

Northwest Review.

"AD MAJOREM DEI GLORIAM."

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

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ANIMA CHRISTIANA.

Missionary Record. O. M. I.

It is not always easy to say what is suitable or unsuitable for the pages of our little missionary magazine. Perhaps there is no need to be very exclusive. I saw the other day in the excellent FRANCISCAN MONTHLY an entertaining and instructive article by Professor St. George Mirvart on—Mermaids! Who would say that it was out of place, except on the "sour grapes" principle?

Some time ago there was a short column in the WEEKLY REGISTER, to which the editor gave the heading, "More Memories of Henry George." The "Priest" who wrote the lines happens to be the writer of these present lines, and so perhaps reprinting may be permitted.

The Father Lockhart who is about to be named was of course the refined and intellectual Father of Charity, the Rector of St. Etheldreda's old chapel (Ely Place, London, E. C.). Readers of John Henry Newman's sermon, "The Parting of Friends," may know that Lockhart was (playfully) said to have been Orpah, of whom the preacher quoted the words, "Orpah kissed her mother-in-law, but Ruth clave unto her." Lockhart, at least, as he told Henry George, left Newman at Littlemore, going before even him into the Catholic Church. And of course he went long before Archdeacon Manning, who afterwards said to Mrs. Lockhart, when she argued a point, and expressed her doubts very strongly, "You are too like your dear son."

But here is what appeared in the WEEKLY REGISTER of Nov. 13, 1897, Mr. George having died in New York on Oct. 29.

**

You will like to hear of another occasion, besides that mentioned last week, on which Cardinal Manning and Henry George conversed at Archbishop's House. I am not sure if it was only the second time; at all events it was the last. Mr. George was accompanied this time (it must have been in August, 1890) by Father Huntington, of New York, an Anglican clergyman, who had a great wish to see one who was, in many eyes, the greatest of Englishmen and of Churchmen in our age. The two Americans—one of them in soutane and wearing a cross on his breast—called first on Father Lockhart, who already knew George, and had presented him with some of his books, and had told him of Littlemore and of his leaving Newman there.

From Ely Place the travellers went to Westminster, and on their return to the neighbourhood of Holborn [where the Georges were lodging] I heard their impressions of the interview with the Cardinal. He had

told them in parting to come back to him whenever they revisited London! "He gave Father Huntington his blessing formally," said Henry George, who valued highly the Cardinal's "God bless you" to himself. "I would willingly have gone on my knees," he said, "but he might have misunderstood me." The words were perfectly characteristic of the man. He was as humble as a child, and he was extremely religious; but he was too religious to pretend to be what he was not—"a believer." I always regretted that his clear and noble mind did not recognise the Christian revelation as being all that it is. Once he knew of my anxiety, and very frankly (for my comfort, as he meant) explained his views about the varying worship of God in all ages and places. But I will repeat that he was an extremely religious man, and I had the privilege of knowing him, not as mere lecturer or author, but in the intimacy of his home. I first made his acquaintance, and became his friend in '80 or '81. My last letter from him was received less than four months ago. It is all in his own hand, though many of his letters in my possession are typewritten. This letter, possibly his last to anyone in England, was written in a time of great sorrow, caused by the death of his elder daughter, Jennie. It may be well to explain that Mrs. Henry George is a Catholic, and brought up her children as Catholics. With this remark the letter speaks for itself, and it says much to those who knew the affectionate father who wrote it:—

99th Street and Shore Road,
Fort Hamilton, New York,
July 7, 1897.

Dear Father,—I shall look out for the paper.

Jennie has left us. She came on here with her baby; her husband was with her, and on the morning of May 2, after a very brief illness, she was unexpectedly called away. We buried her in Greenwood on the 4th, Dr. McGlynn—who married her nearly two years before—saying the funeral service.

The baby, now nine months, is here with [its father's] mother and aunt, and is hearty and well.

It is the first time we have had death in our immediate family, and was startling. Neither of us has been well, but we are picking up now, and hope to have strength for whatever remains to do.

God bless and keep you, my dear friend.

Yours sincerely,
Henry George.

So far the REGISTER. I now remember how in that same August, 1890, going along Holborn one day with Mr. George, I said something to him smilingly about his severe criticism of

Mr. Herbert Spencer. Mr. Spencer no longer held in 1890 a doctrine which he had proclaimed in 1850. Mr. George had written of the change as "a cowardly apostasy." "And what else is it but a cowardly apostasy?" he said to me with great earnestness. Of course I explained my enjoyment of the accusation against a man who was all science, and all reason, and all courage, the great prophet of those who look down upon the ignorance and pettiness of us poor believers. "You were born free; don't go into that hole," said Carlyle to Mr. Aubrey de Vere when he was about to become a Catholic. These particular words have been published only recently; but the thoughts of such men on religious subjects have been always sufficiently known. Mr. George, in his book A PERPLEXED PHILOSOPHER (Kegan Paul), has explained that he was specially moved to examine the value of Mr. Spencer's utterances because "the philosopher whose authority is now invoked to deny to the masses any right to the physical basis of life in this world is also the philosopher whose authority darkens to many all hope of life hereafter."

