8

DIOCESE OF REGINA LETTER OF BISHOP MATHIEU TO

HIS CLERGY

My dear Coadjutors .- We are at the our most sincere wishes for your hap-piness, and if they materialize, this year piness, and if they materialize, this year will be for you a succession of cloudless days. Let us not forget to ask our-selves how we have passed the year which is ending. Has it been a good and happy year? More than other people, we should know that a good year is not the year during which we have made a fortune, but the year during which we have earned many favors from God a happy year is not the year during God, a happy year is not the year dur-ing which we have advanced on the road to fame and honor, but the year during which we have advanced on the road to perfection which leads to heaven.

To assure the nappiness of the year which is about to begin, resolve to pend it in sowing Jeans Christ in souls, which in oultivating His presence there, and if human weakness has expelled Him from His throne, in trying to replace Him. Beg of God to give you the grace to understand what is a soul - that breath of God which was estimated to be worth the life of a God.

Let daily trials form your soul, be cause your aim is not to make of every action a masterpiece, but every night may you be able to write at the foot of your daily work, the words of the great painter who decorated the Shrine of Saint Ursular "I have done my best."

Understand better than ever that your work in the service of God can be summed up in two words-to acquire virtue for ourselves and happiness for others; to be good and saintly yourselves and to make others happy.

hecause Do not be afraid to suffer the day of suffering passes ; but its re-ward will last forever. You know that all your earthly sufferings will give you a right to glory and happiness in the Kingdom of Oar Lord.

solemn demands.

field of Catholic

It is the will of God that, to do good to man, it is necessary to love him, in consequence, to enlighten the souls con-fided to your care, love them. May your hearts then be full of charity. Charity is in reality a loan at great interest, and by charity you will bind the faithful to your hearts by delivate the faithful to your hearts by delicate but strong ties. Be fatherly, and your

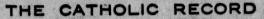
days shall pass in happiness. Follow this advice and we may expect of you what Saint Jerome expected of his dear disciple : "That you may be in all the best, the most perfect, "totum summum, totum perfectum, in te desidero."

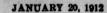
We have already told you that when, unexpectedly and without worthiness on our part, we heard the voice of God calling us, we experienced inexpressible anguish. We had passed the age when years appear long and numerous be-ore us, the age which hesitates at noth-

ing. We knew the difficulties which awaited us inevitably, but we knew also that God would come to our help, that holy priests would assist us in the work con-fided to our care, and that the Holy Ghost would help us to find among them those who would be our prinipal lieutenants in helping us to fight unto

the end the good fight. Obedient to a law which the Church, wisely imposes upon bishops, we have chosen three advisers who kindly consented to take upon themselves part of the burden which God has placed on our shoulders. We think it our duty to consult them about the choice of other advisors who, we hope, will charitably give us the help of their experience and

of their knowledge. These three first advisers of your Bishop are the Rev. Father D. Gillies, parish priest of Saint Andrew's; Rev. Father Suffa, O. M. I., parish priest of Regina, and the Rev. Father Charles Maillard, parish priest of Wolseley. You know them better than we do; thay have the experience of long years they have the experience of long years devoted entirely to the service of God in this diocese and evidently they will be a great help to us. You will then,







we hope, have greater confidence in our direction, and you will understand better our most sincere desire to work for the good of the souls confided to your care. We wish to repeat that all the ordin-

ances of our Venerable Metropolitan remain in vigor in the diocese : We remain in Vigor in the diodest: We wish specially to call your attention on the collections which should be taken up at fixed days, also on the "Cathedra-ticom" which should be remitted to the Bursar of the Palace, Rev. Father A. Benoit.

Be so kind as to send us the list of missions which you visit, their geograph-ical position, and the number of the faithful in each mission.

faithful in each mission. We need not tell you, all our priests shall be welcome in the house of their Bishop where they are at home; most sincerely we say to them as Abraham unto the heavenly visitors of Mambre : "Declinate in domam, et manete hio." Piease accept, dear fellow-workers, the assurance of our sincere and entire

devotedness in Oar Lord. OLIVIER ELZEAR,

Bishop of Regina.

