



## THE LAKE CHAMPLAIN SUMMER SCHOOL.

Special Correspondence of the N.W. Review.

The second week of the Summer School opened with Pontifical High Mass celebrated by Rt. Rev. Bishop Burke, of Albany, N. Y. His assistant priest was the Very Rev. Dr. Walsh, of Plattsburgh, and the Deacons of Honor were the Rev. Thos. McMillan, of New York and the Rev. Dr. William J. Kerby, of the Catholic University, Washington, D. C. The Deacon of the Mass was the Rev. Dr. Lavelle, Prest. of the School, and the Sub-deacon was the Rev. Father Crowley, of Plattsburgh. The sermon was preached by the Rev. W. O'B. Pardow, S. J. of New York city. An abstract of the Rev. Father's sermon is as follows, with his text taken from the 2nd. Epistle of Timothy, 4th. chapter, 3rd and 4th verses, "For there shall be a time, when they will not endure sound doctrine, but according to their own desires they will heap to themselves teachers, having itching ears, and will indeed turn away their hearing from the truth but will be turned unto fables."

St. Paul gives us the characteristics of the age, to which he refers, as: first, the refusal to hear sound doctrine: 2nd. the search, though most inconsistently, for new teachers and the heaping of them up: 3rd. the insisting that they teach pleasant things. Any one who has followed the world of religious thought to-day must be struck by the ready application of these words of St. Paul to the closing years of the 19th century. The men and women of to-day, outside of Christianity, glory in having no definite religious belief. To mention to them dogmatic Christianity is to have them close their ears against its teaching. This standpoint of undogmatic Christianity is against reason, history and science. To refer only to the last mentioned: We boast of using the great power of electricity, yet electricity has its unchangeable dogmas. If we wish to make use of it, we must first sit as humble children and learn its catechism. Should any one attempt to play with electricity, despising its dogmas, death in very many cases would be the rebuke. Handle once a live electric wire unceremoniously, and you will never have the chance of doing so again. The scientist of to-day who disclaims all dogmatism pronounces plainly the decree that in matters of religion we can know nothing for certain. Now this is clearly one of science's dogmas, so that in one and the same breath it renounces dogma and proclaims dogma. The scientist refuses to admit what he can not explain. Now, he knows all the ingredients of a grain of wheat, but were all the scientists to put their heads together for a century they could never make a seed that would grow. Let them

explain that. Therefore, we conclude that if science has its mysteries there is no reason why this same science should contradict religion because it also has its mysteries."

Sunday afternoon was devoted to resting and quiet chats in the various delightful nooks and corners of the beautiful School grounds.

Sunday evening the Rev. Dr. Talbot Smith arranged a very delightful and entertaining impromptu entertainment. The following artists lent their talent upon a moment's notice:—Miss Winifred Kehoe, of New York, piano selection of the "Maiden's Prayer," Mr. Lawlor, of Boston, read a poem of his own composition, and written upon the scene where nearly three thousand years ago Cataline made his last stand against the Roman power, entitled "Fiesole." Mrs. Roche of New York sang "Kathleen Mavourneen," and Miss I. N. Dunphy accompanied her. Prof. Dunden read a poem of his own composition, entitled, "Surgit Amare Aliquid" (translated means "Something Bitter Rises up"); Miss Keenan, of Philadelphia, sang "Answered." Mr. Hickey read very exquisitely the "Flower Speech," from Clay Clement's "New Dominion." Miss E. H. Power, of Philadelphia, sang "For all Eternity," accompanied by Miss Keenan. Arthur Ridgeway Ryan gave imitations of America's famous humorist, the late J. W. Kelley, "The Rolling Mill Man," with an encore of more of Mr. Kelley. Rev. Fr. Mc Laughlin, of Philadelphia, gave a beautiful humorous piece entitled, "The Legend of the Rotunda," playing his own accompaniment on the piano. For an encore he read the ghost scene from Hamlet and "Pennsylvania Dutch". After which Rt. Reverend an encore he read the Rt. Rev. bishop Burke of Albany made a few remarks upon the progress, spirit, growth, and talent in the School, and sincerely prayed the increase of its life would disseminate lasting good throughout the land. Father Pardow S. J., of New York, also made a few remarks, and, like Bishop Burke, he wished Godspeed and lasting success to the School. Monday morning opened up the general work of the School with the usual enthusiasm and ardor.