A "first" interview with Cardinal Manning is alluded to above. It took place apparently in 1886. A letter in reference to it, from the Cardinal, may be found on p. 30 of "Letters, etc." bound up with "The Cardinal Archbishop of Westminster," by John Oldcastle. The interview was described (evidently by Mr. Wilfrid Meynell) in the DAILY CHRONICLE of 30th October, 1897. I quote some words of the description, rejoicing to think that it was my own good fortune to make Mr. George and Mr. Meynell acquainted with each other. And Mr. Meynell saw the Cardinal very frequently.

"It was my great privilege," said the CHRONICLE writer, "to introduce him to Cardinal Manning. I have a vision of the two profiles facing each other in the dim light of the growing dusk, and I recall the emotion of tone in which each man made frankly to the other a sort of profession of faith. They had traversed to the same goal from opposite directions. 'I loved the people,' said Henry George, 'and that love brought me to Christ as their best friend and teacher. 'And I,' said the Cardinal, 'loved Christ, and so learned to love the people for whom He died.' They faced each other in silence for a moment, a silence more eloquent than words."

The visit of 1886 was not Mr. George's first visit to London. He went there from Ireland in (I think) 1881. And a friend brought him (he told me) to dine with Mr. John Bright and Mr. Joseph Chamberlain at the Reform Club. There were just the four at table. Mr. George,

after that meeting, was inclined to make a prophecy about Mr. Chamberlain's future which has been totally falsified by the event.

CALUMNIES AGAINST SPAIN.

Western Watchman.

Archbishop Ireland in his noble sermon on the 10th defended the Spanish people against the vile attacks of the American press and Protestant pulpit. He declared that there were no more chivalrous and honorable people than the Spaniards and no purer, truer, holier womanhood than that of Spain. It takes truth a long time to catch up with a lie. We have been told that Spain is illiterate to a degree almost beyond credence.

Mulhall's Dictionary of Statistics for 1892 reports the average attendance of school children for 1,000 population to be, in the countries named:

United States	130
Great Britain and Ireland	132
France	170
Germany	140
Belgium	135
Austria	130
Spain	106

It will be noted that France has the highest average attendance. Germany next; then Belgium; then Austria and the United States, having the same number, 130; then Great Britain and Ireland next to Spain.

In his great work on "Spain and the Spaniards," written in our day and on present data Mr. Thieblin says that no people in Europe possess a nobler and purer social character than the people of Spain. Of Spanish women he writes: "What calumnies have not been written or said against the Spanish woman, and yet what are the virtues and merits she does not possess? You will soon discover, on studying her, that you must take all the virtues of the most virtuous English woman, all the grace and wit of the most graceful and witty of French women, and all the beauty of the most handsome Italian woman, to make something approaching to a perfect Spanish lady." He seems to grow eloquent when writing on the theme. He says of Spanish female virtue: "When you come to know these women you will not only admire them but you will actually experience the contagion of their virtue. The Spanish woman, married, is, as a rule, the most truthful and moral woman on earth; and should her life prove an unhappy one, no one will ever know it, for she will never carry her complaints either to a divorce court or to the apartments of a paramour." No wonder Alban Stoltz makes the astounding assertion that outside of the seaport towns there is not a house of ill repute in all Spain.

On this subject Mr. Thieblin's testimony is almost as sweeping as Alban Stoltz. He says: "The comparative percentage of pro-

fessional vice and of general looseness of morals is much lower in Spain than in any other country in Europe. The best proof of this is that the so-called demi-monde or the kept women are unknown even in Madrid itself. There are fallen women in the capital of Spain and in a couple of the large towns of the Peninsula; but the total of prostitution throughout the country is, I believe, much under the number we can daily meet in one leading street of Paris, London or Berlin." We repeat again and again these calumnies about Spain are musty Reformation lies. England hatched out many of them but the Dutch and the Germans a great deal more. But Spain will never suffer for what she did for truth and religion in the sixteenth century, and we pray that her power, like that of truth, though crushed to earth, may rise again.

THOSE HEROIC PRIESTS.

