



MASSACRE OF ST. BARTHOLOMEW.

By a Protestant Theologian in The Sacred Heart Review.

II

During the reign of Francis I. and the earlier part of the reign of Henry II., the laws concerning heresy were strictly applied against the French Calvinists, of whom from 200 to 300 were burnt alive. This persecution, it will be seen, was much less severe than that by Mary Tudor in England, for while the number of victims was about the same, the executions extended over a very much longer tract of time. Francis was mostly passive in the matter, not seeing how to impede the carrying out of the laws against heresy, although his adored sister Margaret was a friend of the new doctrine. Widely as Catholics, Lutherans and Calvinists differed from each other in the definition of heresy, almost all then agreed that it ought to be punished with fire. In Spain this opinion had been opposed by some leading Catholics, but although they were not molested, they were not regarded. The Protestants, although they stigmatized the Catholics as idolaters, could not very well call them heretics, but, as we know, they repeatedly burnt Unitarians, and burnt or drowned Anabaptists. Calvin tried to mitigate the punishment of the Arian Servetus to the sword, but the magistrates refused. Cranmer, notwithstanding the entreaties of the young King Edward, would not save the Arians and Anabaptists from the stake, which can not but lessen our sympathy with him when his turn came.

Henry II., inferior to his father in every way, was an active persecutor. Under him, however, the Calvinists multiplied so uncontrollably, that they were soon reckoned at almost one-fourth of the nation. Their great strength lay among the merchants and artisans of the cities and among the nobility. The nobles, and very possibly the burgesses, were much more largely of Teutonic descent than the bulk of the people, and therefore instinctively more inclined to the great Teutonic movement, although, being Latinized, they accepted a form of Protestantism far more deeply surcharged with Latin elements than Lutheranism is. Presbyterianism seems much farther from Catholicism than Lutheranism does, but in reality it is not so far.

It seems strange, at first, that French Protestantism should have had its great strength in the south, bordering on Spain. Canon Taylor, however, has reminded us that the Teutonic blood is peculiarly strong in Languedoc (in its wider sense), which for generations was the seat of the great Visigothic kingdom. The Gallicized Goths, being still Goths, were quick to welcome the modified Christianity coming from Germany, although Toulouse, from which the elements of dissent had been so relentlessly purged out by the Albigensian crusade, remained intensely, savagely Catholic, and was a constant thorn in the side to the Protestantism of the South. The Calvinists, so strong

among the lower and higher nobility, soon availed themselves, as Ranke points out, of the chronic seditiousness of the younger branches of the blood royal against the reigning line. In England, the Lancasters, after dallying with Wycliffism, had finally carried out their designs upon the crown by a strict alliance with the Church, which in this case undoubtedly consulted the good of England by supporting them. Richard had become impossible, and Henry was the only feasible alternative. In France it was the other way. The Huguenots allied themselves with the junior princes, and fused their religious interests with the personal ambitions of the Bourbons. This necessarily threw the reigning line of Valois into an attitude of hostility to the Protestants. The Bourbons had no thought of anticipating the time of their own accession to the crown. To dethrone the hereditary king was an impossibility in French eyes. The intensest fanaticism of the League could not carry it out. What they wished, by the aid of the powerfully organized Calvinistic body, with its graduated synods, its armies, fortresses, magistrates, levies of taxes, was to rule over the kings, in the hope of the time when they should, by due succession, become kings themselves. They were cheerfully willing to reverence the crown, if only they could control the crown.

Here, we see, were all the conditions of desolating civil wars, which again and again, and yet again and again, ravaged the fair land of France nearly to the end of the century. It was almost an impossibility for the two religions to live together in that age anywhere, and with the intense and intolerant French nature it was quite an impossibility in France. The ambition of the Guises, the irresolution of the Valois, the unspeakable wickedness of Catherine, exasperated the situation, but did not create it, nor essentially alter it.

Worse than even the civil wars, which had at least their laws and bounds, their treaties and truces, were the alternations of massacre, and the continual recurrence of assassinations. Ranke, though a zealous Protestant, seems to put the earlier civil wars rather to the account of the Huguenots than of the Catholics. Froude, who will not be suspected of partialities for the Catholics, puts the blame of the first massacre on the Calvinists, although they were its victims, while the first notable assassination was wrought by a fanatical Protestant upon the great Duke who was the head of the Catholic interest.

However, we are not to suppose that the French Protestants were intrinsically any more inclined to massacre or assassination than the Catholics, or any less. As Guizot remarks, together with Froude, both of whom are borne out by the narrative of Ranke, massacre and assassination were in the very air of that age, but above all in France. Unless the massacres were very extended, or the murders those of very notable persons, they seem to have drawn little attention from either side.

If we take the number of the victims of Saint Bartholomew's at seventy thousand, it swells the relative bloodthirstiness of the Catholics very high. In

such a case, however, we are bound by the later estimates of sober-minded historians, 100,000, the hyperbolic estimate of Archbishop Péréfixe, of the next century, is given up on all hands. 10,000, the estimate of another Catholic, is as extravagant again in its reduction of number. Even the warm temper of Péréfixe could not easily have multiplied the real number of victims by ten, and that so long afterwards.