An innovation was introduced in the curriculum of the School in the form of a pedagogic course for the benefit of the teachers of the public schools who are attending the Summer School. Mr. William H. Maxwell, Supt. of Public Instruction of the City of New York, paid a visit to the School on Monday night and addressed a large audience, among whom were over 150 school teachers. The course is five weeks, and the certificate issued is on an equal footing with Harvard, Chataqua, Martha's Vineyard or any other Summer

School of America. Mr. Maxwell was highly pleased with the progress of the School and delighted with the beauty of the grounds and buildings. The lecturers of the week were very entertaining and their subjects of deep and wide interest. The Rev. Dr. Kerby, Ph. D., of the Catholic University, Washington, gave a series of lectures upon Sociology, the Rev. J.F.X. O'Connor, S. J., of New York, gave a series of lectures illustrated by stereopticon views upon ancient Grecian and Roman art, with the necessary influences that were brought about by Christian art. The Hon. J. K. McGuire, Mayor of Syracuse, N. Y., lectured upon "municipal problems," and Rev. Walter Elliot, the famous Paulist missionary, related tales of his missionary travels and answered all questions put to him concerning the various articles and dogmas of the Catholic Church. The Rev. Dr. Talbot Smith, supervisor of the College Camp and manager of the theatricals, gave some very delightful and impromptu entertainments during the week at the various cottages on the grounds.

## A CATHOLIC ENCYCLOPEDIA.

The Review (St. Louis.)

More than a decade ago there appeared in Germany an excellent book, entitled "Historical Lies," containing a chronologically arranged collection and refutation of numerous current misrepresentations of events relating to the history of the Catholic Church. An American Catholic paper, after giving a fair review of the book, remarked that such ignorance and prejudice as called forth many of those refutations were no longer met with in this country.

Whilst it is true that certain false accusations drawn from history against the Church have a foothold especially in Germany, where the respective events occurred, we have no reason to rejoice at a greater degree of enlightenment and fairness concerning Catholic affairs among American Protestants. There are ignorance, prejudice and ill-will to be found everywhere, and various influences are constantly at work to nurture an unfavorable disposition toward Catholicism. To misrepresent the Church of Christ, history, especially, is referred to.

Leo XIII., in his Brief to the Cardinals de Luca, Pitra and Hergenroether (Aug. 15th, 1883), said: "Those who endeavor to bring into suspicion and to arouse hatred against the Church and the Papacy, attack with great virulence and cunning the history of the Christian era. That the art of writing history has become a conspiracy against truth can be maintained now more than ever. The old accusations being circulated again and again, the insolent lie creeps into voluminous compila-

tions and little brochures, into the fleeting papers of the daily press and the seductive exhibitions of the theatre."

What is said here of the abuse of history is also true with regard to all other matters relating to the Catholic religion. The minds of Protestants have been so thoroughly infected for these three centuries and more with false ideas about Catholic teachings and practices, that even writers of note, including such as bear no manifest enmity against the Church, often betray an astounding measure of ignorance and prejudice. How much more deplorable is the lack of knowledge and impartiality concerning matters Catholic in inferior publications and in the periodic press! The frequent protests of Catholic papers against publications offensive to our religion reveal the fact that the spirit of bigotry has by no means died out in this country.

In the PITTSBURGH CATHOLIC Rev. A. A. Lambing says: "English-speaking Catholics, especially in this country, are so accustomed to have the doctrines and practices of our holy religion and matters relating to our history misrepresented more or less in encyclopaedias, dictionaries, school and other histories, and in almost every species of publication, that they have come to look on it as a matter of course, and seldom make more than a feeble protest. I am far from believing that this injustice is always malicious, although it certainly is sometimes, and a good many times."

Father Lambing was led to speak on this subject in words of earnest protest by reason of his having frequently noticed this unfairness and the constant propagation of error, but especially because he was requested to give his written opinion of the merits of a new large work entitled "The American Encyclopaedic Dictionary." He gives deserved credit to this work, which has met with many favorable comments, but gravely objects to its unjust treatment of the Catholic religion. The examples produced in support of his judgment on this point show indeed that little care has been taken to render the otherwise estimable work commendable to Catholics.

Some publishers of cyclopaedias have adopted the method of securing representatives of different religious denominations to write those articles relating to their respective creed. But even this method, although manifesting good will, does not give thorough satisfaction, as may be readily explained. "I have seen many instalces," says Rev. J. E. Devos in the CHURCH PROGRESS, "where the statements made by a Catholic writer were contradicted and ridiculed by a hostile writer of some other article." The same reverend correspondent asks: "But why don't

the Catholic doctors make a book of reference themselves?" He thinks it should and could be done.