Speaking of the tragedy of the Bourgogne, the "Denver Republican" pays the following tribute to the priests who met their deaths in that awful catastrophe: "It is good to remember also that French priests stood calmly on the deck in that heart-breaking interval and with pale, peaceful faces lifted their steady hands over the frantic multitude and gave them absolution. Even out of a tragedy like this there may be something good. It is worth a little to mankind to know that religion can and does and will give men strength to die, not only without fear, but without thought of alternative. The picture of those priests, calm and firm as the rock itself on which their church is built, is surely an inspiration to all men, and is a picture that will live forever."

WHO FED THE HOGS?

Father Lambert in a controversy with a paper in Mexico over the justice of the present war yields every point in the Mexican's contention, yet insists that we had a right to declare war, "because Spain persisted in maintaining a slaughter house at our front door." But, Father Lambert, who supplied the hogs? Who fed and fattened the hogs? Who bred and propagated the hogs? Who failed to ring the hogs? Who turned the hogs loose to root in the neighbor's garden? Who are responsible for the existence of those razor-back nuisances, impossible to capture and exterminable only by the rifle? We raised and propagated them in our front parlor; and have no reason to complain of the slaughter house at our front door.

Western Watchman.

GOBANG.—His talk is mostly wind.

"Well, what else can you expect? They say that his wife blows him up every day."

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Northwest Review.

TUESDAY, AUGUST 2, 1898.

CURRENT COMMENT.

The letter we publish this week, with the kind permission of the Rev. Sister Superior of St. Boniface Hospital, from Dr. W. T. Barrett, of Dawson City, will, we feel, sure, be read with special interest. When the stalwart Doctor was house-surgeon at St. Boniface Hospital he endeared himself to a host of friends, and when, shortly after his departure for the Klondyke, reports were circulated of his death, all who knew him were deeply grieved. His letter shows that there was great cause for anxiety, spinal meningitis being a generally fatal disease. It is characteristic of the writer's buoyant energy that, though the shadow of death had but lately fallen athwart his path, the tone of his letter is so cheerful. Being a Catholic, he notes what almost all the other published letters from Dawson studiously ignore, the good work done by Father Judge and his hospital.

A third local book agent is booming Blackie's Modern Cyclopaedia. There may be some doubts as to the Catholicity of the Encyclopedic Dictionary, but there can be no doubt as to the aggressive Protestantism of this cyclopaedia. The article on "Jesuits," a test article in all cyclopedias, settles that point. Such works deserve no commendation at all unless the articles on Catholic subjects have been revised by some competent Catholic authority, and even then there is no guarantee that the historical falsehoods avoided in the Catholic subjects may not reappear under other headings. The fact of the matter is that it is high time we should have a good Catholic cyclopaedia like those which are to be found in France, Italy and Spain. The Catholic Dictionary is pretty good as far it goes, but it necessarily confines itself to distinctly Catholic subjects. What we want is a repertory of general information in which natural science, philosophy, history, art and above all theology will be viewed from the only true standpoint, the

Catholic one. That the so-called Reformation or the French Revolution emancipated the human mind is a monumental lie writ large across all non-Catholic cyclopedias, and we want that lie to be promptly throttled whenever and wherever it protrudes its ghastly head.

A look agent from St. Paul called upon us the other day with specimen pages of what purported to be a brand-new encyclopedia. He laid particular stress on the up-to-dateness of such articles as "appendicitis." The four volumes bore the title "Universal Cyclopaedia" and the publisher's name was Peter Fenelon Collier. Next day another agent, from Chicago this time, was soliciting orders for the "Encyclopedic Dictionary" published by some other firm. A cursory examination was sufficient to show that the two works are merely one and the same revamped edition of an English publication to which Huxley was one of the principal contributors. P. F. Collier has changed the name; that is all. The Chicago agent, who offers the work cheaper than his St. Paul competitor, says there has been no literary piracy in the matter, but that there were two sets of English plates sold to two different American firms after the printing of the Encyclopedic Dictionary had ceased in England.

LETTER FROM DR. W. T. BARRETT,

LATE HOUSE-SURGEON OF ST. BONIFACE HOSPITAL AND NOW GOVERNMENT PHYSICIAN AT DAWSON CITY, TO THE

REV. SISTER SUPERIOR OF ST. BONIFACE HOSPITAL.

Dawson, Yukon Dist.
N. W. T., June 24th.

Dear Sister Superior:

I have often thought of writing to the St. Boniface Hospital since I left, but thought I would wait until I arrived at my destination, and had something definite in view regarding my future life in this country; so have postponed until the present.

Before beginning to relate any of my experiences I sincerely hope and pray that all the sisters and that all those connected with your hospital when I left are still enjoying happiness and good health.

I have heard very little of Winnipeg since I left there; occasionally I see a paper, but as a rule they contain nothing interesting.