Professor Fisher, a man of almost excessively sober temper, of miraculous accuracy of statement, and, as a staunch Protestant, not inclined to diminish the number of Protestant martyrs, having, moreover, the advantage of all the evidence and computations of three centuries, puts the victims of the Saint Bartholomew at twenty-two thousand, five thousand in Paris, seventeen thousand in the rest of France. This may safely be taken as about the truth. Such a number might easily, in the first indefiniteness of horror, even in our times, whether it was a massacre, pestilence or earthquake, be run up to three times its true reckoning, or more. How much more in that time, when communication was so uncertain, statistics so vague, and our present armies of reporters, mutually checking each other, wholly unknown! The royal orders, in many towns, and whole provinces, were utterly contemned. Zealously Catholic Nantes, and Lisieux, Macon, Dijon, the great provinces of Provence and Dauphiné, took measures, not to murder the Huguenots, but to protect them. The numerous Calvinists of Languedoc and Guienne, I presume, were able to care for themselves, and so was Calvinistic Rochelle. Even where the royal orders were carried out, there were such intervals of time between that the first fierce central impulse of murder went on slackening with every day. Although it was an age of murder, yet there were many already who abhorred it. Various commanders of garrisons scornfully refused to suffer their troops to defile their hands with the horrid work.

The wretched king, suffering already the torments of hell, unable, as he complained to his Protestant nurse, to rid himself of the vision of the bloody faces of the dead by day or night, was now as eager to check the work as in his compelled desperation, tormented by his evil mother and his evil brother, he had been eager at first to have it begin.

Undoubtedly then we should set down the true number of the victims of this awful massacre, as Doctor Fisher does, as having been from twenty to twenty-five thousand.

Taking this as our basis, we will next consider how, in France, the two religions compare in this fearful pre-eminence of individual and collective murder.

CHARLES C. STARBUCK.
12 Meacham street, North Cambridge, Mass.

Twenty new members joined the St. Boniface C. M. B. A. yesterday evening.

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AN IMPORTANT LESSON FOR CATHOLICS.

Catholic Times, (Eng.)

The success of the efforts to secure through the Government proper provision for the religious requirements of Catholics in the Navy is gratifying. It teaches the lesson which we should never forget in dealing with public matters that when we are making a just claim—and it is to be hoped we shall never make any but a just one—we should be fearlessly determined and persistent. If, with dogged determination and persistence, we have unity amongst ourselves, then we are bound to gain our end. Of course, where a purpose can be achieved by quiet persuasion it is well to pursue that course, but there are times when public objects can be attained only by speaking out and acting boldly. In view of the large number of Catholic seamen, a committee of the Catholic Truth Society was formed to consider and protect their religious interests, and certain concessions were granted by the Government. But, as Father Goldie, S.J., stated at a recent meeting of the Catholic League of South London, the concessions were far from satisfactory. Cardinal Logue took up the question and handled it in a vigorous and decisive style. Our readers will remember the forcible words of his Pastoral, in which he declared that if no better provision were made for Catholic chaplains in the Navy, he would regard it as a duty to warn young Irish Catholics that by accepting service in the Navy they would be imperilling the welfare of their souls. This firm language aroused attention in Parliament, and at a time when the zeal for recruiting was running high some good Protestant members were furiously indignant with the Cardinal. Young Mr Chamberlain, who has evidently got some of his father's qualities, without his ability, actually threatened that if his Eminence did not retract what he had published the training ship would be withdrawn from Queenstown. The Cardinal did not withdraw the remarks contained in his Pastoral, but emphasised them by re-assertion at the meeting which he addressed in Bradford. Resolutions in support of the demands he advocated were passed at a meeting of the Catholic League of South London held under the chairmanship of Mr. Arthur O'Neill. The notice of the Irish Parliamentary party was called to the grievance. The First Lord of the Admiralty was requested to receive a deputation representative of Catholic opinion, and he consented. It was the Government, not Cardinal Logue, that receded.

The points upon which remedial action was pressed for are, as shown in the letters of the two Cardinals and in the explanations of the members of the deputation, clear and simple. The Catholics do not look for any special privileges; they merely ask that the Government should place at the disposal of Catholics in the Navy facilities for the exercise of essential religious duties. It may be said that Wesleyans and other Non-conformists do without such facilities, and that Catholics should not be more exacting. But the cases are quite different. The Non-conformists do not believe in the Sacraments and are content with

the ministrations of the Church of England chaplain or the good offices of an ordinary member of their own body. The Catholic holds that the Sacraments have an operative effect in cleansing the soul from sin when repentance is sincere. The deputation demanded that the services of Catholic priests should be secured at all the naval bases; that they should be afforded free access to Catholic seamen and marines; that three or four Catholic clergymen should be appointed at a central port to accompany any squadron going on a long cruise; that a chaplain should be attached to the training squadron; that a chaplain should be at once chosen for each hospital ship in the event of the outbreak of hostilities; and that the regulations with regard to religious practices should be carried out with something of the strictness that is observed by the officers of the land forces. His Eminence Cardinal Vaughan in his letter to Count Moore expressed the conviction that the deputation would find Mr. Goschen most willing to meet the wants of Catholics as far as he could, and the forecast was not incorrect. The assurances of the First Lord of the Admiralty are, as such, eminently satisfactory. He would, he said, see whether further steps could not be taken to make provision for ministrations to Catholics at all the naval bases; a Catholic chaplain will for the future accompany a squadron when it is proceeding on any special service; and a Catholic chaplain will be attached to all hospital ships. We trust that the measure of satisfaction which Catholics have derived from these promises will be completed by their realization.

