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EDITOR-IN-CHIEF.

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SATURDAY, OCT. 10, 1903.

OCTOBER.

- 11—Nineteenth Sunday after Pentecost. The Maternity of Our Blessed Lady.
12—Monday—Votive office of the Holy Angels.
13—Tuesday—St. Edward, King.
14—Wednesday—St. Callistus, Pope Martyr.
15—Thursday—St. Theresa, Virgin.
16—Friday—Votive office of the Passion.
17—Saturday—Blessed Margaret Mary, Virgin.

THE DELEGATE.

We are expecting some time next week the visit of His Excellency the Delegate Apostolic to Canada. As he is the immediate representative of Our Lord's Vicar upon earth his office alone would ensure to him a hearty welcome from all true Catholics. But Mgr. Sbarretti has special claims on our respectful affection. Ever since his arrival in Ottawa last January he has won the confidence of all who have been privileged to meet him. Far from assuming at the outset that he knows all about the questions he is sent to examine, he is ever accessible to the humblest visitor who has a message to convey, he always keeps his mind open for fuller and wider information. We are told that he is an excellent and patient, nay eager, listener. And, with all his amiability, he is wonderfully discreet and prudent.

Donato Sbarretti was born November 12, 1856, at Montefranco, in the archdiocese of Spoleto, in Umbria, and is therefore not quite 47 years of age. Having been ordained priest on April 12th, 1879, he was soon appointed to a chair of Ethics. Nor was it long before his talent for administration brought him within the circle of Vatican official life. One of his first posts was "minutante" for American affairs at the Propaganda. In 1893 he was appointed auditor of the Apostolic Delegation at Washington. During his seven years' sojourn in the States he travelled a great deal and got thoroughly into touch with the clergy and laity. In 1900 Mgr. Sbarretti was consecrated Archbishop of Havana, Cuba, where he won golden opinions during his short pontificate. The following year he was transferred to the titular archbishopric of Ephesus, and on the 26th of November, 1902, he was appointed by Pope Leo XIII. Apostolic Delegate for Canada. His secretary, the Rev. F. S. Schaefer, has remained at the Delegation in Ottawa, and is represented here by the assistant secretary, Rev. Lewis Stickney, a charming young American priest.

His Excellency the Delegate passed through Winnipeg last week on his way to Victoria, B.C., where he has since conferred the pallium on Archbishop Orsh, whose see has been recently raised to metropolitan rank.

CATHOLIC AGRICULTURAL HOME FOR ORPHAN BOYS.

A well informed person sends us the following communication concerning the Makinak farm for Orphan Boys. This contribution, which we gladly welcome, makes it quite clear that the land was granted by the Ottawa Government for the purpose of establishing thereon an agricultural home for orphan boys. This purpose is now in a fair way

to be permanently carried out by the Brothers of the Cross, who have lately assumed the management of this establishment, originally founded by the Rev. Lord Archbishop Douglas at considerable expense. The lively interest which His Grace the Archbishop of St. Boniface takes in this good work is evinced by the large sums he has spent for its maintenance during the past two years, when the Rev. Lord Archibald Douglas and his assistant, Father St. John, having been recalled to other labors in Scotland and England, transferred the undertaking to Mgr. Langevin. Our correspondent writes:—

In Manitoba, on the road between Makinak and Ochre and two miles only from the railway station at the former place, is situated the Very Rev. Lord Archibald Douglas' home for orphan boys. Here, nestled in the shadow of the blue Riding Mountains, on land granted him for the purpose by the Federal Government in 1896, you may perceive the buildings which have been erected to meet the requirements of this agricultural school; these comprise chapel, manager's house, chaplain's house, orphans' house, stables, granaries, etc., etc., built and maintained at a cost of \$18,000, nearly all of which money was sent from England for the benefit of these orphan boys, for whose benefit also cattle, horses and implements have been purchased from time to time. The recall of Father Douglas to his native land in the wilds of Scotland, and later the continued absence of the Rev. Father St. John, left the home presently in the hands of His Grace of St. Boniface, who since 1900 has spent a great deal for its maintenance. During the last two years this good work has been in abeyance for want of funds, but we are happy to be able to state that the institution has now passed into excellent management. His Grace having secured the services of the Brothers of the Cross, who, under the able superintendence of the Rev. Father Beauregard, will now teach agriculture, thus fitting a number of boys to hire out with farmers in the near future. About 30 boys were expected from the British Isles this autumn, also a certain number of youths more advanced in age and capability; but final arrangements have not been made yet.

IRISH EYES.