My experiences have been wonderful—the change was so great that I have simply been living in a new world. The terrors of an Alaskan climate have been greatly over-drawn, it being possibly the mildest winter I ever passed. I have lived in a tent since Feby. 13th and at no time have I suffered from cold while there. On a few occasions while crossing the summits of mountains the weather was cold, but no worse than you experience in Winnipeg.

The diet was somewhat monotonous: pork, beans and evaporated potatoes being the staple articles. Bannock and pancakes always occupied a place on the

camp table. We had other articles on our bill of fare which always had a pleasant greeting, such as dried apples, prunes, peaches etc. I had a severe sickness during March which brought me to the border of death. Spinal meningitis was the disease. It caused the death of dozens of those on the trail about Skagway and Dyea. Very few recovered, when once down. I had the best of attention by those doctors who were near at hand and surely must have had the prayers of my friends for at one stage the doctors gave up hope of my recovery and told my friends in camp that I could not live more than two hours. I did not suffer much as I was unconscious of everything for a day or so. I made a rapid recovery, so much so that in ten days I was able to travel on with the next party on a dog sleigh for twenty miles to the next camp. We camped at Lake Tagish for five weeks while the men were building boats. I did considerable work there securing practically all the government as well as the public practice.

The trip down the river for over 500 miles in an open boat was truly grand. In some places where the view was not obstructed, hundreds of boats could be counted all floating down with the current at a rate of about 100 miles per day. The dangerous places in the river which we had to avoid by hard work and good judgement added spice to the trip. The many rapids, shoals and rocks were man-traps and many lives and cargoes were lost while hundreds looked on from the shore unable to render any assistance.

Three lives were lost in the White Horse Rapids on the day we passed through.

We all arrived here safely on June 13th and found a population of many thousands chiefly in tents surrounded by the worst sanitary conditions possible.

I secured an office for \$150 per month, but it will not be completed for a few days yet. The hospital has 68 patients. Father Judge, a Jesuit priest, is in charge. The sisters have not yet arrived, but they are expected daily. The hospital is doing good work for all classes. Scurvy seems to be the chief disease, but undoubtedly now that the population is large every disease will be prevalent. Doctors are numerous, qualified and otherwise. At present there are about 150 doctors in the district, but very few are practising their profession. American physicians are still allowed to practise, but an order will be issued in a day or so limiting practise to qualified licensed physicians. I will likely get on the hospital staff as I have received a promise to that effect and expect to have it fulfilled when I begin practice. The hospital doctors are the only ones making money in this country and their incomes will be reduced by such an influx of physicians.

The chapel was burned with all its contents a few days before we arrived. It was a sad loss to Father Judge who has worked so hard here. I attended Mass in a new wing of the hospital on Sunday last, and was agreeably surprised to see such a large congregation: over 100 were present while dozens could not gain admittance owing to

the size of the room. There are several splendid voices in the choir, but they have no organ. A new church is under construction.

The price of everything is high. Meals \$2.50 up. Eggs at present are \$2.50 per doz., but were \$18.00 three weeks ago. Potatoes \$1.00 per lb. Moose meat \$2.00 per lb. No beef on the market yet.

Oranges \$6. per doz. Bananas \$12. per doz. Bread 50cts. for 1lb loaf. Everything is from 4 to 6 times as high as in Winnipeg, depending on the article and the scarcity of the same. All these high prices will come down during the summer as large cargoes of goods of all descriptions are arriving daily.

Laboring men at present get \$10 per day. Mechanics \$15 to \$20. Work is scarce and many people will have to leave before winter or depend on charity.

I left as you know with only enough clothing to carry me here. I thought linen collars etc., would not be worn, but I find people dress as well here as in Winnipeg; so I will ask Mr. Spencer to open my trunk and take out the following articles which I wish you would have enclosed in oil cloth and sewn in canvass expressed (collect) to

C. E. KELLY ESQ.
(FOR DR. W. T. BARRETT)
(DAWSON YUKON)

HENDERSON BROS.
WHOLESALE DRUGGISTS
VICTORIA
B. C.

Please forward.

[Here follows list of clothing]
This will give you a lot of trouble—but I am already indebted to you for so much kindness, which I hope some day to be able to repay you partly with Yukon gold, that I thought I could venture to ask from you this favor.

Kindly have Mr Spencer express the parcel to above address as soon as possible after you receive this letter, as Mr. Kelly will only spend a week in Victoria before returning here.

Please give my kind regards to all the nurses and sisters, to Mollie and Dick Spencer and to the visiting doctors.

Thanking you as Sister Superior and all the other Sisters for past kindnesses,

I remain

Yours very faithfully,
W. T. Barrett.

P. S. If you cannot get all the articles in one parcel you can put them in two. Do not pay the express as Mr Kelly will pay it
W. T. B.

