

Northwest Review.

Senate Reading Rm de.

"AD MAJOREM DEI GLORIAM."

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

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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

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Northwest Review.

TUESDAY, OCTOBER 5, 1898.

CURRENT COMMENT

Several of our Catholic exchanges reprinted, with due acknowledgment, our translation of François Coppée's splendid tribute to the confessional. We were especially pleased to see this reproduction in a paper with so large a circulation as the N. Y. Catholic News.

The recently published "Notes from a Diary", by the Right Hon. Sir. Mountstuart E. Grant Duff, is replete with interesting sayings by famous men whom he had met in his long and varied career. He once, in 1876, asked Gambetta what he thought of the chances of a "guerre de revanche." Gambetta answered: "I more and more doubt whether there will be any 'guerre de revanche' at all. The fact is that nowadays, when peace is made between two contemnerous nations, so many joint interests grow up and become rapidly strong, that with every month that passes the chances of war are lessened. There is another thing which has no influence upon a great many Frenchmen, but which has great influence upon myself and my friends—I mean Prince Bismarck's ecclesiastical policy. His opposition to ultramontanism is so agreeable to us that I cannot deny that it produces a very great effect upon our minds." This last remark reveals the depth of Gambetta's hatred of the Catholic Church. Incidentally also it shows how Gambetta himself felt that the great majority of Frenchmen did not share his views on this subject.

Grant Duff once heard Gladstone say, when the conversation ran upon Newman: "I do not believe there has been anything like his influence in Oxford, when it was at its height, since Abelard lectured in Paris." On another occasion Gladstone put Newman's "Dream of Gerontius" very high, so high that he spoke of it in the same breath with Dante's "Divina Commedia."

Rev. Father Paquin, S. J., conducted services at Portage la Prairie last Sunday.

FATHER CAMPEAU AND "PROGRESS."

Rev. Father P. Magnan, O. M. I., Superior at Qu'Appelle, is an uncomfortable person for a thoughtless liar to run up against. The Regina "Progress" knows this now. It manufactured a plausible story about an Indian boy baptised against his will by Father Campeau, O. M. I. Having invented out of whole cloth every detail of the story, it waxed contemptuous towards the wicked Romish priest. It even spoke, we are told, of the killing of such a priest as a praiseworthy action. But, unfortunately for "Progress," Father P. Magnan took up the cudgels for a slandered brother. Knowing all the facts of the case, he collected a cloud of witnesses and proved that the exact opposite of the "Progress" lie was the truth. The Indian boy had begged for Catholic baptism, protested that he died a Catholic, held a crucifix in his dying hands and would have nothing to do with Protestantism.

Good comes of these barefaced slanders, not to those who utter them, but to honest, truth-loving people. Had "Progress" not concocted this fable, we should never have suspected such fortitude in an Indian boy nor such duplicity and venom in professed disciples of Him Who is Substantial Truth and Love.

EXPOSING A FRAUD.

Father Yorke, the brilliant and fearless editor of the "Monitor," is a power in San Francisco. We publish elsewhere his scathing exposure of that shameless fraud, Margaret Shepherd, who recently lectured in the chief city of California. Of the effect of that terrible arraignment the Los Angeles "Tidings" writes as follows:—"A few short years ago probably every daily in the metropolis would have opened its columns to her advertisement and published lengthy extracts from her foul mouthings against the saintly Sisters, while the Catholics would have stood supinely by without a word of remonstrance. How different it is now? The Bulletins, unsolicited, gave her disgraceful record. The Evening Post published a strong and manly editorial denouncing her and her class. Then her manager went around to the daily papers and offered an advertisement. The Call refused to insert the insult to Catholics. The Chronicle and Examiner, however, accepted the advertisement and gave it a prominent place near their editorial columns. But mark what followed. Such a storm of remonstrances and "stops" poured in on these papers that it took them a very little time to learn they had made a huge mistake. The Examiner apologized and the Chronicle published Margaret Shepherd's record. Both papers explained that the advertisement was inserted without the knowledge of the management in the hurry and rush of business, which may be true, but probably is not. San Francisco Catholics have learned to respect themselves, consequently others respect them."