All who have helped in the good work of bringing the Government to recognise the necessity of reform are entitled to the sincere gratitude of Catholics. For the efforts of Cardinal Logue and the Irish Parliamentary Party this sentiment will be deeply felt. It is not the first time that his Eminence and the members of that party have rendered notable service to the Catholic interests of Great Britain, as well as to those of Ireland. When the elementary education question was before the House of Commons the Nationalists, with the approval and sympathy of the Cardinal and the Catholics of Ireland, valiantly championed the claims of their co-religionists in England, disregarding the irritation thus caused to the Liberal advocates of the School Board system who were then their political allies. Their aid, it is safe to predict, will be required on many future occasions, and we feel sure it will be given ungrudgingly. It is only by continual watchfulness and insistence on the redress of grievances that the battle for Catholic rights will be won. Within the past quarter of a century the growth of a liberal spirit towards Catholics has been very marked, and the tendency in many directions has been to place Catholics on a level of perfect equality with their non-Catholic fellow-subjects. But we must not rest content until all the vestiges of intolerance that remain are for ever removed. The Protestants of this country are fully convinced that they are thoroughly just in their dealings with us. We must prove to them that their standards of right and wrong are sometimes very defective.

NORTHWEST REVIEW

PRINTED AND PUBLISHED EVERY
WEDNESDAY

WITH THE APPROVAL OF THE ECCLESIASTICAL
AUTHORITY.

At St. Boniface, Man.

REV. A. A. CHERRIER,
Editor-in-Chief.

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WEDNESDAY, APRIL 18, 1900

CURRENT COMMENT

If it be true that Admiral Dewey is a candidate for the Presidency of the United States, this supplies a motive for the reported return of his wife to Protestantism. The fact of his wife professing Catholicism would be enough to destroy what little chance of election Dewey may have.

The Michigan Catholic has a good portrait of the late Father Smulders, the oldest Redemptorist priest in the United States. In a glowing tribute to his memory our Detroit contemporary says: "Father Smulders was five and eighty years of age when he was called to his reward. He was already an old man, as the years make old men, when he was sent to found a parish on the extreme west edge of the city of Detroit, but he went at the work with all the enthusiasm of youth and the energy of determination. The result is that to-day the westerly end of the city of Detroit is given over to the thriving parish of the Fathers of the Holy Redeemer, that one of the most beautiful of our city churches stands to-day on what twenty years ago was a sand plain, that a solidly Catholic community has grown up round about it, that its schools are of the best and that all its institutions are prosperous and growing." This is the way with the Redemptorists everywhere. Being fervent and active, they build up "solidly Catholic" communities.

The Assistant Postmaster at Winnipeg sends us the following note: "Kindly at once notify your correspondents and exchanges to direct your mail to St. Boniface instead of to Winnipeg. As it is at present, not only does it cause delay but also gives this office considerable additional work." We do not wonder at the Winnipeg Postmaster's expostulation. On the contrary, seeing the huge bundles he re-addresses to us every day, we have often wondered that he did not speak up sooner. But the fault does not lie at our door. Over and over again during the past four years have we, in these columns, notified everybody that the NORTHWEST REVIEW is published at St. Boniface and not at

Winnipeg. However, to show our good will, we are addressing this number with this paragraph marked to all those of our exchanges which still persist in addressing "Winnipeg." To them and to all correspondents we hereby say: Kindly address "NORTHWEST REVIEW, St. Boniface, Manitoba." Our exchanges may ultimately come to understand that there is as much difference between St. Boniface and Winnipeg as between Jersey City and New York; but we have little hope of enlightening the minds of those Winnipeg correspondents who think St. Boniface is a part of their city.

The Sacred Heart Review warns its readers that it does not hold itself responsible for every single statement made by Mr. Starbuck. For instance, it does not fully coincide with his opinion of Professor Fisher's historical worth expressed in the article we reprint this week. Neither do we accept, without proof, Mr. Starbuck's statement (see our issue of April 11, p. 1, col. 3) that Anthony of Bourbon reverted on his deathbed to his original Protestantism. Bouillet, who is so little favorable to Catholics that one of the editions of his Dictionnaire d'Histoire et de Géographie was condemned by the Roman Index, says nothing of that reversion. After relating that Antoine de Bourbon was mortally wounded, while commanding the Catholic army at the siege of Rouen, Bouillet merely adds: "This prince was brave, but weak in character: born in the bosom of the Reformation, he drew upon himself the hatred of the Protestants by abandoning their worship; he was little regretted by the Catholics themselves."

Additional information concerning Mrs. George Dewey, wife of the Admiral, helps to explain her return to Episcopalianism. It appears that this is her fourth change of religion and that at one time she took up with theosophy. This last fact betokens a weak, illogical mind, the evidence for theosophy being of the nursery-tale sort.

Father Wyman's article on Evolution in the April "Catholic World" is a welcome reversal of some other recent articles on this subject in the same magazine. The Californian Paulist takes strong philosophic ground against the reasonableness of the evolutionary hypothesis. The general tone of his article is eminently suggestive. Perhaps, however, it is a trifle sketchy. He would have done better to develop more fully his rational objections to this irrational hypothesis, even if this development would have necessitated a series of articles on so important a subject. In one place (p. 8) he seems to imply that a state of pure nature in which man could have been created without the adornment of supernatural grace is impossible, which is contrary to the teaching of sound Catholic theology.