**THE LATE FATHER
DOUGALD CAMERON.**

We learn with deep regret that Father Dougald Cameron, who had spent eight years in Manitoba and Assiniboia, died on July 14th, as parish priest of Georgeville and Maryvale in his native diocese of Antigonish. The "Casket" of the 21st ult. has a beautiful obituary notice of the dear departed priest, from which we freely borrow the following facts, supplementing them with some items that have come to our knowledge otherwise.

Dougald Cameron was born at South River, in the county

of Antigonish, N. S., on January 30, 1854. He was a son of the late Allan Cameron (brother of his Lordship Bishop Cameron of Antigonish), and his wife Catherine (née McGillivray) and was among the younger of their seventeen children, of whom fifteen grew up. His exemplary Christian father he lost in his seventh year; but he was blessed with a good, pious mother, who brought up her children in the fear and love of God, and whose training is manifest in their lives and in the fact that three of her sons became priests and two of her daughters nuns.

After completing his studies in Arts at St. Francis Xavier's College, he taught school for a number of years, and in 1882 went to Manitoba, where he first worked in a printing office and afterwards, feeling a call to the special service of God, took a position on the staff of St. Boniface College, and began his studies for the priesthood in that institution. He was ordained by the late Archbishop Taché on SS. Peter and Paul's Day, 1888, and sent to labor among the Scotch crofters settled in Assiniboia, for whose especial benefit he and Father Gillis, of Wapella, had jointly issued a catechism in Gaelic.

The arduousness of his labors in this rugged field soon impaired his health, and after some months in the hospital at St. Boniface he returned to his native diocese, where he was appointed to the missions of Georgeville and Maryvale in September, 1890. His quiet, effective work for religion in those places is known to God, and in some measure to those under his care. His people loved him with an uncommon degree of love, which was not won by any toleration of evil on his part. His love for them was evidenced in the fact that after receiving notice of his appointment to the parish of Glace Bay, of which he was destined never to take charge, he could not trust his feeling to announce the fact to his congregation, but got a brother priest to break the news to them. And instead of wishing to lie in death by the side of those to whom he was bound by the ties of nature, he chose rather to repose among his former children in Christ, in the little churchyard at Maryvale, which was not even his place of residence.

His body lay in the College Chapel from Thursday till Friday evening, when it was removed to the Cathedral, where on Saturday morning at nine o'clock High Mass of Requiem was celebrated by his Lordship the Bishop, assisted by Rev. C. F. McKinnon, P. P., Sydney Mines, and Rev. Dougald Gillis, of the College staff. A brief but touching and impressive eulogy upon the departed priest was delivered by the Rev. Dr. Thompson, who took for his text the appropriate words of Ecclesiasticus: "Beloved of God and men, whose memory is in benediction; He made him like unto the saints in glory."

A procession of carriages which must have been considerably over a mile in length, followed the remains of the good priest to Maryvale, where the little church he loved so much, draped in mourning by loving hands, received him for the last time. After service there and at

the grave amid the freely flowing tears of his people, he was laid in his chosen resting-place among them to await the Resurrection.

Of the eleven sons in his father's family Father Cameron is the seventh that has passed away. Two others were the Rev. Donald Cameron, formerly pastor of Creignish, C. B., who died at the Monastery at Tracadie several years ago, and Allan Cameron, M. D., who died in St. Boniface Hospital. His brothers now living are Rev. Angus Cameron, D.D., P.P., Christmas Island; Lauchlin, of Antigonish; John, of Heatherton; and Ronald of Lower South River. His surviving sisters are Rev. Mother St. Stanislaus, Superior of the Convent of the Immaculate Conception, Congregation de Notre Dame at Waterbury, Conn.; Sister St. Camillus, of the same Order, at St. Bernard's, Antigonish; Mrs. H. F. McDougall and Miss Isabel, Christmas Island; and Mrs. McMaster, Creignish.

Among those who knew him but one opinion of Father Cameron existed. His sterling uprightness, his charming simplicity of character, his ardent devotion to duty, his unflinching patience, gentleness and kindness, his fatherly love for his flock—all combined to constitute that beautiful priestly character for which men can find no more fitting term of qualification than "saintly". The mutual love that existed between himself and his parishioners was a sight to gladden the eyes of angels and men. It was most edifying to hear him tell of the "good, holy people" among his parishioners, whose virtues must surely have been enhanced by the beautiful example of his life.

His death was, like his whole life, beautiful and edifying. The patience with which he bore his severe and trying illness was a source of edification to all about him. His aged mother and other members of his family, with the priests of the College, and several of the Sisters of Notre Dame and of Charity surrounded his death-bed.

HIS LORDSHIP BISHOP GRAVEL DENIES RUMOURS.

