

DIocese of Regina

LETTER OF BISHOP MATHIEU TO HIS CLERGY

My dear Coadjutors.—We are at the eye of a new year. Allow us to offer our most sincere wishes for your happiness, and if they materialize, this year will be for you a succession of cloudless days.

To assure the happiness of the year which is about to begin, resolve to spend it in loving Jesus Christ in souls, in cultivating His presence there, and in His throne, in trying to replace Him. Bag 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, because your aim is not to make of this a masterpiece, but every night you will be able to write at the foot of your daily work, the words of the great painter who decorated the Shrine of Saint Ursula: "I have done my best."

Understand better than ever that your work in the service of God is not a matter of quantity, but of quality. Acquire virtue for ourselves and happiness for others; to be good and saintly yourselves and to make others happy.

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

It is the will of God that, to do good to man, it is necessary to love him, in consequence, to enlighten the souls confided to your care, love them. May your hearts then be full of charity. Charity is the reality—a loan at great interest, and by charity you will bind 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 disciples: "That you may be in the life the most perfect, 'totum sum, totum perfectum, in te desido.'"

We have already told you that when, unexpectedly and without warning 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 before us, the age which hesitates at nothing.

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 worst of our care, and that the Holy Ghost would lead us to find among them those who would be our principal 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 the part of the burden which God has placed on our shoulders. We think it our duty to consult them about the choice of other advisers who, we hope, will charitably give us the help of their experience and of their knowledge.

These three advisers of your Bishop are the Rev. Father D. Gillies, parish priest of Saint Andrew's; Rev. Father Siffa, O. M. I., parish priest of Regina, and the Rev. Father Charles Maillard, parish priest of Wolseley. You know them better than we do; 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 ordinances of our Venerable Metropolitan remain in vigor in the diocese; we wish specially to call your attention on the collections which should be taken up at fixed days, also on the "Cathedra-tion" which should be remitted to the Bazaar of the Palace, Rev. Father A. Benoit.

So kind as to send us the list of missions which you visit, their geographical position, and the number of the 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: "Delectate in domum, et manete hic." Please accept, dear fellow-workers, the assurance of our sincere and entire devotedness in Our Lord.

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RELIGIOUS RECEPTION AT "THE PINES," CHATHAM

On Tuesday, January 2nd, in the Holy Family chapel of the Ursuline Monastery, "The Pines," Chatham, Ont., six young ladies were received into the Order of St. Ursula, His Lordship Right Rev. M. F. Fallon, D. D., O. M. I., Bishop of London, officiating.

The ceremony took place at 3 o'clock in the afternoon, and, at the appointed hour a procession of clergy, postulants, white-veiled novices, and professed religious filed into the chapel, where, before the altar, artistically decorated with a profusion of exquisite flowers, palms and colored lights, the young ladies knelt to receive their candles, then, as wise virgins, took their places to await the time to make their solemn demands.

A very appropriate and strikingly impressive address was delivered by Rev. Father Stanley, of Woodstock, Ont., who in his usual oratorical style, eloquently extolled the exalted mission one called by God to labor in the field of Catholic education under the banner of St. Ursula. Taking as his text these words from the Gospel of St. Matthew: "Whosoever shall leave father and mother, and brother, and sisters, and lands, and kindred, and all, and follow Me, I will make him a disciple of Mine."

His Lordship and the clergy of the diocese on obtaining additional service in an order so illustrious in the annals of history for its pioneer educational work—an order so dear to the Church, and so uniting in its indomitable efforts for the preservation of faith and morals among the youth of to-day—as is the order of the Ursulines.

In conclusion the rev. Father asked them to carry with them throughout their religious careers these, his parting injunctions, viz., that they cultivate a spirit of persevering prayer, a spirit of charity, and lastly a spirit of unswerving and indefatigable loyalty to the community to which they were soon to be admitted, for, he concluded, in terms most lucid and emphatic: "It is a truism admitting of no refutation that there never would have been a heresy, there never would have been a schism, or any falling away in the true Church, in its course down the ages, had there not been a lack of fidelity and loyalty on the parts of some of her once devoted children."

After these words of soul-stirring eloquence, solemn benediction was sung by Rev. Father Kehoe, of Gananoque, Ont., and the hymn which pervaded the chapel, as the clergy, religious and a large gathering of relatives and friends 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, advanced to the altar rail for the customary catechization, each responding in clear and distinct tones heard throughout the sacred edifice. They then withdrew to lay aside their bridal robes and soon returned clothed in the dark habitments of the order to receive from the hands of the Reverend Mother the cineraria, white veil and cloak of a novice of St. Ursula.