Although we in Manitoba

cannot point to any such positive condemnation of Ruthven, that other anti-Catholic liar, during his recent visit to Winnipeg, still we have reason to be thankful to the daily papers of our capital for the negative condemnation they inflicted on him by their silence anent him. Not one of his lewd talks was reported or even noticed in their columns. The editors of our dailies doubtless deemed that the best way not to give him the notoriety he courted was to treat him with silent contempt. This attitude, coupled with our own publication of his record and his vile methods, drove him out of the city slinking away in the dark like a whipped cur.

FIRST COMMUNION AT THE IMMACULATE CONCEPTION CHURCH.

During the last three days of last week twelve boys and twelve girls made a spiritual retreat under Rev. Fr. Cherrier's direction. The good Sisters of Jesus and Mary watched lovingly over the children all the time and Father Cherrier gave them edifying, instructive and impressive talks four times each day.

On Sunday morning, before the 8.30 Mass, the Pastor of the Immaculate Conception placed upon the altar the written resolutions of the First Communicants. Among other things the boys promised not to drink any intoxicating beverage till the age of one and twenty, while the girls promised never to take part in fast dances.

During the Mass, Rev. Father Cherrier preached on faith, humility and love as the best dispositions for the reception of the Blessed Eucharist. The children seemed much impressed with the great action they were performing for the first time.

In the afternoon, the Reverend Pastor preached again at the ceremony of the Renovation of the Baptismal Vows and the Consecration to the Blessed Virgin.

AN UNWARRANTED DEDUCTION.

Catholic Transcript (Hartford).

With logic of the most questionable kind, non-Catholic writers persistently maintain that an intimate connection exists between national prosperity and Protestantism. They assert that the former to a marked degree accompanies the latter, and hence success is regarded by them as resultant from a severance of Catholic influences. Continuing their argument they hold that material advancement is a special mark of divine favor, and as God favors his own, they conclude that Protestantism must be the true religion. A flimsy and unstable argument it is to any thinking being, yet it is one that captivates a world whose high ideal is wealth. England is cited in instance as a country where Protestantism is dominant and where material prosperity is unparalleled.

By an argument better supported by facts and soundness of logic, the same conclusion could be drawn in support of Catholicity. England's prosperity and advancement among the nations do not date from a period when Catholic influence was at its lowest ebb in the country. During the time elapsing from the Reformation to the first Catholic reaction, civil strife and internal

eruptions were the only successes that crowned the head of Protestantism. Under William of Orange, the most Protestant period of England's history, the national debt increased enormously—from two-thirds million to thirteen—the standing army was established and other crushing burdens were laid on the backs of the people. What we regard now as the prosperity and well-being of a people were not characteristic of the English to any pronounced degree in those times. The country was not considered to be in advance of its neighboring states until other influences were brought to bear. Again, England's advancement to her present high station in material prosperity, marks its inception from 1832, or shortly after the Catholic Emancipation Act. We would not seriously ascribe this prosperity to the effects of the restoration of Catholic rights, but we would be arguing on the same logical principles that some non-Catholic writers employ, if we were to do so. We would be equally as logical as they, if we were to assert that England's untold success as a nation ranges in a period the beginning of which was the Catholic Emancipation Act. England has thus acquired her greatest prosperity since some small measure of right was accorded to the Church, and the advancement would be proportionately greater if more extensive privileges were granted to her. By showing that the argument applies to the very reverse of what was intended to be proven, the absurdity of the conclusion is manifest.

A TRUE PARABLE.

W. H. Thorne in Globe Review (September).

In a little town in the State of Maine, where I was spending the past summer, a big, lumbering bully of a boy, about seventeen years of age and weighing 175 pounds, met on the sidewalk one day a delicate, consumptive lad of about fifteen years, and weighing not more than ninety pounds, and pounded and kicked the little fellow off the sidewalk, leaving him half dead.