NICOLET—July 20th. Last Sunday His Lordship Bishop Gravel contradicted in his cathedral the rumour saying that he was to succeed the late Bishop Laflèche on the episcopal throne of Three Rivers. To accentuate still more his refusal His Grace affirmed that he would die bishop of Nicolet.

UNFAMILIAR FACTS.

Written for the Review.

There are a dozen French Catholic colleges in Quebec and the Maritime Provinces, each of which sends out its graduates mentally far better equipped than the best graduate of the best Protestant university of the Dominion. The latter has been made familiar with no coherent, comprehensive system of philosophy; he knows neither how to reason nor how to test and expose fallacies; his ideas of history and literature are, to a great extent, tinged with the fundamental errors of Protestantism; the better and larger half of

Christendom is to him an unknown region, concerning which his imagination is stocked with fables.

Superficial critics condemn the modern tendency to insert an adverb between the proposition "to" and the infinitive, as "to consistently strive for one end"; but examples of this usage are found as early as the fifteenth century: for instance in the Prologue to Bishop Pecock's "Repressor of Overmuch Blaming of the Clergy," published against the Lollard heretics in 1449, we read: "Whanne ever he takith upon him FOR TO in neighbourli or brotherli manner CORREPTHE his Christen neighbour or brother."

IRISH CATHOLIC FORBEARANCE.

Irish World.

Donegal is one of the counties of Ireland included in the nine counties of Ulster. Though over 75 per cent. of its population is Catholic, one of its four Home Rule representatives in the British House of Commons—Mr. John Gordon Swift MacNeill—is a Protestant. The Catholics of Donegal did not object to Mr. MacNeill on account of his religion. They were not animated by the spirit displayed in a placard recently posted through the town and the neighborhood of Donegal of which the following is a copy, as we find it in the Dublin Freeman's Journal:

"A GRAND ORANGE DEMONSTRATION will be held IN DONEGAL, ON TUESDAY, 12th JULY, 1898.

Who Fears to Speak of Derry, Anghrim and the Boyne. PAPISTS, STAND ASIDE.

We Conquered You Before and can do so again. OUR MOTTO STILL IS: Down with Home Rule, Hurrah for King William, and To Hell with the Pope.

Procession to be formed at New Orange Hall, and to Parade the

Principal Streets, after which a Public Meeting is to be held.

GOD SAVE THE QUEEN.

By order."

If the Dublin Castle police and the British soldiery were to "stand aside" for twenty-four hours, the Catholics of Donegal, if so minded, could sweep all the Orangemen in the county into the Atlantic Ocean in short order. But there was no disturbance whatever by the Catholics as a result of the above ruffianly document, a proof, if proofs were needed, that Irish Catholics are the most forbearing, patient and tolerant people in the world. If a similar insult to Protestants were posted in any town of Great Britain or America where Protestants are in such a majority as Catholics are in Donegal, what might be expected to happen? We imagine there would be some burning of Catholic churches and convents, as there often has been in British and Massachusetts towns with no provocation at all.

LEGAL.

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 - Finest Bulk Cocoa, per lb., — 30c —
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Tees	" 3
Islander	" 10
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Northern Pacific Ry.

Time Card taking effect on Monday, August 24, 1896.

North Bound Read up		STATIONS	South Bound Read down	
Freight No. 105 Daily.	St. Paul No. 104 Daily.		St. Paul No. 104 Daily.	Freight No. 105 Daily.
8.30a	2.55p	Winnipeg	1.00p	6.45p
8.15a	2.40p	Portage Jct.	1.15p	7.00p
7.50a	2.25p	St. Norbert	1.25p	7.20p
7.30a	2.14p	Cartier	1.37p	7.38p
6.59a	1.56p	St. Agathe	1.55p	8.05p
6.45a	1.39p	Union Point	2.03p	8.17p
6.28a	1.30p	Silver Plains	2.14p	8.34p
5.53a	1.20p	Morris	2.32p	9.00p
5.28a	1.06p	St. Jean	2.44p	9.22p
4.52a	12.48p	Lettelier	3.04p	9.56p
3.30a	12.20p	Emerson	3.23p	11.00p
2.30a	12.10p	Pembina	3.40p	11.45p
8.35p	8.15a	Grand Forks	7.05p	7.50a
11.40a	5.55a	Winnipeg Jct.	8.00p	5.00p
	7.30a	Duluth	8.00a	
	8.30p	Minneapolis	6.40a	
	8.00p	St. Paul	7.15a	
	10.30a	Chicago	8.35p	