I also think so. However, the thorough execution of the proposition would certainly be attended with grave difficulties, as enterprises of the same kind in other countries amply prove. A Catholic publisher would have to take hold of the project and secure a corps of able men who, on their part, would write the articles assigned to them in accordance with the general design. If the long expected revision of Herder's "CONVERSATION-LEXIKON" should appear in the near future, this might serve as a basis for an English Catholic cyclopaedia. There is no doubting the fact that we stand in just as urgent need of a Catholic encyclopaedia as of an English Catholic daily.

TYCHIKUS.

## O'CONNELL—DALZIEL.

Last Wednesday morning, the 3rd inst., a pretty wedding was solemnized at the Immaculate Conception church, when Miss Lizzie O'Connell, the charming sister of Mr. Chris. O'Connell, of the Tecumseh hotel, who gave the bride away, was married by Rev. Fr. Cherrier to Mr. R. Dalziel, of Rat Portage. The young couple took the morning express for the new home lately prepared for them at the Lake of the Woods. A large gathering of admiring friends had assembled to bid them good-bye and to wish them a long and happy married life.

## THE LONGEST WAY ROUND.

Englishman—Can you tell me, my lad, how far it is to Kircaldy? Scotch Boy—Well if ye gang on straight, it's about twenty-five thousand miles; but if ye turn back ye're there in five minutes.

"I see that some scientist claims that death is largely a matter of habit, depending upon thought and all that," he said. "Nonsense," she replied; "did you ever know any one who was in the habit of dying?"

—CHICAGO EVENING POST.

A COMMERCIAL traveller who occupied the same car with a clergyman asked him if he had ever heard that in Paris, as often as a priest was hanged, a donkey was hanged at the same time. The victim of the joke replied in his blandest manner, "Well, then, let us both be thankful that we are not in Paris."

Walter Lecky recently has changed his location from Redwood, N. Y., to Alexandria Bay, N. Y. Indirectly we learn that his health is steadily failing, a fact which readers everywhere of his delightful volumes will be sorry to learn.—Midland Review.

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**Northwest Review.**

TUESDAY, AUGUST 9, 1893.

**CURRENT COMMENT.**

The article we reprint elsewhere from the St. Louis Review on "A Catholic Encyclopaedia" comes as striking confirmation of our remarks on the same subject last week. Evidently the Encyclopaedic Dictionary is not trustworthy.

It is a curious coincidence that Bismarck should have died on the eve of the feast of St. Ignatius Loyala, whose sons he expelled from Germany about twenty-five years ago. Bismarck dies; they live and will soon get back to the Fatherland.

We read in a Winnipeg contemporary: "Mrs. T. A. (née Miss W.)" If that paragraph writer knew what "née" means, he he would save himself the trouble of putting "Miss" before it. Fancy a baby being born "Miss W." We need hardly add that "née" should be followed simply and solely by the maiden family name of the married woman: Mrs. A. B. Circus (née Clown).

Claude M. Girardeau, who signs "Father Falconer's victory" in the August CATHOLIC WORLD, is, it appears, a woman and a convert. Her picture of slavery in the Southern States just before the Civil War is rather sketchy and indefinite, so that the general effect is not particularly telling; but some of the details are painted in with a masterly touch and the dialogue flashes with thrust and parry.

The late lamented Monseigneur Laffèche, bishop of Three Rivers, was, at the time of his death, the oldest Catholic bishop in Canada. This position is now held by Mgr. Sweeny, the venerable bishop of St. John, N. B., who was born in May, 1820. The next in point of age is Mgr. Rogers, Bishop of Chatham, N. B., who was born in July, 1826. But the senior Bishop of the Dominion, as to duration of episcopate, is Monseigneur Grandin, O. M. I., the saintly bishop of St. Albert, who was consecrated November 30, 1859. This fact is often overlooked because Mgr.

Grandin is only in his seventieth year, having been born Feb. 8, 1829; but he was consecrated at the age of thirty and will soon begin the fortieth year of his episcopate. Bishop Sweeny comes next, having been consecrated April 15, 1860, and he is closely followed by Bishop Rogers, the date of whose consecration is August 15, 1860.

"Personal Recollections of Two Cardinals," by an ex-Anglican, in the July number of the CATHOLIC WORLD is the sort of article one should pigeon-hole for future reference. A charming, clever woman, as she indirectly reveals herself to be, chats of Cardinals Wiseman and Newman with the vivaciousness and transparent veracity of one who was on terms of reverent intimacy with the former and devoted friendship with the latter. Nothing half so bright and yet so valuable has appeared for many a moon in our cisatlantic magazines.