The young novices then prostrated before the altar while six dainty little maids of honor strewed flowers over them, symbolizing in a touchingly impressive manner the entire and voluntary 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 Jesus Christ.

The young ladies who received the habit were: Miss Genevieve Lochance, D'Arny, Ont., in religion, Sister M. Baptiste; Miss Stella Korea Le Pain, Old Castle, Ont., Sister M. Amelia; Miss Marie Rose Pinsonneault, Southbridge, Mass., Sister M. Rosary; Miss Agnes O. Heenan, Campbellford, Ont., Sister M. Callista; Miss Madeline Goudreau, Detroit, Mich., Sister M. Blanche; Miss Grace Murphy, formerly of Kingston, Ont., Sister M. Grace.

Present in the sanctuary besides His Lordship Bishop Fallon, were 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 Lordship; Rev. Father Tobin, London, who acted as cross-bearer; Rev. D. J. Downey, Windsor, who performed the duties of master-of-ceremonies. Rev. P. J. McKeon, London; Rev. Father Stanley, Woodstock; Rev. Father Hornegard, O. F. M., Chatham; Rev. Father Brady, Wallaceburg; Rev. Father Loiselle, Canard River; Rev. Frank Brennan, Wallaceburg; Rev. Father Nicholas, O. F. M., Chatham; Rev. Father Robert, Windsor; Rev. Father Cote, Sandwich; Rev. Father McCabe, Maldstone; Rev. Father Scanlon, St. Joseph's Hospital, Chatham; Rev. Father Pitre, Tecumseh.

MT. ST. JOSEPH, PETERBORO

CEREMONY OF RECEPTION AND PROFESSION

The community of Mount St. Joseph, Peterborough, motherhouse for the diocese of Peterborough, Sault Ste. Marie, and Pembroke, received a further accession of strength on Wednesday, Jan. 10, when His Lordship, Right Rev. Bishop O'Connor, presented the holy habit to five young postulants, and received the vows of eight happy novices. The five young ladies who were privileged to receive the habit of the sisterhood were:

Miss Bridget Earlight, Douglas, in religion Sister Mary St. Leonard; Miss Edeline Agnew, Douglas, in religion Sister Mary St. Edna; Miss Adele O'Neil, Douglas, in religion Sister Mary St. Adele; Miss Marie Markle, Thessalon, in religion Sister Mary St. Wilbert; Miss Elizabeth O'Hara, St. Columban, in religion Sister Mary St. Edith.

The novices, who made their vows were Sr. M. Sylvester, Sr. M. Joris, Sr. M. Adelaide, Sr. M. Euzonia, Sr. M. Barbara, Sr. M. of the Angels, Sr. M. Winifred, Sr. M. Emerita.

The ceremony marked the closing of a seven day retreat preached by the Rev. Father Jones, C. S. S. R., of Toronto, who recently conducted the very successful mission at St. Peter's Cathedral. The convent chapel, always "a thing of beauty," looked prettier than ever under the artistic decorations of the Sisters, filled as it was by an unusually large number of visiting clergy and laity. Mass was celebrated, and the ceremony of reception and profession conducted by His Lordship, Bishop O'Connor. Ven. Archdeacon Casey, Lindsay; Rev. Father Dowdall, Eganville; Rev. Father Quality, Douglas, and most of the diocesan clergy were present in the sanctuary. Rev. Father Jones preached an appropriate and eloquent sermon on the religious life.

The frequency with which ceremonies of this kind are held at "the Mount" is the best evidence that God has set the seal of His approval upon the various works of the Sisters. The community at Mount St. Joseph has been especially blessed in the matter of vocations. Still there is always room for more—now, as in the Saviour's time, the harvest is great and the laborers all too few. May it be our pleasing duty soon again to chronicle such a ceremony at Mount St. Joseph, so that in school and hospital ward, and in the homes for old and young there may ever be an abundance of the holy Sisters of St. Joseph who, without trumpet-blast or newspaper headlines, are doing the will of God. COLUMBA.

"THE SHAME OF IT"

DISGRACEFUL METHODS OF BIGOTRY SCORNED BY A NON-RELIGIOUS MAGAZINE. SOME EXAMPLES OF BIGOTRY RUN MAD

The Bellman, a non-religious magazine of Minneapolis, in its issue of December 23 contains a notable arraignment of that bigotry which would stop at nothing in its attempts to injure the Catholic church. The Bellman article is so fair, so broadminded, that we publish it in full, say this magazine: "The Rev. Lucian Johnston, a priest of Baltimore, son of a distinguished citizen of Georgia, Richard Malcolm Johnston, the scholar, author and educator, makes an appeal to the 'sense of decency' as well as to the 'conscience' of Protestants, everywhere, for all are equally blameworthy in their failure to publicly protest against, denounce and repudiate the most scurrilous, indecent and horrible attacks that are being made upon the Catholic religion by certain publications which must be sustained by Protestant readers, otherwise they would not exist."