Dec. 28, 1911.

Individual Interpretation

The street preacher was enlarging up The street preacher was enlarging up-on the impossibility of a rich man enter-ing into the kingdom of heaven, quoting the familiar words of our Lord in ad-dressing His disciples. "it is easier for a camel to go through the eye of a meedle, than for a rich man to enter into the binders of Cat " (St. Mathem ric the kingdom of God." (St. Matthew xix, 24. Protestant Version.)

24. Protestant Version.) To make the point clear, the street preacher held up a steel sewing needle and asked his listeners what possibility a camel had of going through its eye, which was so small that none could dis-tinguish it tinguish it.

Our reference library says: "Steel needles were first made in Nuremberg in 1370, but the manufacture was not of so much importance until 1650.



bowed their heads to receive Benediction, testified substantially that all present fully appreciated the sublimity and grandeur of this deeply significant ceremony. After Benediction the six privileged

aspirants, dressed in beautiful white satin gowns with wreath and veil, ad-vanced to the altar rail for the customary catechisation, each responding in clear and distinct tones heard throughout the sacred edifice. They then withdrew to lay aside their bridal robes and soon rearned clothed in the dark habiliments of the order to receive from the hands of the Reverend Mother the cincture, white The young novices then prostrated be-fore the altar while six dainty little

maids of honor strewed flowers over them, symbolizing in a touchingly im-pressive manner their entire and volumpressive manner there entre and volum-tary renunciation of the pleasures and goods of the world together with their willingness to carry until the term of their lives the sweet yoke of their Lord

their lives the sweet yoke of their Lord Jesus Christ. The young ladies who received the habit were : Miss Genevieve Lochance, D'Arcy, Ont., in religion, Sister M. Baptiste ; Miss Stella Korea Le Pain, Old Castle, Ont., Sister M. Amelia ; Miss Marie Rose Pinsonneault, Sonth-bridge, Mass., Sister M. Rosary ; Miss Agnes C. Heenan, Campbellford, Ont., Sister M. Callista ; Miss Madeline Goudreau, Detroit, Mich., Sister M. Blanche ; Miss Grace Murphy, formerly of Kingston, Oat., Sister M. Grace. Present in the sanctuary besides His of Kingston, Oat., Sister M. Grace. Present in the sanctuary besides His Lordship Bishop Fallon, were Rt. Rev. Monsignor Aylward, London, Very Rev. Father James, O. F. M., Chatham, and Rev Father Kehoe, Gananoque, who acted as deacon of honor to His Lord-ship; Rev. Father Tobin, London, who

acted as cross-bearer ; Rev. D. J. Dow-ney, Windsor, who performed the duties of master-of-ceremonies. Rev. P. J. McKeon, London; Rev. Father Stanley, McKeon, London; Rev. Father Stanley, Woodstock; Rev. Father Hermingeld, O. F. M., Chatham; Rev. Father Brady, Wallaceburg; Rev. Father Loiselle, Canard River; Rev. Father Loiselle, Canard River; Rev. Father Nicholas, O. F. M., Chatham; Rev. Father Robert, Windsor; Rev. Father Cote, Sandwich; Rev. Father McCabe, Maidstone; Rev. Father Scanlon, St. Joseph's Hospital, Chatham; Rev. Father Pitre, Tecum-seh.

then it is necessary to say that it is Protestant, rather than Catholic, in its personal character. He who writes this is a Protestant, and as such he is amezed and ashamed to admit that the indictment of Father Johnston, a gentleman as well as a priest, is warranted by the facts.

