

Regina Notes

Rev. Father Van Heertum leaves Regina at the close of the present month to reside permanently at De Pere, Wisconsin, where the order of which he is a member, have their community. Our pastor will be missed. How inadequately those words express the depth of sorrow Regina Catholics feel to bid farewell to their beloved pastor. We know all Catholics love their priests and are loath to bid them adieu; but Father Van Heertum's stay in Regina has been at such a time when circumstances drew him very near and dear to his flock. His Grace well expressed our sentiments when he said in reference to Fr. Van Heertum: "You have a noble, prudent and devoted priest who is highly capable of leading you, and thank God you have had the good sense to follow him." Most sincerely do we hope that where'er his lot may be cast, he may long be spared to labor in God's vineyard.

Regina is a city now, and Regina Catholics must keep pace with the city. No more standing on the sidewalk in front of the church after service. Oh! No! That is countryified! We form a part—and a very important part—of the city of Regina.

Buildings are going up at a rapid rate. Carpenters are in great demand. Messrs E. McCarthy & Co., are enlarging their store, making it higher, and adding to the present building.

Mrs. McCusker returned on Wednesday from a visit to Winnipeg, bringing Miss Aileen with her for a few weeks rest, as she has not been well since her return to St. Mary's Academy.

We are quite proud of late issues of the "Review" and will be pleased when "Finem Respic" and "Amica" take their accustomed places in your excellent paper—and what has happened to our friend from Ste. Rose? and the much appreciated article from that "spicy" pen. GENA MACFARLANE.

Home Column.

ORA PRO ME.

Ave Maria! bright and pure,
Hear, O hear me when I pray!
Pains and pleasures try the pilgrim

On his long and weary way;
Fears and perils are around me,
Ora Pro Me.

Mary, see my heart is burdened,
Take, O take the weight away,
Or help me that I may not murmur

If it is a cross you lay
On my weak and trembling heart,
—but Ora pro me.

Mary, Mary, Queen of Heaven!
Teach, O teach me to obey;
Lead me on through fierce temptations

Stand and meet me in the way;
When I fail and faint my mother,
Ora pro me.

Then shall I—if thou, O Mary,
Art my strong support and stay,
Fear nor feel the threefold danger:
Standing forth in dread array;
Now and ever shield and guard me
Ora pro me.

When my eyes are slowly closing,
And I fade from earth away,
And when Death, the stern
Destroyer,

Claims my body as his prey,
Claim my soul, and then sweet
Mary,

Ora pro me.
Adelaide A. Procter.

FINE DISCIPLINE FOR CHILDREN.

They Should be Taught to Act
Quickly and Fearlessly in
Face of Danger.

Clang! went the fire gong, and in less than thirty seconds, 1,300 children were on their feet. In less than five minutes they stood in orderly rows in the street. Each child knew exactly what to do and did it instantly. The occasion was a fire drill in one of the big public

school's. The children did not know that the drill was to be held. Had there been a real fire instead of the regular drill they would have behaved in exactly the same self-possessed orderly manner.

These children are being taught the inestimable value of self-possession in time of danger.

"We do not aim for speed," said the principal of the school, "but for order and discipline. Too much haste creates panic, and panic creates danger."

Fire is the supreme test of human courage, and if the children are taught to control themselves and retain their self-possession in face of this great danger, they will have learned a lesson which will be of the greatest benefit to them during their lives.

Panic, that dread foe of order and safety, is to blame for many of the tragedies of history. Panic is temporary insanity. Man is changed from a rational human being into a fierce unreasoning animal, with no thought save that of self-preservation.

Panic lost Cleopatra the battle of Actium. The battle of Cedar Creek was only wrested from panic-stricken defeat by the timely arrival of Sheridan. Thousands of lives were lost at the time of the presentation of the present Czar's coronation cups, owing to the fact that the crowd became panic-stricken, and fled many in all directions and was instantly changed from an orderly crowd into a howling insane mob. On the decoration day after the opening of the Brooklyn Bridge the promenade was crowded with people anxious to view the wonderful structure. A slight vibration of the bridge was felt, the crowd became panic-stricken and fled many in all directions. The result was a sacrifice of life.

Women have little individual panics all to themselves every day in the week. What woman, in attempting to cross a crowded thoroughfare, does not—unless there be a guardian angel in the guise of a policeman to assist her—hesitate to go forward, turn back, only to end by being ignominiously rescued from total annihilation by some pitying man? A woman is in a state of absolute panic when she stands undecided in front of a rapidly approaching trolley car, bicycle, automobile, anything that leaves her two avenues of escape. If there were only one thing to do, she might do it; but the choice bewilders her. The blind instinct of self-preservation is the great enemy of self-possession.

Fearlessness is a splendid equipment in life, and the child who inherits it is indeed blessed, but unless fearlessness is guided by discipline, it is not an unqualified blessing. A cool head in time of danger is even more desirable than fearlessness. Extreme danger sharpens the wits of cool headed people, enabling them to take advantage of chances which are overlooked by the fear-crazed person. All humanity needs training in coolness. The children of the public schools are learning through the fire drill a lesson that many of us are obliged to learn through bitter experience, and that lesson is discipline, self-possession and coolness in time of danger. —Ex.