On being questioned, the excuse given by the big fellow was that the younger lad had been unkind to his sister, and he, the bully, felt called upon to thrash him.

The case proved so serious that it came to the notice of the authorities, and, after careful examination, it was shown that the big fellow had conceived a low sort of passion for the sister of the younger lad, had been informed by her that her brother had been unkind to her, and in the might of his physical superiority and unrighteous wrath had determined to avenge the girl as aforesaid.

It was further proven that the girl in question was a slovenly, untruthful vixen, and that the only unkindness ever shown by her brother had been in the shape of such scoldings as older brothers now and again will administer to perverse sisters.

In view of these facts, the big bully of a boy was sent to the reform school for five years; the injured lad was sent to a neighboring hospital, the expenses of his treatment there to be defrayed by the parents of the big boy

or by the earnings of said big fellow while in the reform school, and the vixen of a girl, who, as usual, was the real cause of all the trouble, was sent to a convent school, in the hope that under religious treatment and discipline she might be improved in her manners and morals.

Call the big fellow the United States, the consumptive, Spain, and the smitch of a girl Cuba, and you have the war up to date.

Yellow journalism will give you all the details.

THE MAHDI'S VICTIMS.

PERILS OF SOME MODERN MISSIONARIES.

STORY OF THE VICARIATE OF THE SOUDAN—UNPROFITABLE LABORS—CONDITION IN 1882—FATHER OHRWALDER'S NARRATIVE.

(Written for the Providence Visitor.)

The brilliant victory of Sir Herbert Kitchener a few days ago in the Soudan, which, after a lapse of thirteen years, avenges the heroic death of Gordon and gives the death-blow to Mahdism, will doubtless open up again that populous and benighted district to the efforts of Catholic missionaries. When the Mahdi, like another Mohammed, rose in 1882 a good part of the vast district of the Soudan was being evangelised by Italian and Austrian missionaries of Verona who, besides having a mother house in Italy, had a training college both for their own recruits and their converts in Cairo. The Vicariate had been founded as far back as 1846, and the first missionaries were Jesuits, but the hard climate, the vast diocese which takes in a territory as large as all Europe, and some internal difficulties, brought about an arrangement by which the Franciscans in 1861 assumed charge of the district.

The territory was adjacent to Egypt and under the Egyptian government, and since the days of St. Francis and St. Louis the Franciscans have regarded Egypt and Palestine as peculiarly their own. They entered on their work with ardor. They took possession of the various stations of their predecessors and from the beginning counted on abundant fruit. Fifty friars were at once despatched to the different stations, and everything was in readiness for active propaganda. But they met with unexpected difficulties. The Mohammedan religion was universally established. The important men of the district were slavers, and the scandal of European vices which invaded this remote region impressed their prospective converts more than did their own discourses. Besides all these discouraging circumstances, the mortality among the missionaries was something frightful.

In two years, out of fifty missionaries twenty-two had died and the rest, weakened by their labors and by sickness, gradually withdrew from the Soudan. In 1872, eleven years after the Franciscans had begun to evangelize this portion of Central Africa, not more than two or three Franciscans were left at Khartum, who resigned the field without much regret to the community of Italian priests

who had sought and obtained permission from the Propaganda to undertake the arduous task of winning success where so many of their predecessors had confessed defeat.

There is no doubt about the zeal with which the newcomers addressed themselves to the work. The need was surely great for the population of the Soudan is variously estimated at anything between forty and a hundred millions of souls, of whom scarcely a hundred besides the foreign traders and consuls at Khartum were Christians.