"One of these infamous publications, loathsome beyond the power of words, this journal has already referred to in Inguage as plain as it is possible to print. It is called The Menace, and it is published at Aurora, Mo. The anony-mous coward who sent the Bellman the marked copies which provoked the first reference to it, continues to send the n reference to it, continues to send the n occasionally. He is afraid to put his name on the copies, lest he be called to account as a disseminator of indecent literature; he is straid to put the name of the publication on the outside wrapper lest the fifth contained in its bestial pages he consigned to the first put but pages be consigned to the fire without closer examination. There is no way,

closer examination. There is no way, apparently, of preventing the receipt of this printed cesspool, but the anonymous sender is wasting his postage, because, as soon as the name of the paper is dis-closed, the copy is promptly burned, al-beit a decent man feels like taking a bath and getting himself fumigated after having touched it. "The other is the one to which Father

Johnston calls especial attention in his appeal, entitled 'The Shame of It.' This is Watson's Jeffersonian magazine, published monthly at Thomson, Ga. The Bellman is thankful that he has never seen a copy of this disreputable publication; the many extracts publish-ed in the pamphlet are quite sufficient ed in the painfielt are quite subscription given of it; that for vile vituperation, lying misrep-resentation and indecent personal attack it leads the many polemical sheets that disgrace southern Protestantism. "It is charged that some of these vile

ilence of the mos you, you who preach, broad-mindedn in general, but wink at anti-Catholic In general, but wink at anti-Catholic bigotry in particular? You are respon-sible, because you do not educate your people up to a higher standard of mental decency, and honesty and manliness and love of fair fight." widespread and so strongly intrenched in the habits, customs and commerce of the country; but if a man's life only

What is the reason for the sepulchral

love of fair fight." " 'Is it not just as well for all of us to live in concord, even though we cannot live in ecclesiastical unity ? I look back with shuddering horror at the cruelties and billingsgate method of controversy during the Refor nation. The persecutions and wars of that dread-ful period are all horrible to me, whether of the latter, it certainly has not been lived in vain; and surely more than one young life will be kept from disaster and will be led toward a higher and nobler way of living here and to eternal happiness hereafter, by every decent man who gives the example of total abstin-

he factors in the case were a Catholic Of course, no Catholic needs to be told that keeping from drink is not the whole battle. Temperance is only one virtue, and he is a very ill-instructed Catholic indeed who imagines that if he keeps from drink he is therefore saved. Catholic advocates of temper-ance make no such mistake. They only our that the origin of drink heirs who Bourbon persecuting Huguenots or a Protestant Tudor persecuting an Eng-lish or Irish Catholic, and it is because I lish or Irish Catholic, and it is because 1 can never blot from memory these hor-rible events that I do deeply regret these manifestations of the same intolerant spirit here in our own country."

say that the evils of drink being say that the evils of drink being what they are acknowledged to be by all, and the temptations to drink being so many, and the sins that drunkenness lead to being so deadly, it is the safest and san-est method of life to keep from drinking " This is the season of the year when all mankind for a moment stands silent, all manking for a moment stands silent, humble and reverent, to listen for the recurrence of that tremendous massage which for nearly twenty centuries has thrilled humanity; "Peace on Earth, Good Will Toward Men." Are we to receive it with hearts filled with hatred and malice against our heathern whether This movement of Catholic total ab-stinence is a Catholic movement. It has been approved and blessed by the Church; and we know of no more efficaand malice against our brethren who differ in faith? Can we affect to accept it while we insult their religion and tol-erate base libels against their Church? cious way for a man to work for God and his fellow-men than by interesting himself in a movement so salutary.— Sacred Heart Review.

erate base libels against their Church ? " Men and women of the Protestant Church, elergy and laymen, men who speak from the Church and those who write with the pen, in the name of Christianity, of decency, honor and fair-ness, make that message something more than an idle echo, by using everypos-sible endeavor to disown, discredit, de-nomes and forever destroy such literanounce and forever destroy such litera-ture as this, which, from behind the shield of Protestantism, seeks to defame

"It is charged that some of these vile publications are actually issued with the sanction of important Protestant de nominations; that they are sold at a low price and distributed gratis and find their way into hundreds of thousands of homes from British Columbia to Texas. It seems incredible, impossible, that men calling themselves Christians, even teachers of Christ's word, would be so moved by hatred and mailce as to dis-seminate such outrageous, beastly and altogether contemptible slanders against the religion of their neighbors; that

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