An interesting article on Porto Rico in the April Donahoe's reveals the sad fact that "conditions were better during the darkest days of the Spanish régime, and within the last few weeks the Porto Ricans have circulated a petition begging

that the island be ceded back to Spain." With that crookedness of ethical perspective which so often afflicts contemporary Protestantism, the American government of the unfortunate island, while waging relentless war on the cruelty of pony-drivers to their animals, has so little fellow-feeling for human beings that it has reduced the pay of roadmakers from 50 cents a day, the price paid by the Spanish government, to 30 cents a day. The result is the first strike known in Porto Rico.

The Catholic Times' article "A Lesson for Catholics," which we reprint elsewhere shows how effective with governments is a bold united action by Catholics. Cardinal Logue threatened to denounce the British navy as a dangerous place for Catholic men if the government did not remedy the naval chaplain grievance, and his threat bore fruit. If Canadian Catholics, who are more than two fifths of the entire population, were united in their claims for fairplay, the iniquitous Manitoba school law would not last one day longer.

Well informed Protestants in this country do not need to be reminded that St. Boniface College is a high-class institution. Its success in university competitions with other colleges is too well known here. But many of our Catholic friends in the east are profoundly ignorant on this score. We regret to say that many of our Catholic newspapers foster this ignorance by systematically ignoring the merits of our Manitoba Catholic college. Thus, with the exception of "La Vérité" and the "Catholic Register" of Toronto, not one Catholic paper has deigned to notice the artistic performance of a Greek play, a unique scholastic venture, by St. Boniface students. To all such benighted persons we beg to make known the following facts, which they can easily verify for themselves. Not quite two years ago a student of Rhetoric (Previous Year), St. Boniface College, took the Philosophy course in the Grand Seminary at Montreal, the most celebrated ecclesiastical seminary in America. Though he was not the first in his class here, he was immediately acknowledged to be the best student in natural science and mathematics there, albeit his class-mates there were 13 times as numerous as here. Last September two other St. Boniface students of Rhetoric entered the same course in the same Montreal seminary. Among the seven students in Rhetoric here they ranked about third and fourth. Of the eighty or more students in the first year of the "Séminaire de Philosophie" they rank about second and third in the whole course and first in mathematics and natural science, and their fellow-students, noting their success, often say that the education imparted in that Red River college must be very efficient.

See-Saw.—A blind wood sawyer's wife says she never saw him see, but she often goes to see him saw.

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THE SCHOOL NEGOTIATIONS.

We have hitherto refrained from comment on the school negotiations which have been going on during the last few weeks. We were waiting to note the issue. That issue is now clear, though the final reply of the Winnipeg school board has not been given as yet. They met the offers of the Catholic trustees with polite assurances of good-will but with no practical concessions. Their attitude thus far proves conclusively that the Laurier-Greenway "settlement" conceded nothing, absolutely nothing that could satisfy Catholics. True, it seems to have brought about a "modus vivendi" in the country districts; but this arrangement is not due to that "settlement;" it is due to the advice of the Holy Father. Exactly the same arrangements were possible under the school law of 1890 before the so-called "settlement;" but we did not take advantage of them until the Pope counselled our doing so. Thus the comparative relief experienced by our Catholic country parishes is in no way traceable to the "settlement."

The line of conduct adopted by the Winnipeg Catholic school trustees is not only most praiseworthy but had really become necessary. It has the approval of all right-minded Catholics and the sympathy of the Church authorities. The step was taken in entire good faith and the negotiations were conducted with prudence and tact. If, as seems likely, they fail, the fault will not lie at the door of our trustees. On the contrary these negotiations have thrown into bold relief the earnest wish of our Catholics to come to an agreement but without sacrificing one single religious principle in educational matters. Their unanimity in spite of political preferences on other questions affords a practical object-lesson to Catholics in other parts of the country. What could not the Catholics of the Dominion accomplish if they would only sink their political differences as our brethren in Winnipeg are doing! They have but one object in view, the restoration of their schools.

The result of these negotiations also shows the essential defects of the Laurier-Greenway "settlement," which has definitely settled nothing either in Catholic country districts or in mixed communities. The upshot will also demonstrate the utter impossibility of putting into the heads of the Winnipeg School Board the most elementary notions of fairplay. Collecting annually from Catholics school taxes exceeding \$7,000, they employ this money, without the faintest qualm, in educating non-Catholic children and in building superb school edifices against the extravagance of which members of their own body protest in vain; and yet they will not lift a finger to remove this injustice.

The Catholic trustees offered to lease to them, for a fair sum, the Catholic school buildings, provided they could keep their Catholic teachers and pupils, and to open up their classes for inspection by public school inspectors, and in return they asked that these teachers be paid from

the public school funds. They claimed no favors or exemptions as to the quantity or quality of the merely secular instruction imparted; they were willing to have this instruction inspected by public school officials on the same footing as the public schools. All they claimed was their religious liberty, according to the constitution and the natural law. They claimed the right to safeguard the religious training of their children in their own schools by means of Catholic teachers and Catholic textbooks. This manifest right being denied to them the Catholics in Winnipeg and in other mixed communities are, at present, still the victims of "rank tyranny" and injustice.

THE DOGS OF WAR.

Written for THE REVIEW by an English Banker.

"Let slip the dogs of war" is at times the urgent and imperative cry, which resounds far and wide throughout an entire Empire, with passionate energy and determination, when its rights having been trampled upon, or an insult having been offered to it by another power, the angry passions of its peoples are fiercely aroused, and the whole nation rises in its ire and demands reparation for the affront.