From the editorial page of "United Canada" on the day on which it appeared in what its editor calls "a new drest," we cull the following gems: "conceded," "Church doctrine and DECIPLINE," "The Fathers of Confederation.....they realized" (This is like the street urchin's double or triple nominative: "Jack, he sez to me, sez he."); "issues purely effecting (instead of "affecting") race and religious animosities;" "Every governor general...HAVE soon come;" "irresistably;" "floriday water patriots" and "Floriday water Liberal;" "he reminds us of the wild OSTRAGE [sic!] WHO HIDES ITS head in the desert sands and TRYS to kick the stars with its heels;" "stood SPONCER;" "where the late Archbishop Cleary was stationed when he was appointed to the Canadian SEA (of Kingston);" "the statement is AUTHORITIVELY (as this syncopated form of "authoritatively" is repeated elsewhere, it cannot be a mere misprint); "outsiders from abroad HAS never been thought of;" "several .....FAIKERS..... were always on the ELERT;" "the governing GENIOUS.....of the Sovereign Pontiff." And yet the editor has the audacity to say that we find fault with him mostly for a "turned letter." Fortunately for him the generality of his subscribers are as uncertain as himself in the realms of grammar and spelling. Oddly enough he himself has the naiveté to quote from the Renfrew Mercury the following words which we heartily endorse: "We find that even his own people do not take the editor of UNITED CANADA very seriously. We are afraid that our Ottawa contemporary will not be able to help very much towards building up a really United Canada while he writes in such a strain."

**NOTES BY THE WAY.**

The manager of the Kickapoo Indian Medicine Company, which for the past week has been giving free entertainments on a vacant lot on Logan street, states that though he has travelled over most of the continent he has never come in contact with such unruly children as he sees in Winnipeg, and, he added, addressing the youngsters who thronged about the plat-

form from which he was speaking, "I am very sorry for your parents who evidently have no control over you." We have no hesitation in saying that the Medicine man had excellent ground for his statement, for a more disorderly and foul-mouthed crowd of children could not, we are sure, be gathered together in any city in the world than can be assembled in this metropolis of Manitoba. Never in our experience have we heard such fearful blasphemies and such horrible profanity as we heard coming from the mouths of well-dressed children of school age on the evening to which we refer, and equally sad and significant was the utter want of respect for authority which was evidenced by their general behaviour and by the impudent way in which they turned on one or two citizens standing near who ventured to speak to them regarding their conduct.

There are many fond parents in Winnipeg who will say this does not concern them inasmuch as it cannot refer to their children, but in this they are mistaken, for it is a matter that should interest every head of a family. It is impossible for parents always to have an eye on their little ones, and in this democratic country where children of all classes meet at the same school none are safe from contamination and the vice will go on spreading as it evidently has done during the past few years. We cannot understand how it is that our citizens who are usually so clear headed in all matters affecting their personal affairs cannot see the gravity of the situation and take steps to effect a cure, by providing religious instruction for the children who certainly do not, under present conditions, receive any worthy of the name. The experience of the past proves that this is the only way in which youth can be properly trained up in the way it should go and yet the majority of our people are contented with a system under which the children attend schools where this important branch of education is absolutely ignored, whilst only a very small percentage of of them go to Sunday schools for an hour or so on the first day of the week.

The Free Press has been sailing a very strange course of late. We do not mean to say that this is a new proceeding on the part of our daily contemporary, for it rarely pursues the same direction steadily for more than a day or two in succession, but we venture to assert that in the instance to which we refer it has got into exceptionally dangerous waters and has shown even less level-headedness and consistency than usual. We allude to a series of articles on the British Navy and incidental matters which appeared in "the Great Moral Daily" the week before last. We are told therein that the lesson to be learned from the American success at Santiago is that British naval methods are behind the times, that British ships are of an inferior class, and that British gunners can shoot neither fast nor straight. We are further treated to long extracts from a magazine article written by a Russian in which

it is claimed that Great Britain could easily be reduced to the rank of a third-rate power by the continental powers of Europe whenever they think it important enough to do so, which claim the Free Press seems to endorse. This is, surely, a very strange position to be taken by a Canadian newspaper, and it is not at all relished by readers of the Free Press as we know from criticisms which have been passed in our hearing. British subjects all over the world have an abiding and well-grounded faith in the navy, and, foreign critics to the contrary notwithstanding, they have no fear that Great Britain is less able nowadays to maintain its position than it was in the glorious days of the past.

Speaking at the luncheon given to the visiting American journalists the week before last, Mr. Jameson, M. P., made the very silly statement that the great reason Canadians admired President McKinley, was because he refused to listen to or be influenced by the "jingo." We question whether our brilliant(!) representative could have made a more unfortunate remark, for it is admitted on all hands that the present war was forced on the President much against his will by the "jingo" press and "jingo" senators whom he no doubt attempted to restrain but to whom in the end he most weakly gave way. Everyone of Mr. Jameson's hearers knew this perfectly well, and, besides, there was doubtless many a "jingo" amongst them.