MORRIS-BRANDON BRANCH

East Bound Read up		STATIONS	W. Bound Read down	
Frt. No. 254 Mon, Wed, and Friday.	Ex. No. 204 Tues, Thur, and Saturday.		Ex. No. 203 Mon, Wed, and Friday.	Frt. No. 253 Tues, Thurs, and Sat.
8.30a	2.55p	Winnipeg	1.00p	6.45p
8.15a	2.40p	Morris	1.15p	7.00p
7.50a	2.25p	Myrtle	1.25p	7.20p
6.34p	12.18p	Roland	1.45p	6.10a
6.04p	12.08p	Rosebank	1.58p	6.17a
5.27p	11.51a	Miami	2.16p	6.47a
4.50p	11.37a	Deerwood	2.29p	6.54a
4.02p	11.17a	Altamont	2.47p	7.12a
3.25p	11.04a	Bomerset	3.05p	7.29a
2.45p	10.47a	Swan Lake	3.23p	7.46a
2.08p	10.32a	Indian Springs	3.41p	8.03a
1.35p	10.18a	Maripolis	4.00p	8.20a
1.03p	10.07a	Greenway	4.18p	8.37a
12.32p	9.52a	Baldur	4.36p	8.54a
11.56a	9.38a	Belmont	4.54p	9.11a
11.02a	9.17a	Hilton	5.12p	9.28a
10.20a	8.59a	Ashdown	5.30p	9.45a
9.45a	8.49a	Elliotts	5.48p	10.02a
9.22a	8.39a	Bountsville	6.06p	10.19a
8.29a	8.28a	Monthville	6.24p	10.36a
8.54a	8.14a	Portage la Prairie	6.42p	10.53a
7.54a	7.57a	Brandon	7.00p	11.10a
7.00a	7.40a		7.18p	11.27a
			7.36p	11.44a
			7.54p	12.01a

PORTAGE LA PRAIRIE BRANCH.

West Bound Read d'n		STATIONS	East Bound Read Up	
Mixed No. 303 Every Day Except Sunday.	Miles from Portage Jct.		Mixed No. 301 Every Day Except Sunday.	Miles from Portage Jct.
4.45 p.m.	0	Winnipeg	12.35 p.m.	
4.58 p.m.	8.5	Portage Junction	12.17 p.m.	
5.19 p.m.	10.5	St. Charles	11.50 a.m.	
5.42 p.m.	18.0	Headingley	11.42 a.m.	
6.06 p.m.	25.8	White Plains	11.17 a.m.	
6.13 p.m.	28.2	Gravel Pit Spur	10.51 a.m.	
6.25 p.m.	32.2	La Salle Tank	10.43 a.m.	
6.47 p.m.	39.1	Eustace	10.29 a.m.	
7.00 p.m.	43.2	Oakville	10.06 p.m.	
7.30 p.m.	52.5	Cartis	9.50 p.m.	
		Portage la Prairie	8.30 a.m.	
		Flag Station		

Stations marked "-" have no agent. Freight must be prepaid. Numbers 103 and 104 have through Pullman vestibled Drawing Room Sleeping Cars between Winnipeg and St. Paul and Minneapolis. Also Palace Dining Cars. Close connection at Chicago with eastern lines. Close connection at Winnipeg Junction with trains to and from the Pacific coast. For rates and full information concerning connections with other lines, etc., apply to any agent of the company, or **CHAS. S. FEE, H. SWINFORD, G.P.&T.A., St. Paul. Gen. Agt., Winnipeg. CITY TICKET OFFICE, 496 Main Street, Winnipeg.**

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CALENDAR FOR NEXT WEEK
AUGUST.

- 7—Tenth Sunday after Pentecost. St. Cajetan, Confessor.
- 8, Monday—St. Cyriacus and companions, Martyrs.
- 9, Tuesday—Vigil of St. Lawrence.
- 10, Wednesday—St. Lawrence, Martyr. Second class with octave.
- 11, Thursday—Of the octave.
- 12, Friday—St. Clare, Virgin, Foundress of the Poor Clares.
- 13, Saturday—Vigil of the Assumption, but not fast, the fast being the following Saturday.

BRIEFLETS.

Sixty children of the parish of St. Boniface will make their first communion in the cathedral next Thursday.

Rev. Father Hugonard, O.M.I. returned from France last Friday, accompanied by two scholars of the Canons Regular.

An obituary notice of the late Archbishop Walsh, of Toronto, who died last Sunday evening, is held over till our next issue.

Some twenty of the Grey Nuns finished their annual retreat at the Mother House last Sunday. The sermons were preached by the Very Rev. Dom Benoit, Rev. Father Lacasse, O. M. I., and Rev. Father Gravel.

The pilgrimage of St. Mary's choir to St. Jean Baptiste last Sunday was a great success. Rev. Father Guillet, O.M.I., celebrated the High Mass, assisted by Rev. Father Fillion, parish priest of St. Jean Baptiste. The singing of St. Mary's choir was greatly admired. Mr. Thos. Deegan, the organizer of the pilgrimage, proposed a vote of thanks to Rev. Father Fillion for the cordial and most hospitable reception. The genial curé replied thanking the visitors for the splendor added to his church services, and hoping they would come again.