After thirteen years of tireless and heroic labors, after many of the missionaries had given up their lives in the exhaustive work, and after the united efforts of priests and nuns, the most liberal estimate placed on their activity, did not reckon the Catholics of the Soudan at a higher figure than 800. Surely in any service but that of God, such unrewarded labors could bring nothing but utter discouragement. These Italian priests, some of whom had gone to Africa because, after 1872, they had been expelled from Italy or rather "suppressed," placed themselves under the patronage of the Austrian Emperor. That was before Italy indulged her wild dream of "colonial expansion," which received such a sharp rebuke from the Negus of Abyssinia two years ago at Adowa. They had churches at Berber, Khartum and in El Obeid, the capital of Kordofan.

To be continued.

INFAMOUS MARGARET SHEPHERD

Continued from page 1

various crimes and sentenced to terms of imprisonment.

7. She has been confined in Hoxton Lunatic asylum, England.

8. She was an inmate of the House of the Good Shepherd, Arno's Vale, Bristol, where she was placed for reformation.

9. Afterwards she was taken by the Salvation Army in England while leading a life of shame and the Army found her utterly incorrigible and disreputable and had to cast her off.

10. In nearly every place she has been she has left unpaid debts for accounts run and money borrowed.

11. She is in the cause of slandering Catholics for money.

12. Even the Apaists in the East and in Canada were compelled to cast her off.

This is the character of the woman whom the Chronicle and Examiner have set before the people of San Francisco in the garb of a Sister of Charity. The evidence which sustains these accusations was in the hands of the editors of those papers several days ago. Therefore they cannot plead ignorance. They knew what they were doing and they believed that the time had come to forget the lessons of the past few years ago revive the war upon Catholic men.

I may in conclusion ask our non-Catholic fellow-citizens one question. There are many converts from Protestantism to Catholicism. Did you ever hear of a converted Protestant lecturing about the iniquity of the Protestant churches or about the

immorality of Protestant women? A true convert is not so minded, and were a hypocrite to undertake such a campaign Catholics would be the first to protest against such a desecration of the Catholic name.

To all liberal-minded men and women let me offer this word of advice. The Shepherd woman is here with a manager and their sole object is to make money. Keep away from her hall, keep away from the approaches thereto; let there be no sign to give her the chance to raise the cry that she is persecuted. They that love dirt, obscene birds, may glut themselves at her meetings. No others would be seen entering her doors. Where the carrion is there shall the kites be gathered together.

And if any one should not know what Catholic women are, let them go to the soldiers who are waiting their country's call at Camp Merritt, Camp Miller or Camp Barrett. Let him inquire there what these Catholic ladies are doing day in and day out for the boys in blue without fee and without reward. While a mercenary adventuress is using the Chronicle and Examiner to slander them for hire they are, like the master they worship, quietly and unostentatiously doing good. Oh, it is a cruel thing that men should be found to offer even the shadow of an insult to these angels of God on earth.

Yours truly,
PETER C. YORKE.

VIGOROUS OLD AGE.

Mr. Wm. Elliott tells how to Obtain it.

He Has Been Subject to Fainting Spells and Cramps—Was Gradually Growing Weaker and Weaker.

From the Echo, Plattsville, Ont.

Dr. Williams' Pink Pills have attained a most enviable reputation in this community. Probably no other medicine has had such a large and increasing sale here. The reason is that this medicine cures. Old and young alike are benefitted by its use. Recently we printed an account of a remarkable cure of a well known lady of this place through the agency of Dr. Williams' Pink Pills, and since publishing that we have heard of another similar case. Mr. Wm. Elliott, a farmer living near Bright, is a well known figure there. Although an old man he almost daily walks to the village, a distance of nearly a mile, for his mail. Many years ago he came from Scotland to the farm on which he now lives and cleared it of forest. In conversation with him, he related to an Echo reporter the following: "I am 78 years of age and strong and healthy for an old man. Mine has been a vigorous constitution and up till six years ago I hardly knew what it was to have a day's illness. But then my health began to fail. I became subject to cramps in the stomach. I was treated by doctors, but received no benefit. I gradually grew weaker and as I was past the three score and ten I thought my time had come. Next I took fainting fits and often I would have to be carried back to the house entirely helpless. The doctors said my trouble was general weakness due to old age and advised me to carry some stimulant with me to use when I felt a faintness coming on, but this I refused to do. I had read in the papers of Dr. Williams' Pink Pills and thought they would be specially adapted to my case. I tried one box but they did not seem to help me.