But as civilization advances, and the beneficent tenets of Christianity are more and more implanted in the human race, and the horrors inseparable from war are more realized and deplored, this desire upon the part of nations to rush to the dread arbitrament of the sword becomes less and less pronounced and the nations of the world—are now much more ready than in former times to arrange their differences amicably. And assuredly Great Britain has led the way in this keeping her sword in the scabbard, even when the affront to the empire has been such as in former times would have caused her to fly at the throat of her insulters.

It is a strange and paradoxical anomaly that as weapons of war become more and more destructive, and new and more effective methods and appliances are continuously being introduced for the purpose of destroying life, yet the slaughter in modern warfare is far less, both in proportion to the number of men engaged, and also in the actual numbers of casualties, than in former times. The greatest number killed in any battle recorded in history was at the terrible conflict of Zemarain, at which the Jewish monarch Abijah put to the sword no less than half a million of his adversaries (2 Chro. or Paral. xiii, 17: confirmed by Josephus, Ant. Jews, lib. viii., cap. ii). These appalling figures do not appear to be approached in any reliable records of battles. At the great battle of Cressy, which so helped to cement the foundations of English liberty, the bow and arrow and broad-sword of the combatants accounted for more than thirty-one thousand killed and wounded; at Waterloo (with Quatre Bras) about nine thousand British fell; while at the Modder River fight, which so disturbed our equanimity, so accustomed are we to victory, our loss in killed and wounded amounted only to four hundred and seventy five; or about seven per cent., against forty-eight per cent. at Albuera.

It is estimated that, including those killed by artillery fire, from four hundred to about seven hundred bullets are fired to each man killed; probably, therefore, apart from those killed by cannon

and machine guns, about one bullet in a thousand kills. In the Franco-German war it is stated that the Germans fired thirty million rifle cartridges, and about three hundred and sixty thousand rounds of artillery, killing between seventy and eighty thousand French; while in the Crimean war nearly ninety millions of shots were fired. The number of British killed by the enemy in this war was about three thousand five hundred; while the victims claimed by the fall hand of disease were no less than twenty thousand two hundred.

Happily in these days the health of our soldiers is better cared for than formerly, with the result that although we have in the field in South Africa about eight times the number of those in the Crimea at any one time, yet the deaths from disease amount so far to only a few hundreds.

Happily Great Britain, and— with the exception of South Africa, which was so unrighteously invaded by an ignorant and arrogant race—all the territories of her brave and stalwart sons have by favor of Divine Providence been practically entirely free from the tread of the invader; yet, if we would repel the ghoully sceptre of war, if we would keep the foe, who is even now viciously snarling at our heels, from ravaging our homes and placing his foot upon our neck, we must be prepared, man for man, to meet him. All honour, then, to those who, at home and in the Colonies, are flocking to the standard, ready ruthlessly to beat him back if he dare attack.

But let us never forget that we hold "Dominion over palm and pine" only beneath the awful Hand of the God of our fathers. For if we call not Him to guard and "trust in reeking tube and iron shard," surely then all our pomp of yesterday is one with Nineveh and Tyre.

Let, then, the earnest supplication of the Empire ascend to the throne of Heaven:—
Lord God of Hosts, be with us yet,
Lest we forget, lest we forget.

THE ARCHBISHOP'S GREAT SERMON ON THE PASSION.

Morning Telegram.

The services at St. Mary's church Friday were most impressive throughout and large congregations were present at all of them. The church was profusely draped in black in honor of the anniversary of the death of Christ and during the day music was entirely eliminated, the services being chanted. The church was crowded to hear His Grace Archbishop Langvin preach and those who were unable to attend missed a treat, for His Grace delivered one of the finest discourses ever heard in the church. His subject was the Passion of Christ and the text taken from Isaiah liv, 5: "He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His bruises we are healed."

His Grace reviewed the Passion of the Saviour in a vivid manner and applied the incidents of His ministry to the everyday life of the present day. The characters which stand out prominently in the gospels were gone into in a most thorough manner and good practical lessons for those living today were drawn.

Christ spent the night before His death in the garden of Gethsemane in prayer. He had taken a number of His disciples with Him but during the agonizing hours of that night He was alone, for the disciples were asleep. The burden of His prayer

was that if it were possible His Father should remove the cup from Him. That cup was filled with the sins of the world and the draught must have been a bitter one indeed. It was well He had said "if it be possible," and "not My will but Thine be done," or else a host of angels would have been sent to shield Him from harm and there would have been no salvation for man.