THE LESSON OF THE VAN WORMER BOYS.

Three young men, Frederick, Burton and William Van Wormer, hardly more than boys, were electrocuted last week at Dannemora prison. They had been convicted of murdering their uncle, Peter Haltenbeck, at Greendale, N.Y., on December 21, 1901. In their dreadful end there is a lesson for every going parent. The "Van Wormer boys," as every one in Columbia County called them, were criminals from their early years. As youngsters they were noted for their cruelty to animals. Each, as he grew old enough, became practically a bandit. They committed all sorts of depredations on the neighboring farmers. Robbing hen roosts with them became a thriving business, for they boldly shipped their plunder to commission merchants, from whom they received generous returns. Apparently no restraint was placed upon them. Their father's occupation kept him away from home, and a step-mother had no influence over them. They would not work. It suited them to loaf around in good

clothes, thieving whenever their funds ran low. Finally they murdered their uncle in order to rob him.

The newspapers have discussed the case of these young criminals. One paper declares that "there is a psychological mystery in the criminal evolution of these young men which is hard to fathom." "Their clean-cut American features," it is declared, "suggest the reverse of depravity. They have even no traces of dissipation. Indeed, so far as drink is concerned, they were rather more temperate than the average young men of their age. Each one of them is an intelligent, spirited looking, prepossessing young fellow, who would be about the last person you would pick out in an assemblage of American youths as of criminal instincts, least of all as a desperado capable of cold-blooded murder."

It is easy, however to solve the mystery. These young men seem to have received a fair amount of education, but it was a Godless education. No proper moral training was given to them. If any religious influence was brought to bear on them in their youth, the fact does not appear. On the brink of the grave, however they were not deaf to the appeals of the Catholic chaplain of Dannemora, Father Belanger, who received them into the Church a few days before they paid with their lives the penalty for their crime. Had these unfortunate young men come under Catholic influences earlier, particularly those of a Catholic educational nature, their end would have been very different.—Catholic News, Oct. 7.

GHOSTS IN A PRIEST'S HOUSE

It was Discontinued as a Jesuit Mission Three Years Ago, and Since then the Assistant Priests Have Been Frightened by Apparitions and Noises.

York, Pa., Aug. 23.—Until three years ago, when by an order from Rome the Conewago Catholic Chapel in the township of the name, in Adams county, was discontinued as a Jesuit Mission, which it had been for 180 years, and made a parish church of the Harrisburg diocese, it was little heard of outside the religious world save in connection with its historical associations.

Now the ancient chapel so long a quiet abode of the Jesuit Fathers is reputed to be haunted, and the ghostly tales being told of it by the country folk are not without foundation.

The Rev. Father Haltermeyer, the priest in charge of the chapel, tells of the midnight visitations of an apparition and strange rappings. These special visits and the rappings have been occurring more or less regularly since the abandonment of the chapel by the Jesuits. The frequent change of its rectors and assistants since then is thus apparently explained.

Father Haltermeyer, who has been the rector for more than a year, is so much impressed by the apparitions that he is unable to keep an assistant for any length of time. Occasionally there has been a young priest with the courage to put up for two months or more with the nervous shocks and frights to which the inhabitants of the chapel are exposed, but a fortnight is the usual term of an assistant's service, while a few have been driven from the charge before the end of a full week.

Father Haltermeyer says: "I am finding it almost impossible to keep an assistant on account of the inexplicable things that have been occurring in this old edifice since I have been in charge. I have had no personal experience with the apparition. Those who have seen it describe it as a thing of mist, having the outlines of a human form garbed in ecclesiastical robes. The midnight hour is the usual time of its coming and it has been seen most frequently in the sleeping apartment assigned to the assistant rectors.

"The rappings I have often heard. These too, occur at midnight and hardly a night passes that we are not disturbed by them. On one occasion they were heard at midnight on my study door as I sat talking with a priest from New Oxford. Sometimes the noise issues from under the floors. More fre-

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SUNDAYS—Low Mass, with short instruction, 8.30 a.m.
High Mass, with sermon, 10.30 a.m.
Vespers, with an occasional sermon, 7.15 p.m.
Catechism in the Church, 3 p.m.
N.B.—Sermon in French on 1st Sunday in the month, 9 a.m. Meeting of the children of Mary 2nd and 4th Sunday in the month, 4 p.m.
WEEK DAYS—Masses at 7 and 7.30 a.m.
On first Friday in the month Mass at 8 a.m. Benediction at 7.30 p.m.
N.B.—Confessions are heard on Saturdays from 3 to 10 p.m., and every day in the morning before Mass.

C. M. B. A.

Grand Deputy for Manitoba.
Rev. A. A. Cherrier, Winnipeg, Man.
Agent of the C.M.B.A.
for the Province of Manitoba with power of attorney, Dr. J. K. Barrett, Winnipeg, Man.

The Northwest Review is the official organ for Manitoba and the Northwest, of the Catholic Mutual Benefit Association.

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