**Blessing the Grapes near Constantinople on the Feast of the ASSUMPTION.**

Written for the Review.

I once saw an interesting incident in a little Catholic Church in a village on the Bosphorus, and that was the blessing of the grapes.

The Church was filled with worshippers, of all nations, it seemed to me (newly arrived from England where we are not accustomed to see so many nationalities), but here there were French, English, Italians, Poles, Croats, Slavonians, Americans and Greek Catholics, I also noticed a Maltese woman with the picturesque veil they always wear out of doors, which gives them the appearance of nuns. It was on the Faast of the Assumption, that I made one of the congregation at Mass, in this far-off Turkish village.

The Priest was an Armenian Catholic, who looked very dignified beautiful in his vestments and dark beard (the clergy in those Eastern lands are not shaven as is the custom with priests of other countries in Europe). There was no sermon for it would have been difficult to know in what language to preach to that mixed congregation. What struck me was the devout and reverent demeanour of some of the Croats; unlettered men they evidently were and their appearance was fierce, but the FAITH it was easy to see was deeply rooted in their hearts.

I noticed in one corner of the Church near the Altar, a table covered with a white cloth on which was a tray filled with the most beautiful grapes, white

and purple, piled up in bunches to form a pyramid. After Mass was over the good Priest proceeded to the table and blessed the fruit, reciting prayers and sprinkling it with holy water; he then withdrew into the sacristy, after which each one of the congregation approached the table and took a bunch of grapes which they brought away smiling and happy-looking, and commenced eating on their way home and offering to friends. I asked the meaning of this little ceremony. They explained that many Catholics will not even taste a grape till after the fifteenth of August, the Feast of the Assumption, the day they are blessed by the Church. The motive is to offer the first-fruits of the vine to our Maker, a poetic and beautiful idea I thought, and was it fancy or reality that the grapes I ate that morning tasted sweeter than any other partaken of before or after! No, it was not fancy, for the Church's prayer and blessing shed a peace and halo on everything.

**UNFAMILIAR FACTS.**

Written for the Review.

It has been lately ascertained, by careful calculation of parallaxes, that the light from the brightest stars of the Dipper or Great Bear (Charles's Wain) constellation averages 200 years in its journey earthwards; so that we are now looking at Ursa Major as it was at the end of the seventeenth century when William and Mary reigned in England and Louis XIV. in France.

Edmund Spenser, the Elizabethan poet, enjoys an exaggerated reputation due to his intense Protestantism. There is far more sound than sense in his poetry. Even his greatest work, "The Faerie Queene" is, especially in its latter portion, an inextricable tangle of unintelligible criss-cross allegories. Were it not for his rabid rage at everything Catholic he would have long since been consigned to the shelf of melodious unthinking poets. To mention this narrow-minded bigot, as so many histories of English literature do, in the same breath as Shakespeare is akin to blasphemy. Shakespeare dominates even the Protestant world though he never panders to its ignorant prejudices; Spenser is glibly talked of, albeit seldom read, by that same Protestant world, chiefly because he fans the flame of its smouldering fanaticism.

It is a mistake to suppose that the Russian Church has any practical belief in the Real Presence. Though its formularies affirm and its votaries profess this belief, the careless treatment by their priests of the sacred host proves that they do not realize what the Blessed Sacrament is. When the Russian priest wishes to reserve the communion for the sick, he dips the species of the bread in the species of the wine and then locks it up—not in a tabernacle with a lamp before it in the church—but in a mere drawer in the vestry. After a few hours in warm weather and a few days in winter the species are so decomposed that they no longer look like either bread or wine and therefore, according to Catholic doctrine, the Real Presence is no longer there.

**Protecting Canadian Goods**

The issue of The Adelaide (South Australia) Advertiser for June 14th, just received, gives the particulars of a trial which proves that even in that far away country the Dr. Williams' Medicine Co. is as active in defending its rights and protecting the public against the schemes of the substituters and counterfeiters as it is here at home in Canada. In the trial in question Frank Ashley and William Smith were shown to have been engaged in offering a substitute for Dr. Williams' Pink Pills, claiming that the substitute was the same as that justly celebrated medicine. Both men were placed under arrest on a charge of obtaining money under false pretence and conspiring to defraud the public, and evidence was heard before the Chief Justice of the Criminal Court. The defendants' lawyer made a strong fight in their behalf, but in spite of this the jury, after a short absence from the court returned a verdict of guilty in both cases. The Chief Justice deferred sentence until the close of the sittings. In addressing the jury, however, the learned judespoke very strongly concerning the evils of substitution and the dangers to the victim that may ensue from this nefarious and too common practice.—*Toronto Globe.*

