct cells, each of which, when viewed in a microscope, is seen to be a perfect geometric figure of extreme and exquisite beauty.

Truly the powers of Nature—or in other words the powers of the Almighty and Omnipotent Creator—are utterly beyond our comprehension, and altogether outside the limits of our finite understanding. And yet He, who by His power formed the universes and all things therein (for by Him, Jesus, all things were and are created), consented to be insulted, and tortured, and ignominiously put to death—Oh man, how didst thou dare thus to affront thy Maker?—in order that "whosoever will" may, if they choose, claim the benefits of that vicarious punishment, and thus have the extreme gratification of knowing that they are in consequence "justified from all things."

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CALENDAR FOR NEXT WEEK.

MAY.

- 1—Fourth Sunday after Easter. Octave of the Patronage of St. Joseph.
- 14, Monday—St. Leo, Pope, Doctor (transferred from April 11).
- 15, Tuesday—St. Isidore, husbandman.
- 16, Wednesday—St. John Nepomucen, Martyr.
- 17, Thursday—St. Paschal Baylon, Confessor.
- 18, Friday—St. Venantius, Martyr.
- 19, Saturday—St. Peter Celestine, Pope.

BRIEFLETS.

Father Gaire is here on his way to Europe.

The wheat is already above ground in most places.

Collin & Son are putting up an addition to their store.

His Grace the Archbishop of St. Boniface went to St. Norbert yesterday.

Father Tourangeau, S. J., said Mass last Sunday at Austin, returning to St. Boniface College the same day.

The May exercises at St. Mary's and the Immaculate Conception attract a goodly number of pious souls.

After a spell of cool weather and frosty nights the season of high temperature returned on Monday, but did last long.

The Month of May is well attended every evening at the Cathedral. His Grace opened the series of daily sermons and each of the Cathedral priests takes his turn.

The Queen has contributed 500 guineas and the Prince of Wales 250 guineas to the Mansion House fund for Ottawa-Hull sufferers by the late tremendous conflagration. New Zealand has contributed \$25,000.

The arts and medical examination of the University of Manitoba begin next Monday and will last till Friday of the following week. The Arts candidates will write in the Brydon rink. This is the first year in which the Preliminary examination may be taken in two parts; those who take the first part this

"The doctor said I must not ride. In fact I could not ride."

"This is to certify that Dr. Pierce's Golden Medical Discovery is the best blood-purifier that I ever used," writes Mrs. M. Hartrick, of Demeter, Oswego, Co., N. Y.

"It is about three years since my health began to fail. Last September I gave out entirely with what the physicians pronounced enlargement of the liver. Could not do anything; my back pained me all the time; the doctor said I must not ride, in fact I could not ride nor walk, nor hardly sit still; could not lie on my right side. I commenced taking the 'Golden Medical Discovery' and 'Pellets'—took them for three months, and still continue the 'Pellets.' I will be glad if I can say anything to help those who are suffering. You can publish this letter if you think best."

If Mrs. Hartrick had begun the use of Dr. Pierce's Golden Medical Discovery when her "health began to fail," she would have saved that three years of increasing misery, until she "gave out entirely." For diseases of the stomach and organs of digestion and nutrition there is no known remedy to compare with "Golden Medical Discovery." It reaches the heart, liver and lungs through the stomach and the blood and its cures are prompt and permanent. Nothing else will give such good results.

There is no alcohol or opium or other narcotic contained in "Golden Medical Discovery." There is nothing "just as good" as this remedy. Don't experiment on yourself with substitutes.



year will take the second part next year.

A recent number of "Town Topics" contained a good group of the Canadian Mounted Rifles with Dr. Devine and Father Sinnott both together on the extreme right. There are, in this contingent, two other Catholic officers, of whom Mr. Albert Outhbert, late inspector N. W. M. P., is one.

Father Lebel, S. J., replaced last Sunday at St. Jean Baptiste Father Fillion, who attends every fortnight the mission of St. Elizabeth, formerly attended by Father Passaplan, who now takes the place of Father Gaire, of Grande Clarière, at present on his way to France in the interests of colonization.

Sister St. Elzéar and Sister de Lorimier, Grey Nuns, left last Monday afternoon for the Providence Mission near the outlet of Great Slave Lake on the Mackenzie River, on or about the 61st degree of north latitude. From Athabasca Landing, north of Edmonton, they will have nearly one thousand miles of a river journey.

Very Rev. Vicar General Dugas came back last week from St. Maurice, where he had gone to bury the late lamented Father Poulin. It appears that the latter had an attack of pleurisy on Sunday, April 22. On Wednesday evening he said he felt sleepy and told the good people who attended him that he would call them if he became worse during the night. He never called and they found him the next morning dead. On the eve of his death he persisted in the reading of his breviary until the house-keeper took it from him, saying that he was not well enough for such an effort, and this he himself reluctantly admitted. His parishioners deeply mourn his loss. His brother, Father Achille Poulin, of Iron Mountain, Mich., returned last Saturday to St. Boniface and continued his homeward journey last Monday.

REGINA CONCERT.

The Regina Catholics gave their annual concert on April 27 and although their reputation as entertainers has always ranked high it was not expected that on this occasion all previous efforts would be eclipsed, and that financially it would result equally well.

This success was due in the first place to those of the old and tried band who remain, having to reinforce them such ardent workers as Father Van Heertum, Inspector Fitz-Horrigan, Mrs. Cummings and Misses Thomas and Bonneau.

Especially is Mrs. Cummings to be congratulated on making it possible for Regina people to hear Miss Madge Barrett, of Winnipeg, whose name and fame were no doubt responsible for the sale of over 100 tickets beyond the seating capacity of the town hall.

Well did Miss Barrett sustain her reputation and especially happy was she in her selections ending with the grandly patriotic song, "Her Majesty."

Whilst in every case Miss Barrett received hearty applause and encores, for the above she was twice recalled, and at the end three cheers and a tiger testified how well were the sentiment and rendering appreciated.

Scarcely less conducive to the evening's success was the kindness of His Honor and Madame Forget in loaning their pianola, and each of them guiding the machine whilst it brought out new and delightful airs from the hall piano.

Several numbers by the police boys and the best local town ta-

lent helped to make three hours in that densely crowded hall pass all too quickly.

The gross receipts were \$185, the greater portion of which was from the sale of tickets by the two young ladies mentioned.

Of course the delightful weather and the presence in the town of the M. L. A.'s and several of their wives all conducted to the grand success achieved.

Father Van Heertum deserves congratulations on the results of the first entertainment here under his management. J. McC.

The D. & L. Emulsion of Cod Liver Oil will build you up, will make you fat and healthy. Especially beneficial to those who are "all run down." Manufactured by the Davis & Lawrence Co., Ltd.

DISPLAY OF SCHOOL WORK

Next Sunday, May 13, there will be a display of school work by the Académie Provencher. It will take place on the upper floor of the academy and will be open for inspection from 8:30 to 9:30 a.m. and from 1 to 5 p.m. All the citizens of St. Boniface, irrespective of connection with the school, and others, who are interested in the education of our children, are invited to visit the exhibition. It is free to all. You are all welcome.

The Pill for the People.

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

For Small Boys.

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

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

Applications should be made to THE SISTER SUPERIOR, GREY NUNS' MOTHER HOUSE, ST. BONIFACE.

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