

Northwest Review.

Senate Reading Rm de.

"AD MAJOREM DEI GLORIAM."

THE ONLY CATHOLIC PAPER PUBLISHED IN ENGLISH IN NORTH-WESTERN CANADA.

VOL. XIV, No. 12.

ST. BONIFACE, MANITOBA, TUESDAY, OCTOBER 5, 1898.

\$2.00 per year.
Single Copies, 5 cents.

A LIE NAILED AND BOLTED DOWN.

Rev. Father P. Magnan, O. M. I., triumphantly vindicates his fellow Oblate, Father Campeau, from the baseless assertions of the Regina "Progress."

DEATH OF DONALD NEPAPENACE.

Extract from "Progress," a paper published at the Protestant Industrial School of Regina.

We are sorry to record the death of Donald Nepapenace at his home on the reserve on the morning of Saturday June 4th. The Rev. Hugh Mc Kay frequently visited him in his sickness, and speaks of his quiet confidence in the face of death. The Bible was his constant companion and his faith in the Lord Jesus was bright. A few days before his death he was baptized against his wish by Father Campeau. He was very weak that day and could scarcely speak. The following day he said that this baptism was against his will and that he still regarded himself as Protestant. This is not the time or place to give any expression to the unutterable contempt we entertain for any priest of the Church of Rome, who will act in such a manner to a graduate of this school. In some cases language is a poor vehicle for thought. But our consolation in the whole sad affair is the emphatic declaration of Donald that he was going to die simply trusting in the Lord Jesus. It is a great sadness that his life work was so brief. He was a boy of studious habits, and sterling worth, and his death at such an early age is deeply deplored by all the members of the staff and by his comrades of other days. His last words were: "I am going home, my sins are all forgiven."

REV. FATHER P. MAGNAN'S LETTER.

Lebret P. O. Assa
September 21st. 1898

To the Rev. Mr. Macleod
Principal, Industrial School
Regina.

Dear Sir,

In number 98 of the "Progress" dated June 1st 1898 you publish, under the heading "Death of Donald Nepapenace", an article which contains many assertions and insinuations which I consider as greatly injurious to Rev. Father Campeau and other "Priests of the Church of Rome." After careful and diligent inquiry, I find these assertions to be false and unfounded in every particular. And now, presuming you have published the said article in good faith, I hereby call upon you as a man of honor and

truth, as a man believing in justice and equal rights between men, to repair the injustice done by publicly retracting the said statements through the columns of your paper.

I have already failed to notice other attacks against Father Campeau because I considered them as simply emanations from a feeling of spite rather than as doing any real harm, but as the present article is undeniably of a nature calculated to do serious injury to us, I beg to send you the true version of the matter, abundantly substantiated by documents in my possession and to ask you to be kind enough to publish it in the "Progress."

In the first place you say: "A few days before his death he (Donald Nepapenace) was baptized against his wish by Father Campeau. He was very weak that day and could not speak." Permit me, in reply, to state that the above assertion is false to the core, and to substantiate my statement by the declaration of Marie Ellene Nikanapik, mother of Donald, who certifies that it was only after repeated requests on her part that Father Campeau came to see her son and that her son, of his own free will, said to Father Campeau, in Santeux as well as in English: "I want to be baptized Catholic. I believe the Catholic Religion is the only true Religion. Baptize me—I do not want to die in the Protestant Religion."—Further, I have the declarations of his sisters Eliza and Jennie to the same effect, besides those of Marguerite Lavallée, his godmother, and Michel Lavallée, both under oath.

Secondly, you say in the article in question that the day following his baptism Donald stated "that this baptism was against his will and that he still regarded himself a Protestant."

—In contradiction of this gratuitous assertion permit me to cite the declaration of Jennie Nepapenace, his sister, who speaks English readily and who certifies that Rev. Mr. McKay came only once to see Donald after his baptism, which was conferred on him nine days before his death, and that on that occasion Donald did not make any such statement to the Rev. gentleman in question, to whom he did not even reply a word, and further that he was holding a cross in his hands

during the whole of that gentleman's visit.—In addition to this I have the declarations of Chief Nepapenace, father of Donald, of Marie Ellen Nikanapik, his mother, of Norbert Lavallée, his brother in law, of Rev. Father Bousquet, besides those of Marguerite Lavallée his godmother, Michel Lavallée and Baptiste Laframboise under oath, all testifying to the undeniable fact that Donald never regretted his baptism or his admission into the Catholic Church. All these declarations duly signed and witnessed are in my possession and can be produced whenever found necessary.

Again your statement that "the Bible was his constant companion and his faith in the Lord Jesus bright," and that your "consolation in the whole sad affair is the emphatic declaration of Donald that he was going to die simply trusting in the Lord Jesus," and that his last words were, "I am going home, my sins are all forgiven," evidently insinuates that Donald died a Protestant, whereas I have abundantly proved the contrary. Indeed his faith in the Lord Jesus was bright. Indeed he died trusting in Him, fortified as he was by the sacraments and last rites of the Church which he received with the most edifying dispositions, in presence of many witnesses, praying fervently with the Rev. Father Bousquet who assisted him in his last moments, and holding in his hands the cross, the symbol of man's redemption, until his last breath.

He was buried in the Catholic cemetery with great solemnity, all the members of his family and nearly two hundred persons assisted at his funeral.