**DEATH OF AN INDIAN NUN.**

On the 5th inst., shortly after receiving Holy Communion on the First Friday of the month, Sister Anna, the first Indian girl to join the Auxiliary Sisters of the Grey Nuns order, yielded up her pure soul to Jesus whose Sacred Heart she so dearly loved. Born on the Indian Reserve near Selkirk, her name was Annabella Cooke. Her parents became Catholics when she was nine year old, so that she received the great sacrament of baptism with the full use of her precocious reason. For she was an unusually bright girl, and for this very reason she was chosen to represent the Catholic Indian Industrial School at the World's Fair in Chicago when she was only fifteen, and there spent several months. At the age of eighteen she asked to be received as an Auxiliary Sister and, her request being granted, she ever proved herself a model of piety and cheerfulness in hard work. Some five or six months ago she was stricken with typhoid fever, from which at first she rallied, but was soon attacked by lung trouble to which she finally succumbed.

The funeral took place yesterday morning at 8 o'clock in the Grey Nuns' Chapel. The celebrant was Rev. Father Dorais, O. M. I., Director of the Indian Industrial School, with Rev. Father Gravel as Deacon and Rev. Father Béliveau as Subdeacon. In the chancel were Rev. Fathers Perquis, St. Amant and Drummond; and Mr. and Mrs. Cooke, parents of the deceased, occupied the front pew. The singing of the Dies Irae and the O Salutaris Hostia by the Sisters and the Misses Tregilgas was very beautiful.

As this Indian nun of twenty summers, who had almost completed two years of religious life and had taken the vows, was borne to the Grey Nuns, pretty burying-ground in the sunshine of a glorious morning, escorted by a long train of her Sisters, one could not help thinking that hers had been a well spent, though short, life.

R. I. P.

**THE TRUTH COMING OUT.**

Western Watchman.

We are too inconsiderate in our sweeping condemnation of the Cuban troops. We expected to find them many, and we hoped to find them soldiers. We have been disappointed in both expectations. They are few and their delight is to eat and lie in the shade, not to fight. Our army now openly scorn them and refuse even to share rations with them. They will not allow them to enter Santiago and hungering Sambo is told in bad Spanish that he must wait for the second table. The treatment of the Cuban troops by our men is so uncivil that Garcia refused to assist at the ceremony of raising the American Flag over Santiago. It is hinted that Garcia and his army will not tarry long in Eastern Cuba but travel West, join the army of Gomez and make common cause with Spain against this country.

This is precisely what we predicted. But in this connection a strange fact has come to light which explains the attitude of the Cuban soldiers. It seems they are all laborers on the plantations. They have been induced to leave the fields on the assurance of the Insurgent leaders that they would on taking up arms be freed from labor forever. This idea became so fixed in the minds of those ignorant negroes that they flocked to the standard of Maceo, Gomez and Garcia, and when it was necessary to discriminate among the applicants they were given guns and told that only those who would have acquitted themselves of some deed of extraordinary daring against the Spaniards would be admitted to the ranks. The frequent and unexpected attacks on trains and villages far from the headquarters of the rebel generals are now explained. They were the baptism of fire that preceded reception into the body of the patriot elect.

When Garcia led his men to Santiago they found the American troops busy digging entrenchments. They were asked to join in the work but refused. They were asked to assist in the hospitals, but again refused. General Young then issued orders that no more rations should be served to them. These poor negroes refused to work as they regarded work as a violation of their terms of enlistment. They left work when they left the sugar plantations; and they purchased the privilege of forever living without work when they entered the ranks of the army. We are in a very uncomfortable dilemma. We have not only undertaken to drive the Spanish army out of Cuba, but in making an alliance with Gomez and Garcia we have assumed all their responsibilities towards their black levies, one of which is to support them all their lives in idleness. They want the goods and lands of the Spanish and they want all the offices of the reconstructed government. The orders of General Shafter to keep the ragged army of Garcia outside of Santiago was the most cruel rebuff their high hopes could have received; but the assurance that when Spanish laws ceased to

govern Cuba the United States would administer the country was the last straw that broke the negro's backbone of hope, and he is now ready to go back to his masters who, whatever else they did, never broke their word with them. The truth is beginning to dawn on us that when we shall have finished the Dons we shall have the colored troops of Gomez and Garcia to deal with. What a pretty kettle of fish we have down there in Cuba! We started out on a grand picnic with streamers and transparencies telling the world what we were ready to do and dare for humanity. Well, we have dared and done it, and we are almost sorry we did. The world is laughing at our mock heroic attitude and to convince it that we are not driveling idiots we shall be obliged to take those countries and keep them, until our heads, and hearts, as well as our hands, are burnt, and we leave the whole infernal thing go.