In fact I thought I felt worse. I decided to continue them, however, and after taking four boxes there was a marked improvement. My strength returned and I was no longer troubled with fainting spells. In six months time with this treatment I gained fifteen pounds, taking in all eight boxes of the Pills. To-day I am a well man and I owe my complete recovery to Dr. Williams' Pink Pills."

These pills cure not by purging the system as do ordinary medicines, but by enriching the blood and strengthening the nerves. They cure rheumatism, sciatica, locomotor ataxia, paralysis, heart troubles, erysipelas and all forms of weakness. Ladies will find them an unrivalled medicine for all ailments peculiar to the sex; restoring health and vigor, and bringing a rosy glow to pale and sallow cheeks. There is no other medicine "just as good." See that the full name, Dr. Williams' Pink Pills for Pale People, is on every package you buy. If your dealer does not have them, they will be sent post paid at 50 cents a box, or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont., or Schenectady, New York.

THE PROPAGANDA ON CATHOLIC SCHOOLS.

Catholic Citizen (Milwaukee).

Rt. Rev. Bishop Messmer furnishes The Citizen the following correct statement of a matter which will be of general interest to the Catholic public:

While the part of my audience with the Holy Father referring to what had happened in a parish of the diocese is correctly reported, the rest is not. I regret that most of the Catholic papers give a false report of the other fact I mentioned at the German Catholic congress, by attributing to the Holy Father what is an answer of the Propaganda. In my report concerning the diocese, which I had to submit to the Sacred Congregation of the Propaganda, I stated that in my diocese we still meet with a good deal of opposition in regard to Catholic schools, ESPECIALLY from English speaking Catholics. In its answer to my report, dated July 25, 1898, the Sacred Congregation says: "It is

to be greatly regretted that not a few Catholic parents in your diocese are very careless in sending their children to non-Catholic schools, not without injury to their Christian education. Let priests most zealously try by every suitable means, yet with great prudence, to bring such parents to a right mind in this matter. At the same time all ought to work together in order that Catholic schools, which should not be inferior to non-Catholic schools, may increase as much as possible. But where it is impossible to establish a Catholic school, every care must be taken to give the children a sufficient religious instruction." These are the exact words of the Congregation, not of the Holy Father.

Northern Pacific Ry.

Can Ticket You To the South

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CALENDAR FOR NEXT WEEK OCTOBER.

- 9—Nineteenth Sunday after Pentecost. Motherhood of Our Blessed Lady. Solemnity of St. Michael's Day. 10, Monday—St. Francis Borgia, Confessor, Third General of the Society of Jesus. 11, Tuesday—Votive office of the Holy Angels. 12, Wednesday—Votive office of St. Joseph. 13, Thursday—St. Edward, King. 14, Friday—St. Callistus, Pope, Martyr. 15, Saturday—St. Theresa, Virgin.

BRIEFLETS.

Rev. Father de Corby, O.M.I., was in town last week.

Rev. J. A. Magnan, O. M. I., came in from Fort Alexander last week.

Rev. Fathers Gérin and Brousseau left yesterday on their way back to the province of Quebec.

Rev. Father Blais, O.M.I., left to-day at noon by the delayed Atlantic express en route for Montreal and the Eastern States.

Telephorus Filiatrault, Superior General of the Canadian Jesuits, arrived from the east yesterday evening and is now staying at St. Boniface College.

Archbishop Langevin, O.M.I., was to leave Ste. Rose du Lac to-day for Pine River and thence to go to St. Laurent. His Grace is expected home at the beginning of next week.