The first notable personage touched upon was Judas, the betrayer. He it was, who after having been chosen apostle, allowed his greed for gold and his fear of being identified with a lost cause to carry him away. There were people living today who betray Christ as wilfully as did Judas. There were men who gave up all that was good and holy in the mad rush for fortune and were willing to sacrifice all Christian principles in order to attain it. Such men were indeed cursed. Some of them were even worse than Judas, for he, seeing what he had done, returned the money for which he had sold his Master and then gave the world some reparation by going out and hanging himself; but the Judases of today betray no feeling or sorrow at their actions and neglect to make reparation. Then came Pilate, who although he confessed that he found no fault in Jesus, condemned Him to death. The Pilates of today were found among those who, although they were cognizant of the truth, gave too much concern to the wishes of others and failed to live up to their convictions. Pilate had the power to release Christ, but he cared too much for the good will of the rabble and so sent an innocent man to death. His Grace depicted vividly the sufferings of Jesus as He was put to the lash by the Roman soldiers, who finished their cruel tortures by crowning Him with a crown of thorns. There were crowns of myrtle for those who were victorious in games, and crowns of laurel for those victorious in battle, but for the Son of God there was nothing but thorns. Surely He was bruised for our transgressions. Then came the impetuous Peter, the one so highly favored. He it was who, when accused of being one of the followers of Christ denied with curses that he ever knew Him. He who had been chosen by Jesus as the rock upon which He would build His church; he who had walked upon the water and when about to sink was saved by his Master; he who had been with Jesus for three years, denied that he ever knew Him. There were men living today who denied their Lord and denied their Church, just as Peter did then. They are brought up in Christian homes, surrounded by Christian influences, and when the test comes they deny their faith. They become cold and drift into the world and finally deny they ever were connected with the Church. The word picture of the death on the cross was realistic in the extreme. All the agonies experienced were strikingly brought out, and through it all Jesus never murmured, but asked His Father to forgive His torturers, and as the time of death drew near He exclaimed that all had been consummated, meaning that the prophecies in reference to Him had been fulfilled. He also gave to mankind for their mother His own Mother, who was present at His death and whom He addressed: "Woman behold thy son," and to the disciple he said: "behold thy mother." Then to show He died of His own free will He bowed His head and soon after gave up the ghost. His Grace in concluding said he would not presume to bless those present, as they must take their blessing from the cross, thus closing a masterly discourse, which, although it lasted for something over an hour, seemed only too short to those present.

AFTER DOCTORS FAILED.

HOW PERLEY MISNER, OF WELLANDPORT, RECOVERED HEALTH.

HE SUFFERED FROM HIP JOINT DISEASE AND ABSCESSSES—HIS FRIENDS FEARED HE WOULD BE A PERMANENT INVALID.

From The Journal, St. Catharines, Ont.

A reporter of the St. Catharines Journal visiting Wellandport not long ago, heard of one of those remarkable cures that have made Dr. Williams' Pink Pills famous as life savers the world over. The case is that of Perley Misner, son of Mr. Mathias Misner, who had suffered from hip joint disease and abscesses, and who had been under the care of four doctors without beneficial results. Mr. Misner gave the particulars of the case as follows: "In the spring of 1892, my son, Perley, who was then in his thirteenth year, began to complain of an aching in his hips, and later my attention was directed to a peculiar shamble in his gait. As the trouble gradually grew upon him I took him to a physician in Dunville, who examined him and said the trouble arose from a weakness of the nerves of the hip. This doctor treated Perley for weeks, during which time a large abscess formed on his leg, and he was obliged to get about on crutches. As he continued to decline, I resolved to try another doctor, who diagnosed the case as a hip joint disease. He treated Perley for six months. The lad slightly improved at first, but later was taken worse again. He would startle in his sleep and was continually in distress as he could neither sit nor recline with ease, and was weak, faint and confused. During this time the abscess had broken and was discharging in three places, but would not heal. A third doctor advised a surgical operation, which he objected to, and a fourth medical man then took the case in hand. This doctor confined Perley to the bed, and besides giving medicine he ordered a mechanical appliance to which was attached a 15-pound weight, to be placed in a position by a pulley system so as to constantly draw downwards on the limb. The treatment was continued six weeks, causing much pain, but nothing in the way of benefit was noticed. The abscess was dressed twice or thrice a day for months, and frequently, despite the aid of crutches, it was necessary for me to carry him in my arms from the house to the vehicle when taking him out. In October of 1893, I decided, other treatments having failed, to try Dr. Williams' Pink Pills. I told the doctor of this decision, and he said that Dr. Williams' Pink Pills would quite likely be of much benefit. After using four boxes I could see some improvement. After this Perley continued the use of the pills for several months, with constant improvement and new vigor, and after taking about 18 boxes the abscess was nicely healed, the crutches were dispensed with, and he was able to work and could walk for miles. I attribute the good health which my son enjoys to-day to the use of Dr. Williams' Pink Pills. This medicine achieved such a marvellous success in my son's case as to set the whole community talking about it. I consider no pen expressive enough to do Dr. Williams' Pink Pills justice, as I believe my son would still be a hopeless invalid but for this 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. 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.

A TRIBUTE TO THE RELIGIOUS ORDERS.

There always are men here and there who rise superior to prejudice. Of this an illustration was afforded by a discussion which took place a few days ago in the Chamber of the Grand Duchy of Baden. A motion in favor of the recall of the Religious Orders was proposed, and one of its most ardent advocates was a Protestant, M. Stockhomer. He denounced the intolerance of the government, and declared that even in the interests of Protestantism itself, which needed a stimulant, the return of the members of the Religious Orders was desirable. The state would be benefited by their presence, and peace could not be hoped for unless the legitimate demands of the Catholics were satisfied. He reminded the House of the tribute paid to the Benedictines by the Emperor of Germany, who said they were "good sons of the Catholic Church, without ceasing to be good Germans." The motion was adopted by thirty votes to twenty. The Government of Baden does not intend to give way, and the effect of the vote will therefore be purely Platonic. The discussion will not, however, be barren of practical results. It will at least tend to make the relations between the Protestants and the Catholics in the Grand Duchy more cordial.—Catholic Times (Eng.).

A BELATED QUOTATION.