**A SISTER'S HELP**

BROUGHT RENEWED HEALTH TO A DESPONDENT BROTHER

*His Health Had Failed and Medicines Seemed to Do Him No Good—Where Others Had Failed, Dr. Williams' Pink Pills Met with Great Success.*

Dr. Williams' Medicine Co.:

Gentlemen,—A few years ago my system became thoroughly run down. My blood was in a frightful condition; medical treatment did no good. I surfeited myself with advertised medicines, but with equally poor results. I was finally incapacitated from work, became thoroughly despondent, and I gave up hope of living much longer. While in this condition I visited my father's home near Tara. A sister, then and now living in Toronto, was also visiting at the parental home. Her husband had been made healthy through the use of Dr. Williams' Pink Pills, and she urged me to try them. Tired of trying medicines, I laughed. But he provided me with some of the pills and begged me to take them. I did so, and

before I had use two boxes I was on the road to restore health. I am commending their good qualities almost every day I live because I feel for my restoration, and I have concluded to write you this letter wholly in the interest of suffering humanity. I am carrying on business in Owen Sound as a carriage maker. This town has been my home for twenty-eight years and any one enclosing a reply three cent stamp can receive personal indorsation of the foregoing. This much to satisfy those who cannot be blamed for doubting after taking so many other preparations without being benefited. You may do just as you like with this letter. I am satisfied that but for Dr. Williams' Pink Pills I would not be able to attend to my business to-day. Perhaps I would not have been alive.

Yours very sincerely,  
FREDERICK GLOVER.

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**CALENDAR FOR NEXT WEEK AUGUST.**

- 14—Eleventh Sunday after Pentecost. Parting of the Apostles.
- 15, Monday—Feast of the Assumption of Our Blessed Lady.
- 16, Tuesday—St. Roch, Confessor.
- 17, Wednesday—Octave of St. Lawrence.
- 18, Thursday—St. Hyacinth, Confessor (transferred from the 16th).
- 19, Friday in the octave of the Assumption.
- 20, Saturday—St. Bernard, Abbot. Fasting day on the eve of the Assumption.

**BRIEFLETS.**

Rev. Father Kullavy, O. M. I., is visiting the Slav Catholics in and around Edmonton.

Father Vandandague, S. J., arrived last Thursday from Montreal to teach the elementary Latin class at St. Boniface College.

Mrs. A. E. R. — Many thanks for contributions. The delay in the issue of the paper was due to circumstances which have since been removed.

The St. Boniface Orphanage building (formerly Taché Academy) is being completely overhauled and interiorly readjusted by Mr. Senécal to suit new requirements.

Miss Swift, a graduate of Vassar, and at one time Brigadier in the Salvation Army, who became a Catholic about a year ago, is soon to enter the Order of the Sacred Heart.

The attack of typhoid fever, from which Father Hermas Lande, S. J., is suffering at St. Boniface Hospital, though not of a dangerous type, will require constant attention for six or seven weeks.

The Very Rev. Mother General of the Grey Nuns, Mother Letellier, Vicar of Edmonton district, Sisters Bourassa, Boulanger, Valade, Grandin, and Caroll, took the C. P. R. train for Montreal last Thursday.

Garcia has bid Uncle Sam good-bye and taken to the hills. Uncle Sam does not give a darn if he takes himself to Sheol. But to hill or hell, he will eat no more of the aforesaid Uncle Sam's rations.—WESTERN WATCHMAN.

The Very Rev. Vicar General Allard, O. M. I., on his return from Edmonton with his brother, was taken seriously ill and had to go to St. Boniface Hospital; but he is now much better, and went to Selkirk last Saturday.

A telegram received by the well-known Egan family of St. Mary's parish, Winnipeg, last week, brought the terrible news that Annie, the nine-year old daughter of Mr. Antony Rgan, had been killed by the kick of a pony on the 4th inst. at Wardner, B. C. The remains will be brought to Winnipeg for burial. The Review tenders to Mr. Edward Egan and his immediate family, who are at present living

at Wardner, its heartfelt sympathy.

Penny postage with Great Britain and Ireland will come into effect Nov. 9th, the Prince of Wales's birthday.

The Rev. John Spencer Turner, formerly an Episcopal rector at Rochester, Y. Y., was lately received into the Catholic Church in Paris and will study for the priesthood in Rome. He comes of a wealthy Brooklyn family and is said to be worth between one and twomillions in his own right.