"I AM proud to say that my grandfather made his mark in the world," observed Mrs. Colonial Dame. "Well, I guess he wasn't the only man in those days who couldn't write his name," replied Mrs. Luttau.

An Irishman who is casting a "retrospective" glance upon the future says: "There will come a time when everybody will ride bicycles and the other persons will not be able to get across the street."

The Very Reverend Sister Letellier, Mother Vicar for the Northwestern Vicariate of the Grey Nuns, returned from Montreal last Saturday, and continued her journey to Edmonton yesterday. She was accompanied by Sister Ste. Flavie.

Mr. A. Kohnen, the photographer of 503 Main St., has taken a view of the front garden of St. Boniface College just when the flowers were in full bloom, which constitutes about the most charming landscape to be seen in Manitoba.

Mr. Norbert Tomney, so well known in the Immaculate Conception parish as a power in the Church choir, was married a few days ago to Miss Florence May Johnson. The happy couple are spending their honeymoon at Carman, where the parents of the bride live.

Old Probs off nods. On Saturday last, Oct. 1st, "To-day's Weather," as announced in the Free Press, printed at 4 A. M. was "Fair." Between 4 and 6 A. M. there was thunder, lightning, and the morning was so dark that the gas had to be lit at 8.30; and at 8 p. m. that same evening began the severest storm of rain and thunder that has occurred since last spring was

ustered in by a thunder storm early in April.

There was a great number of confessions and communions at the Cathedral on the occasion of Rosary Sunday. Father Drummond preached in French at the High Mass.

At the annual meeting of the University Board of Studies on the first of this month Rev. Father Cherrier was again elected Chairman of the Board. This makes the twentieth successive year of his election to this important office, and this time all the voters were Protestants and unconnected with any Catholic institution.

The Professor of Natural Sciences in St. Boniface College was agreeably surprised the other day when Mr. Joseph Rocan, an old pupil, presented him with several pieces of physical apparatus and quite a collection of chemicals, which are just in time for the usual experiments of the class-room.

Bishop Cameron, Bishop of Antigonish, Nova Scotia, is visiting Notre Dame Convent, Waterbury, Conn. Mother St. Stanislaus, superior of Notre Dame, is a sister of the Rt. Rev. Dr. Cameron. This convent is a Canadian foundation and many of the Sisters took their religious vows in Canadian houses.—Catholic Transcript (Hartford).

The New York "Tribune" says that a Scottish clergyman the other Sunday referred in his prayer to the accident which had befallen the Prince of Wales. "And now brethren," continued the unwitting cleric "we will join in singing hymn No. so-and-so. "Courage, Brother, Do not Stumble." The congregation saw the joke, though the minister did not.

There dwells in Winnipeg a man who learned to ride a bicycle with an artificial limb. His left leg having been amputated below the knee, he got himself an artificial leg of the most improved pattern and now wheels along so rapidly and gracefully that no one would suspect that the foot which so deftly plies the left pedal is not a thing of life. He can also skate and play football.

His Grace the Archbishop of St. Boniface was at Notre Dame de Lourdes last Thursday and there conferred holy orders on one priest, (Rev. Dom Joseph Radaz), two deacons (Rev. Mr. Duffy and Rev. Dom Victor Épinard) and one subdeacon, the Rev. Dom Augustin Bernier, son of Hon. Senator Bernier. Very Rev. Dom Gréa, Founder and Superior General of the Canons Regular, Dom Léon Dunoyer and Dom Laurent Voisin accompanied His Grace on the return journey to St. Boniface, whence these Fathers started eastward last Saturday, while the Archbishop left the same day for Ste. Rose du Lac in the Dauphin country to bless Rev. Father Lecoq's new Church. Rev. Father Page, O.M.I. and Rev. Father Gérin also went to Ste. Rose du Lac, the latter returning on Saturday night.

CLERICAL CELIBACY.