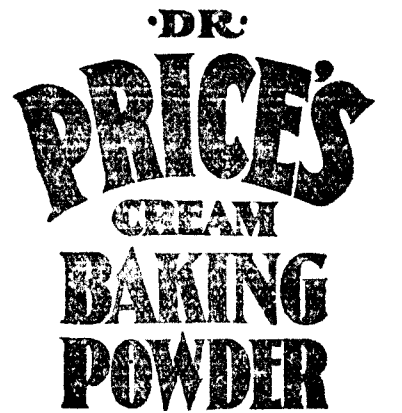
Town Topics.

The Greek play at St. Boniface College last week has been so fully commented on by the daily papers that there is little left to say on the subject. Personally, I own that my recollection of the language is a little rusty, and that when it comes to talking Greek with a French accent I am a little at sea. But I was simply astonished at the excellence of the acting. The mere feat of learning by heart the inordinately long speeches that occur in the tragedies of Sophocles and Aeschylus is remarkable, "experto crede." But the dramatic force shown by the different actors was worthy of even higher praise. Even the chorus, of small boys, never forgot that they were playing a part, they actually listened, and listened attentively throughout. People who remember how the ordinary "supe" spends the time when he has not got anything to say himself, in staring at the audience and wondering what to do with his hands, will know what I mean. The performances were naturally a little handicapped by the smallness of the stage and the exiguity of stage accessories, but the whole play reflected the very highest credit on the students themselves and on those who had so carefully trained them.

The Tablet's Rome correspondent announces, under date of March 25, that His Holiness granted an audience on March 18, to Mgr. Condert, O. M. I., Coadjutor to the Archbishop of Colombo. The same correspondent writing two days before Cardinal Mazzella's death, says that His Eminence was suffering from a grave attack of pneumonia.

Sides sore from a hacking cough. Take Pyny-Pectoral, it will cure you quickly, no matter how bad the cold. Endorsed by thousands of Canadians Sold throughout the land. Manufactured by the proprietors of Perry Davis' Pain-Killer.

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.

POPE RECEIVES CADETS.

HOLY FATHER RECEIVES MEN FROM AMERICAN FLEET.

In the Sistine Chapel on Sunday the Pope received eighty-seven naval cadets from the American training ship Dixie. The cadets were accompanied by six officers and the chaplain. Two thousand foreign visitors witnessed the presentation, among whom were many Americans. After the ceremony of introduction the Pope presented a jubilee medal to each cadet. The Pope's benediction concluded the ceremony, after which the cadets cheered the Pope repeatedly.

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.

Male Teacher Wanted

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

By the aid of The D. & L. Emulsion, I have got rid of a hacking cough which had troubled me for over a year, and have gained considerably in weight.
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NORTHWEST REVIEW, ST. BONIFACE.

CALENDAR FOR NEXT WEEK.

APRIL.

- 22—Low Sunday.
- 23, Monday—St. George, Martyr.
- 24, Tuesday—The Good Thief.
- 25, Wednesday—St. Mark, Evangelist.
- 26, Thursday—Saints Cletus and Marcellinus, Popes, Martyrs.
- 27, Friday—St. Fidelis of Sigmaringen, Martyr.
- 28, Saturday—St. Paul of the Cross, Founder of the Passionists.

BRIEFLETS.

Easter Greetings. Christ is risen!

Mr. Nicholas Bawlf, who is gaining strength daily, will start on a journey of convalescence to-morrow.

Monsignor Croskell, D.D., of St. Peter's, Levenshulme, Manchester (Eng.) is 93 and still in active work.

Miss Thomas, teacher of the Catholic school at Regina, resumed her duties on the 3rd inst., after her recent illness.

The Telegram says a young man 6 feet 7 inches in height joined the Salvation Army in Carman last Sunday. He ought to have joined the High Church.

The ice on the Red River and Assiniboine broke up last Thursday, April 12. Though the level of the water had risen two or three feet, it was still too low to make the breaking up interesting.

For the Easter Sunday services Rev. Father Hudson, S. J., rector of St. Boniface College, went to Mordeu; Rev. Father Blain, S. J., to Letellier; and Rev. Father Lebel, S. J., to St. Eustache.

The first girl candidate in West Australia who has passed with honors the senior examination of the Adelaide University was prepared by the Sisters of Mercy in the convent school at Perth. The successful pupil, Miss Louise Thiroux, was presented with a gold medal by the Right Rev. Dr. Gibney on the occasion of the distribution of prizes, which took place at the town hall after the result of the examination had been published. The premier was present, and a

It is scientifically affirmed, that in the thirty years which follow the change from the girl to the woman, beginning at fifteen and ending at forty five, the average woman spends ten years of that time in physical suffering caused by irregular periods, disagreeable drains, female troubles, or other derangements of the functions of the delicate female organs.



Think of it! One-third of the best years of a woman's life spent in a struggle with pain.

It is no wonder that women everywhere are full of unbounded praise and gratitude for Dr. Pierce's Favorite Prescription. It does away with all suffering due to the diseases of the organs peculiarly feminine. It regulates the periods, stops the disagreeable drains, heals inflamed and ulcerated conditions, and cures female weakness. It brings all the delicate female organs into natural, healthy and harmonious action. There is no opium or other narcotic, and no alcohol, whiskey or other alcoholic stimulant in "Favorite Prescription." Sick women are invited to consult Dr. Pierce by letter, without charge. Write freely. Every letter is treated as strictly private and sacredly confidential.