His Grace Mgr. Langevin of St. Boniface, Mgr. Grouard, vicar apostolic, of Athabaska-Mackenzie; and Mgr. Legal, co-adjutor of St. Albert, N.W.N., while in Paris, on their way to Rome, attended a meeting of the Geographical society, at which the Archbishop of St. Boniface was invited to preside. Mgr. Grouard spoke for over an hour on the Yukon District, over which he has travelled in his missionary work, while Mgr. Legal dealt with the Blackfeet Indians. Mgr. Langevin also spoke on the advantages of the Canadian Northwest for intending settlers.

THE LATE DANIEL
Mc. ANNANY.

It is with genuine sorrow that we record the accidental death of Mr. Daniel Mc. Annany, one of the leading Catholic citizens of St. Boniface and one whose open-handed generosity to every noble undertaking earned him a host of grateful friends. Mr. James Mc. Annany, brother of the deceased, learned last Saturday that Daniel had died from the result

of an accident near Coal Creek on the new Crow's Nest Pass line, for which he had a contract.

The funeral will take place tomorrow morning at nine o'clock in St. Boniface Cathedral and churchyard.

R. I. P.

S. H. BLAKE A SLANDERER.

The Casket.

A striking illustration of the extent to which the enemies of the Church will go in calumniating her, and of the truth of the Protestant New York INDEPENDENT's remark that "many of those who hate the Roman Catholic Church love to make lies about her," was afforded by S. H. Blake, Q. C., brother of the Hon. Edward Blake, and one of the leading members of the Ontario Bar, at the recent meeting of the Anglican Synod at Toronto. The occasion was the motion, already referred to in these columns, condemning the remarriage of divorced persons and asking the Provincial Synod to make an authoritative declaration on the subject for the guidance of the clergy. Mr. Blake, who is an extreme Low-Churchman, a violent hater of "Rome," and a consistent believer in the right of Anglicans of the present day to follow, in the matter of divorce and re-marriage, the shining example of the illustrious royal founder of their Church, opposed the motion, apparently as savoring of Romanism. He is too strong an enemy of Rome, however, to wish to allow her the credit, which all history so conspicuously accords her, of being the great, consistent and absolutely unswerving of the sanctity of marriage. And so he flew in the face of history by declaring, as reported by THE GLOBE, what he obviously knows to be as false as any statement that ever emanated from the Father of Lies, that "the Church of Rome adopted a rule on the subject, and that its enforcement depended on the quantity (sic) of money that a person—Henry VIII., for instance—was willing to pay." Now the merest tyro in history knows that Rome refused, not only Henry VIII., but Napoleon I.—the latter either for his brother Jerome or himself—a divorce; for the good and sufficient reason that Rome cannot GRANT a divorce from a valid, consummated marriage. To ask people to believe that these refusals were made because the royal applicants—one of whom was able to seize the Pope and carry him off a prisoner—would not pay high enough, is surely to write oneself down, not merely a falsifier, but a very puerile and silly one at that. Perhaps Mr. Blake would favour us with the names of some persons—just one will satisfy us—who DID pay high enough to get from Rome a dissolution of a validly contracted and consummated marriage.

Does not this incident show the magnitude of the task essayed by the Rev. Charles C. Starbuck of Andover, the learned Protestant minister who has undertaken, and is so effectively accomplishing, the thousand-times-repeated refutation of calumnies against the Catholic Church? Must he not be temp-

ted to despair when he finds a leading Canadian lawyer denying, not an obscure fact, but one which stands out bold upon the whole history of the Christian world? It amounts to this—that if, in order to injure the Church, it becomes necessary to assert that "the sun emits darkness and the sea is not salt," why, then forthwith both propositions are enunciated without the least hesitation or scruple,—demonstrating at once the honesty of the speaker and the intelligence of his audience.



Cinderella's fairy god-mother, with one touch of her magic wand, transformed the maiden's rags and tatters into the richest silks and satins. There are thousands of young women to-day who need a fairy god-mother who will touch them with the wand of health. A girl's best gift is her health. Every girl may be a healthy girl and become a healthy wife and a capable mother, if she will but take the proper care of herself in a womanly way. Dr. Pierce's Favorite Prescription is the best medicine for ailing women, young or old. It strengthens and invigorates the organs distinctly feminine. It promotes regularity of their functions. It checks irritation and inflammation. It checks unnatural and exhausting drains. It puts the whole organism concerned in wifehood and motherhood into perfect condition.

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Branch 52, Winnipeg.

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