"The Bellman is not a religious journal; if the faith of its editorial staff must be considered in determining its bias, then it is necessary to say that it is Protestant, rather than Catholic, in its personal character. He writes in a personal, and as such he is amazed 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 language as plain as it is possible to print. It is called 'The Menace,' and it is published at Aurora, Mo. The anonymous coward who sent the Bellman the marked copies which provoked the first reference to it, continues to send the same name on the copies, lest he be called to account as a disseminator of indecent literature; he is afraid to put the name of the publication on the outside wrapper lest the fifth contained in its bestial pages be assigned to the fire without 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 disclosed, the copy is promptly burned, albeit 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; he is afraid to publish it in the pamphlet are quite sufficient to justify the description given of it; that for vile vituperation, lying misrepresentation and indecent personal attack it leads the many polemical sheets that disgrace southern Protestantism."

"It is charged that some of these vile publications are actually issued with the sanction of important Protestant denominations; 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 places for all to labor for the world's betterment, and under whatever flag one may choose to fight the good fight, give him, in the name of God, greeting and help. Cast but stand up and unshamed, consistent in the teachings of the Master,

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they should seek by such utterly false and vile evidence to prejudice the minds of the ignorant and debased (for no intelligent person would ever read such horrible stuff) against those who are preaching the Catholic faith and living according to Catholic standards.

"The shame of it; indeed! The horror of charging crimes against the saintly women who live devoted lives as nuns, and the self-sacrificing and sincere men who are doing their duty as priests! The Bellman is a secular publication, but it is not possible to put its pages with even a quotation from the indecent and bestial libels published in the Jeffersonian magazine. The insinuations made therein are a gross insult, not alone to the Catholic Church, but to the millions of pure and innocent women and honorable straightforward men who are its members."

"These are our neighbors and our friends, we have known and observed them for years; judging them by their lives and by their works, clergy and laity, which of us, Protestants though we be, dare say that they have failed in any way, so broadminded, that we publish it in full, say this magazine: "The Rev. Lucian Johnston, a priest of Baltimore, son of a distinguished citizen of Georgia, Richard Malcolm Johnston, the scholar, author and educator, makes an appeal to the 'sense of decency' as well as to the 'conscience' of Protestants, everywhere, for all are equally blameworthy in their failure to publicly protest against, denounce and repudiate the most scurrilous, indecent and horrible attacks that are being made upon the Catholic religion by certain publications which must be sustained by Protestant readers, otherwise they would not exist."

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Who dealt, not in cowardly and vile slander, but spoke of love, and bade us live together in peace and harmony."

THE CATHOLIC TEMPERANCE MOVEMENT

Almost every family pays tribute to the tyrannical king whose name is Alcohol. Few families there are in this wide land of ours that have not among their members somebody who is wasting his years and destroying the peace and happiness of those who love him, by constant or periodic indulgence in liquor. Total abstinence through ourselves may be, we are very lucky indeed if we are not troubled with some relative—some son or brother, or even daughter—who has fallen a victim to the curse of drink.

This therefore is a matter that comes home to almost everyone of us. It is a matter that concerns us all, rich and poor, high and low. The menace of intemperance strikes at us all. It raises its hand against the best and most carefully reared children as against the families of the unlearned and the wretched. Because of the universality of the curse, we should all be interested in movements to abolish it or at least to curb its encroachments and mitigate its evil. Many men and women do not need the temperance pledge for themselves, it is true. They do not need to join societies of temperance for their own sake. They can and do remain sober under all circumstances and in all surroundings. But such people, if they feel drawn to enter into societies of total abstinence do a great deal of good to others who are not fortunate enough to be as strong-willed as they. They show an excellent example to young boys growing up who, misled by the usual custom will surely deem it a manly thing to drink and carouse as they see other boys doing, if they have not before their eyes the object lesson of total abstinence in men whom they admire.

For busy men it is, of course, a sacrifice to give time and thought to temperance societies; and often the temptation comes to think the whole total abstinence movement a very weak and ineffective way of battling with an evil so widespread and so strongly entrenched in the habits, customs and commerce of the country; but if a man's life is only touched one other life to the betterment of that 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 abstinence.