That is a pleasantly suggestive remark that the Roman correspondent of the London "Tablet" attributes to Mr. Thaddens, the well known Irish painter, who is reported to be at work on a portrait of Pope Pius the Tenth. "Why, His Holiness has Irish eyes," the artist is said to have declared recently, in conversation with his countryman, Cardinal Moran. A Pope with Irish eyes! It is a good omen, of course, if a novel one. It brings the untravelled successor of Leo the Thirteenth into a kind of unexpected intimacy with the vast English-speaking races of the earth, and reminds us the while how delicate and yet how potent is that touch of Papal human nature which proves "the whole world kin." Of the millions, even of secular and non-believing newspaper readers, who have heard the story during the week, we doubt if there is one who does not feel the kindlier toward the new Pontiff for the Irish artist's description of his personality, or who is not the readier, in consequence, to think that much better of the old misrepresented and still misunderstood Church, of which so genial a Bishop can be the Chief Pastor.

And yet we must confess, it was not these thoughts alone that stirred in us when we read the naive tale in print for the first time a few days ago. Mr. Thaddens' happy phrase expressed for us, without doubt, the secret of that quiet countenance upon which the world has been gazing with involuntary sympathy for more than a month past. "Here," that world kept saying in effect, "is a man of noble gentleness and passion, with possibly a shrewd sense of humor; a new type of Italian, in a word, full of the better primary impulses of his kind, perhaps, but intensely human for all that, and likely to inspire trust for the air of habitual self-control that imparts a more than ecclesiastical grace to his imposing presence." And then there comes a brilliant Irish artist upon

the scene, a man already familiar with the ways of the Vatican, and lo, the secret of the general spell is translated for us into a "bull," it might actually be said; and the type is found to be, not local, or merely national, but fundamental, aboriginal and Celtic. "It's those Irish eyes of his. Don't you see?" And the world laughs, and then asks itself, in the sober after-silence, why there should be such varieties at all, and how it has come to pass that the Irish, before every other European race, should have given their name to the most winning sort of optic that present-day human nature knows.

Is it not strange when one stops to think about it? We hear of southern eyes and northern; the one sort is popularly reputed to be dark and mysterious, as with the menace of imprisoned fires; while the other is conventionally described as open, honest-souled and vitreous blue. Only one other principle of differentiation seems to exist. When we divide men, not into geographical septets, but into races and families and national brotherhoods, we speak—we, of the English tongue, at least—of Irish eyes, and seem to know no other. Has anybody ever grown dithyrambic over a German eye? Undoubtedly the German eye exists. One could find scores of them flitting impassively along Westminster street, suggesting a half-baked but never faltering mentality, at any hour of the day; but they are not particularly compelling; they are not even arresting; they have no individuality, no character, in fine. Is it because to our less purged insight Teutonism has written its proclivities, if not its entire story, in the more palpable and carnal features of the faces that one sees in the street? God does appear to have reserved the eyes of certain elect stocks for His more spiritual—though not necessarily supernatural or covenanted—messages to a slowly responsive world; and the Irish, in spite of their pathetic failures in a century of other spheres of grace, are His most persuasive pleaders in the subtle apostolate of kindness and good nature upon this soured and ill-tempered earth to-day. Who has not felt the spell of their influence, or been blind to the arch glance of mingled roguery and good faith by which it is conveyed? It is by the eye, rather than by the tongue, that their gracious evangel is most irresistibly preached and enforced. Its color, intellectual steel-grey or affectionately cajoling blue, seems to have little to do with its success; it is the flash of soul behind the color, "the light that never was on sea or land, the consecration and the poet's dream," that works the strange wizardry which makes an Irish heart victor all the world over, whether it pleads out of the face of a child, or baffles the too-worldly shrewd with the innocence of a maiden's laugh, or mocks at Saxon stolidity with the engaging "Blarney" of the smoothed tongue made. First and last, and always it is "that eye" and we should recognize it, and know it from its counterfeit, though it gleamed through half a dozen Yankee or other perverse misrepresentations in the new world. It is the pledge of unspoiled human heartedness, the cynosure of the questing soul that is looking, not for a bundle of conventions, civil, social, monastic, or ecclesiastical, but for a man or woman in whom it may confide.

That Pius the Tenth should be possessed of so subtle a claim upon our trust is not the least of God's providences in a topsy-turvy world; and it is most refreshing to think that it was an Irish artist who first bore testimony in the presence of an Irish Cardinal to the significant portent. That is the most Irishly satisfying thing in all the puzzling and, as we trust, prophetic episode.—Providence Visitor.

ST. PAUL'S CHURCH (SASKATOON) BLESSED.

Saskatoon, Phenix, Sept. 25. Sunday morning last, with the sun shining in all its glory, this fine new building was formally opened for worship. It was a gratifying sight to the pastor, the Rev. P. P. Guerin, and his pleasant countenance showed that he felt that his months of labor had not been wasted.



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