Finally, to your statement that "the Rev. Hugh McKay frequently visited him in his sickness and speaks of his quiet confidence in the face of death," permit me simply to oppose the declarations of the mother and of the two sisters of Donald who affirm that the Rev. gentleman only visited him twice during his sickness.

Now, if you have at your disposal so abundant a supply of contempt that language seems to be too poor a vehicle to convey it, may be you would do well to spend a little of it in favor of whosever has supplied you with such false and slanderous information as that contained in your article.

In conclusion, you may rest assured that the "Priests of the Church of Rome" will never baptize a graduate of your school against his wish, but they will never refuse the assistance of their ministry to anyone requiring it, be he a graduate of your school or not, and whenever in discharge of their sacred duty they do so they will not consider themselves any more deserving of contempt than when they baptized Manning, Newman, Faber, Brownson, Hecker, Ives, and so many other prominent graduates.

Respectfully, yours

J. P. Magnan O.M.I.
Sup.

INFAMOUS MARGARET SHEPHERD.

REV. FATHER YORKE'S REMARKS ANENT THE ACTION OF SAN FRANCISCO DAILIES.

The Tidings (Los Angeles, Cal.)

The following from the pen of Rev. P. C. Yorke, editor of the Monitor, appeared in a recent issue of the San Francisco Call. As the person to whom it relates,—sailing at present under the name of Margaret Shepherd—has just completed a series of anti-Catholic lectures in San Francisco, it is probable that she will soon be seen in Los Angeles, hence this republication of her unsavory record.

As a further indication of the character of her sponsors, it transpires that one of her leading apostles, Rev. W. J. Thompson, a Baptist minister, late of Ipswich, Mass., is now a fugitive from justice. The possessor of three wives he is charged with poisoning one of them and later of also thus disposing of a step son. According to the "Daily Mail and Empire" of Toronto, Rev. Thompson, while there, "was associated intimately with Margaret Shepherd and the Protestant Protective Association movement" and preached a series of anti-Catholic sermons.

FATHER YORKE'S STATEMENT.

To the fair minded people of San Francisco:

It is with the deepest feelings of shame and indignation that I am compelled by duty to call your attention to the insult offered the Catholic people of this city by this morning's Chronicle and Examiner. I am ashamed that American men could have fallen so low as to further a campaign of calumny against American women. The managers of the Chronicle and the Examiner knew what manner of creature Margaret Shepherd was. You know what manner of women the Sisters of the Catholic Church are. The managers of the Chronicle and Examiner have garbed a common wanton from England in the sacred robe of a Sister of Charity. From their columns this morning her leering face looked out to insult us with charges than which nothing more deadly could be devised against the honor of men and the virtue of women. While the managers of these papers have been pocketing the price of Shepherd's shame, while the unfortunate creature herself is pouring out her slanders to her dupes, thirty Sisters of the Catholic Church in the pestilential environs of Santiago are smoothing the pillows and bathing the brows of American soldiers whom the yellow fever has laid low. It is a shame, an indelible disgrace that American men and American papers should join with a shameless vagrant to asperse the name of these absent heroines and to cast mud upon a garb that is one of humanity's most glorious boasts.

But indignation is even

stronger than shame. We have in this country liberty of speech; but liberty is not license. No man would dare to proclaim publicly in this town that Protestant women were all immoral. Should any man do so the daily papers would flay him alive. Many a time and oft the arm of husband or brother has written "liar" on the cowardly hide of less guilty slanderers and the world has applauded their act. But it would seem that in the eyes of the managers of the Chronicle and Examiner Catholic women are a class apart. A convicted swindler can accuse them of every crime under the sun and the columns of the Chronicle and Examiner are at her service. If Catholic fathers, sons, brothers, husbands resent these slanders against them, they are accused of stifling free speech. Liberal minded men will never consent that there should be one measure for us and another for those who defame us. Our nature is not different from the nature of our fellow citizens of other creeds. We have the same parts, the same passions, the same affections. Love is as strong in our souls, injustice as bitter. Are we, then, to stand by with folded arms while the Chronicle and the Examiner wound us in our holiest, tenderest feelings? Fellow citizens, we should be worthy of every evil thing that might be said of us were we to leave such as insult unrebuked.

We know who and what we are. We are not wandering strangers, staggering drunken from jail to jail. Our homes are here, our lives are known to you; we are part and parcel of this common wealth; we do not shirk our burden; we do our full duty to the state.

Against us comes this woman leaning on the arms of the managers of the Chronicle and the Examiner; who is she?

By her own confession and by the letters of such personages as W. T. Stead of the Review of Reviews and Florence E. Booth of the Salvation Army, we know the following facts:

1. The woman who now calls herself Margaret L. Shepherd has passed under the names of Miss Douglas, Georginia Parkyn, Mrs. Westly, Miss Probyn, Louisa Egerton, Margaret Herbert, Mrs. Riordan, Isabella Marron, Adelaide and Miss Truefitt.
2. She represents herself variously as the daughter of a British officer in India, of a soldier, of Lord Archibald Douglas, of Solicitor Truefitt and others.
3. She is a bigamist and has two, probably three, husbands living.
4. She was never a Sister or nun.
5. She is a notorious liar.
6. She has been a common wanton, a swindler, a forger, a confirmed drunkard, and has been several times convicted of

Continued on page 3