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 temperance make no such mistake. They only 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 sanest method of life to keep from drinking intoxicants altogether.

This movement of Catholic total abstinence is a Catholic movement. It has been approved and blessed by the Church; and we know of no more efficacious way for a man to work for God and his fellow-men than by interesting himself in a movement so salutary.—Sacred Heart Review.

Money builds the churches, but faith makes them the temples of God. Live intimately with God by meditation. From the quarter of an hour's daily converse with God you will return filled with strength, with joyous activity and energy. "Nothing," says Fenelon, "is so tender, so frank, so earnest, so gentle, so amiable, so loving as a pious heart."

"This is the season of the year when all mankind for a moment stands silent, humble and reverent, to listen for the recurrence of that tremendous message 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 brethren who differ in faith? Can we affect to accept it while we insult their religion and tolerate their persecutions against their Church? "Men and women of the Protestant Church, clergy and laymen, men who speak from the Church and those who write with the pen, in the name of Christianity, of decency, honor and fairness, make that message something more than an ideoboo, by using every possible endeavor to discern, discover, denounce and forever destroy such literature as this, which, from behind the shield of Protestantism seeks to defame and dishonor another faith."

"Christianity, be it Catholic or Protestant, has its work to do in this world, and there is room, vast room, for the efforts of all true men and good women in the uplifting of humanity. There is place for all to labor for the world's betterment, and under whatever flag one may choose to fight the good fight, give him, in the name of God, greeting and help. Cast but stand up and unshamed, consistent in the teachings of the Master,

"THE IMPOSSIBLE VAGARIES OF SOCIALISM"

Prince Rupert, B. C., Jan. 2, 1912. Mr. R. Lamour, Stratford, Ont.

Dear Sir,—I saw in the CATHOLIC RECORD some time ago that you wrote a book against Socialism. The RECORD spoke very favorably of your book so I wrote to them to find your address and the price, which I enclose for a copy. I think a notice in the CATHOLIC RECORD would be a help to you to sell your book.

DAN McNEIL, 544 9th ave, Prince Rupert

The book referred to in the above letter is the "Impossible Vagaries of Socialism; Its Fallacies and Illusions," which can be procured by addressing the author and publisher, R. Lamour, Stratford, Ontario. Price 50 cents. 1735 3

Every Day New Year's Day The heroes of an age are always few And fewer still the saints; yet life goes by For some of us, in waiting for a high And ever-memorable deed to do. Not thus shall dreams of noble acts come true; Each day has its own duties, and they are here on our lowly earth—not in the sky; Each day's a King to whom we still must sue.

The little things of life, how small they are! Yet to be true in them is no small thing. There is a heroism greater far Than that which makes the world's applause ring. God's saints were saints of God because of this: The little things of life they did not miss.

—S. M. C. in Irish Monthly.

DIED

FARRELL.—At West Garafraxa, on Wednesday, 20th December, 1911, Margaret Baile, relict of the late Stephen Farrell, sr., aged sixty-six years and nine months. May her soul rest in peace!

CONNELLY.—In Campbellford, Ont., on Jan. 6th, 1912, James Connelly, one of the first residents of Seymour town, aged eighty-seven years. May his soul rest in peace!

Favors Received A reader wishes to return thanks to Our Blessed Lady of Victory, and St. Anthony for several spiritual and temporal favours received through their intercession.

New Book "Simple Instructions for the First Communion of very young children, translated from the French by the Sisters of Notre Dame. Published by Benziger Brothers, New York City. Price \$2.25 per 100 copies."

Ne Temere THE CATHOLIC RECORD Publishing House has reproduced in pamphlet form the splendid deliverance on the Ne Temere decree of Walter Mills, Esq., K. C., member of the Anglican Synod of Huron. The paper was read at the annual meeting of that body which took place at Stratford on the 15th of June, 1911. It is an exhaustive and unanswerable legal argument in favor of the Ne Temere decree promulgated by His Holiness the Pope. Single copies 10 cts; per dozen 50 cts; 100, \$3.00; special rates for larger quantities. Address CATHOLIC RECORD Office, London, Canada.

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WANTED QUALIFIED TEACHER FOR THE R. C. Separate school, Oakville. Salary \$275 with advance. Apply to L. V. Cote, Sec. Treas., Oakville, Ont. 1734-11

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WANTED AT ONCE AN ORGANIZER FOR the Catholic Order of Foresters, one who can speak French and English. Apply stating terms. L. V. Cote, Provincial Chief Ranger, 46 King St. W., Toronto. 1734-2

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