W. H. Thorne in September "Globe Review."

I approve absolutely of the Catholic methods of training boys and young men for the priesthood. Readers of the GLOBE who have followed my review of Bismarck's attempted tyranny over the educational methods of the Church in Germany, know how strong are my convictions and feelings on this point. I also believe utterly and absolutely in the wisdom

of the Church's demands and rulings concerning the celibacy of the priesthood; and even if there are occasional violations of these vows, these do not in any way invalidate the truth and value of the general Catholic position, and I am absolute in my loyalty to Catholic rule in this particular, as in every other particular of faith and morals. Yea, even though, as is well known, it is the custom of the priests of the Greek Church to marry, and also that the Catholic Church recognizes individual priests, of the Greek Church as valid priests yet I should be absolutely and utterly opposed to making this exception the rule alike as regards the Greek priesthood or the Protestant ministry. I hold that a married man is not and cannot essentially be a priest.

IN SYMPATHY WITH RITUALISM.

Archbishop Taylor, in a recent vehement sermon given at Liverpool, declared that "twelve thousand of the Anglican clergy are in sympathy with the ritualistic movement and that its success means the reversal of the reformation."

OLD SHOES.

[An old poem.] How much a man is like old shoes! For instance, both a soul may lose, Both have been tanned, both are made [tight] By cobblers, both get left and right. Both need a mate to be complete, And both are made to go on feet, They both need heeling, oft are sold, And both in time turn all to mold. With shoes the last is first; with men The first shall be the last; and when The shoes wear out they are mended [new] When men wear out they're men-dead [too] They both are trod upon, and both Will tread on others, nothing loth; Both have their ties and both [incline,] When polished, in the world to shine, And both peg out—and would you [choose] To be a man or be his shoes?



Vanity in women is forgivable. It was Nature's intention that woman should be vain of her personal appearance, and the woman who fails of this falls of her full womanhood. No woman should be satisfied to go through the world with a complexion made hideous by unsightly blotches, pimples and eruptions. No woman should be satisfied to have a sallow, sickly complexion.

The remedy for these conditions does not lie in cosmetics. Skin disease is caused by impurities in the blood, and by nervous disorders due to weakness and disease of the distinctly feminine organism. Doctor Pierce's Golden Medical Discovery is the greatest of all known blood-purifiers. It not only drives all impurities from the life-stream, but fills it with the rich, life-giving elements of the food. Dr. Pierce's Favorite Prescription acts directly on the delicate and important organs that bear the burdens of wifehood and motherhood. It makes them pure, strong, well and vigorous. A course of these two great medicines will transform a weak, sickly, nervous, despondent woman, who suffers from unsightly eruptions of the skin, into a healthy, happy, amiable companion, with a skin that is clear and wholesome. These medicines are made from herbs and roots, and contain no minerals of any description. They simply assist the natural processes of assimilation, secretion and excretion. Medicine dealers sell them.

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MARRIAGE.

TOMNEY-JOHNSON.—On Sept. 21st, 1898, at the Church of the Immaculate Conception, Winnipeg, were united in the holy bonds of matrimony Mr. Norbert Tomney, C. P. R. Storekeeper at Moose-jew, and Miss Florence May Johnson. Mr. Thomas Coyle acted as bestman, and Miss Annie Killeen as bridesmaid. Rev. Father Cherrier was the officiating clergyman. The Catholic Record is requested to reproduce.

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Catholic Order of Foresters. Meets 2nd and 4th Friday in every month in Unity Hall, McIntyre Block. Chaplain, Rev. Father Guillet, O. M. I.; Chief Ran., R. Murphy; Vice Chief Ran., J. A. McInnis; Rec. Sec., W. Russell; Fin. Sec., H. A. Russell; Treas., Geo. Gladish; Trustees, J. A. McInnis, K. D. McDonald, and J. Malton; Representative to State Court convention, J. D. McDonald; Alternate, T. Jobin. Call and See . . . The Nordheimer Piano ALBERT EVANS 318 Main Street.

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