Mrs. M. F. Long, of Le Loup, Franklin Co., Kans., writes: "Words cannot express how grateful I am for your kind advice and good medicines. I have been in poor health more or less all my life. In the past nine years grew worse, and two years ago I was so poorly could hardly drag around. I consulted a specialist, and he said I had ulceration and that an operation would have to be performed. This did not seem necessary to me, so time went by, and I at last wrote to Dr. Pierce asking advice. I bought two bottles of 'Favorite Prescription,' two of the 'Discovery' and two of the 'Pellets' as advised. When commencing I weighed 119½ pounds, and after taking one bottle of each I was like a new woman. In one month I gained eight pounds. After taking two bottles each of the medicines named, I began to look like a woman and not like a wasted skeleton. That weary tired feeling all left me, and it did seem as though life was worth living."

Dr. Pierce's Pellets cleanse the skin.

large attendance of the public showed the interest taken in the proceedings.

John G. Holland, the inventor of the submarine boat, who lately received \$100,000 for his invention, is a Catholic Irishman.

Rev. Alfred Young, the celebrated Patrist author of "Catholic and Protestant countries compared," is dead in his seventieth year.

Rev. Father Beaudin, O. M. I., left last Monday for Wolsley, Assa., where he takes the place of Rev. Father Roy, who is going to British Columbia.

The remains of the late Dr. St. George Mivart have been placed in a vault at Kensal Green, a Protestant cemetery, permission having been refused to inter the body in the family grave at the Catholic cemetery.

Rev. Father Verlooy, C.S.S.R., returned last Monday from Rat Portage. He reports that one remarkable result of the two successive missions, one in English, the other in French, given in that parish, is that the number of communicants is considerably more than doubled. More than seven hundred persons received Holy Communion.

Father Von Heertum is back from a visit to his former parish in Wisconsin. With him came Father Brosson, a member of the order to which Father Von Heertum belongs, and which is being established in Canada. Father Brosson will have charge of the large colony of Neudorf, north of Grenfell, and will have headquarters at Regina, to cooperate with Father Von Heertum.—Regina Leader.

Too Busy to Go to Heaven.—There is a moral taught by the following which it might be well for many a father to take unto himself: "Mamma," said 3-year-old Freddy, "are we going to heaven some day?" "Yes, dear, I hope so," was the reply. "I wish papa could go, too," continued the little fellow. "Well, and don't you think he will?" asked his mother. "Oh, no," replied Freddy, "he couldn't leave his business."

The Tablet remarks that nearly 50 Protestant peers, i. e., less than 10 per cent. of their total number, have gone to fight in South Africa, whereas five out of 40 Catholic peers, i. e., more than 12 per cent., have shown the same practical loyalty. Out of 21 Protestant Dukes three have volunteered; there is only one Catholic Duke, Norfolk, and he has enlisted, giving up the post-mastership, a cabinet position which he filled with rare efficiency.

At the Cathedral on Good Friday in the singing of the Passion, Rev. Dr. Beliveau sang the part of the evangelist, Rev. Father Dorais, O. M. I., that of Our Lord and Rev. Father Cloutier that of the synagogue. At St. Mary's the part of the evangelist was taken by Bro. Lewis, that of Our Lord by Rev. Father McCarthy, O. M. I., and the part of the synagogue by Bro. Thomas. At the Immaculate Conception the various parts were distributed as on the previous Sunday; see our last issue.

On the 29th of this month four Oblate Fathers attached to the mother house at St. Sauveur, Quebec, will celebrate the 50th anniversary of their ordination. One of them, Père Grenier, founded the first parish church in St. Sauveur in 1853; two others, Pères Babel and Arnaud, are famous as missionaries to the Montagnais and Noscappee Indians; while the fourth, Père Royer, has preached missions and retreats for 40 years in various parts of Canada, and gave the

ecclesiastical retreat of St. Boniface diocese some years ago.

The Grey Nuns expect to move into the new boys' orphanage in the old presbytery of St. Mary's on the eve of the Patronage of St. Joseph, the third Sunday after Easter.

Miss Eliza Allen Starr, the famous Catholic poet and art critic, has received from the Holy Father a cameo of the Immaculate Conception, in recognition of her latest work, "The Three Archangels and Guardian Angels in Art."

Clarke Bros. and Hughes, the undertakers, have moved into the premises recently occupied by Paul Sala, a few doors north of their old stand. They have had this store entirely remodelled and renovated and it now presents a very fine appearance.

His Grace's sermon on the Passion last Friday is given elsewhere. Rev. G. Cloutier preached on the same subject the same evening in the Cathedral, Rev. Father Cherrier, in his own church. On Maundy-Thursday, the sermon on the Blessed Eucharist was given in the Cathedral by Rev. Dr. Beliveau, in St. Mary's by Rev. Father Drummond, S. J., and in the Immaculate Conception by Rev. Father Rousseau. On Easter Sunday morning Rev. Father Guillet, O. M. I., said a few words in his own church. Rev. Father Grenier, S. J., preached in the Cathedral, and in the evening Rev. Father Drummond preached at the Immaculate Conception.

The Family Medicine. Trout Lake, Ont., Jan. 2, 1890. W. H. Comstock, Brockville.

Dear Sir,—For a number of years I have used and sold your "Dr. Morse's Indian Root Pills." I consider them the very best for "Family Use," and all customers speak highly of them.

Yours truly,
R. LAWSON.

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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Branch 52, Winnipeg.

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