Our best thanks are due to the Historical and Scientific Society of Manitoba for its Annual Report for 1897; to Rev. Dr. Bryce for his "Sketch of the Life and Discoveries of Robert Campbell", chief factor of the H. B. C. and discoverer of the Upper Yukon, and to Mr. Geo. E. Atkinson for his "Game Birds of Manitoba."

On the 23rd ult. the Duke of Norfolk, Postmaster General, entertained at Arundel Castle the dauntless three—Mr. W. Mulock, Sir David Tennant, of the Cape, and Sir Walter Peace, of Natal—who so sturdily backed up the scheme initiated by Mr. Henniker Heaton and made the greater part of the empire one penny postal area.

The remains of dear little Annie Egan having reached Winnipeg, the funeral took place last Sunday afternoon at 3 o'clock. St. Mary's Church was crowded with most sympathetic mourners. Rev. Fr. Mc Carthy, O. M. I., said a few touching words which must have greatly consoled the bereaved family. A large number of carriages followed the hearse to the Catholic cemetery.

Rev. Father Giroux of St. Ann's was in town last week. He reports that the Southeastern Railway line passes quite near his parish church. Unfortunately the advent of the railway has been announced by its too frequent forerunner, a licensed tavern. Hitherto it had been St. Ann's boast that there was no tavern in the place; but strong drink and "progress" seem to be great friends.

Fathers Mirault and Lafortune, S. J., left for Montreal by the all-rail route last Wednesday. Rev. Father Blain, S. J., takes Father Lafortune's place as Professor of Physics and Chemistry in St. Boniface College. He also becomes Prefect of Studies. Father Vandandague, S. J., who came last week will teach Latin Elements. In other respects the Faculty of St. Boniface College remains the same as last year.

The funeral of the late Daniel McAnnany took place from the family residence, St. Boniface, to St. Boniface Cathedral cemetery last Wednesday morning. There was a large attendance. The large hearse, which was from the establishment of J. Kerr & Co., was drawn by four black horses. Messrs. P. Shea, D. F. Allman, M. Conway, M. Lamontagne, R. Wright, John Couture acted as pallbearers. The service at the house was conducted by Rev. Father McCarthy who, with Rev. Father Drummond, was present at the Cathedral requiem mass celebrated by Rev.

Father Messier, who also conducted the service at the grave. There was a large number of wreaths and flowers.

The annual clergy retreat of the Archdiocese of St. Boniface began yesterday at St. Boniface College. The preacher is the Rev. Father Braye, a Sulpician from Montreal. It was hoped that His Grace the Archbishop would be here to preside, but the latest news from him shows that he cannot leave Europe before the 21st inst. and may be detained still longer. All the secular priests of the diocese are attending the retreat.

Mr. A. Kohnen, formerly with Mr. Bennetto, has opened a photographic studio on his own account at 503 Main St., opposite the City Hall. Mr. Kohnen's well known skill in his art, together with his obliging ways, will surely bring him many customers. With us Catholics the fact that Mr. Kohnen is a devout adherent of our faith and is the only Catholic photographer in Winnipeg ought to be an additional recommendation.



There is implanted in every man a love of life strong enough to make him tremble and kneel before death when he thoroughly recognizes its approach. The trouble with men is that they do not recognize death unless it comes in some violent or rapid form. Consumption kills more men than wars, famines, plagues and accidents, but its approach is insidious, and men do not realize that they are in its clutch. While consumption is a germ disease, the bacilli will not invade sound and healthy lungs. The lungs must first be in a diseased condition. First a man feels a little out of sorts. Probably he is overworked and has given too little time to eating, sleeping and resting. His appetite falls off. His digestion gets out of order and his blood does not receive the proper amount of life-giving nutriment. The liver becomes torpid and the blood is filled with impurities. These are pumped into every organ of the body, building up unhealthy, half-dead tissues. The most harm is done at the weakest spot, and most frequently that spot is in the lungs. A slight cold leads to inflammation, the bacilli invade the lungs and we have a case of consumption. Ninety-eight per cent. of all cases of consumption are cured by Dr. Pierce's Golden Medical Discovery. It is the great blood-maker and flesh-builder. It restores the lost appetite, makes the digestion perfect, invigorates the liver, purifies the blood, builds new and healthy flesh and drives out all impurities and disease germs. It cures weak lungs, spitting of blood, obstinate coughs and kindred ailments. No honest druggist will recommend a substitute. Mrs. Ursula Dunham, of Sistersville, Tyler Co., W. Va., writes: "I had a pain in my side all the time, had but little appetite and grew very thin. The 'Golden Medical Discovery' promptly cured the pain, restored my appetite and increased my weight."

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