

## INDUSTRIOUS INDIANS.

Progress of the Qu'Appelle Industrial School.

Manitoba Free Press, Feb. 22.  
Indian Head, Assa., Feb. 19.—The gratifying success which has crowned the indefatigable efforts of Rev. Father Hugonard as principal of the Indian Industrial school near Fort Qu'Appelle, deserves more than a mere passing reference, therefore a brief review of the history of the school from the date of its organization to this period may be somewhat interesting to the numerous Free Press readers. During the session of 1883-1884, the late Sir John A. Macdonald, then Premier of Canada and Superintendent of Indian Affairs, without the solicitation of any religious denomination, induced Parliament to vote sufficient funds for the erection of three industrial schools for the education of Indian children in the North-West. It was then decided that one of the three should be located at or near Fort Qu'Appelle, and as he considered that religious teaching would be an important factor in the civilization of the Indian element, he requested His Grace Archbishop Tache, of St. Boniface, to recommend some person duly qualified for the position of principal who would be acceptable to the Indians, and who would strive earnestly to make the institution a success—the Rev. Father Hugonard receiving the appointment.

The building, which was finished in the early part of 1885, was only intended for the accommodation of thirty boys. Very few people at that time had any faith in the success of the experiment, as they considered it would be a most difficult matter to induce parents to part with their children, and even if pupils could be obtained it was considered useless to expend money in the endeavor to civilize and educate them.

However, under the most unfavorable circumstances the school was opened under the management of Father Hugonard with an assistant, three Sisters of Charity and a farm instructor. Great difficulties were experienced in getting children to come to school, but by strenuous exertions and self-denial the school was filled in less than one year, so that in 1886 an addition to the building was required to accommodate the rapidly increasing number of pupils. The then Indian Commissioner, Mr. E. Dewdney, having visited the school several times, was in a position to report favorably to the Government and to recommend an addition to the school to accommodate one hundred children, which was carried out soon afterwards. At this stage the number of visitors increased with astonishing rapidity, all of whom were favorably impressed with the location of the institution, its management, as well as the rapid progress made by the pupils in the various branches taught. Indeed, it was a great surprise to many distinguished visitors to see Indian children from ten to twelve years of age, read, write, spell and speak English correctly. At the fall show at Regina in 1887, a prize was offered to boys and girls under fifteen years of age for the best penmanship, the competition being open to all children, white or Indian, in the Territories, the best writers in the Regina Public school being among the competitors, but to the astonishment of all people present the prize was awarded to an Indian pupil of the Qu'Appelle Industrial school.

In 1889 a further addition was made to the school for the education of Indian girls. Sir John A. Macdonald being impressed with the idea that it would be of very little use to civilize Indian boys if the girls were uneducated, as uncivilized mothers would bring up uncivilized children, while civilized mothers would almost assure the civilization of the next generation. At this period the school was an accommodation in the institution for one hundred and fifty children, seventy-five boys and seventy-five girls. Carpenter, blacksmith and shoemaker shops were provided with competent instructors to teach the boys in these various branches, the girls being taught the different branches of housework under the vigilant supervision of the Sisters. In 1891, at the instance of Mr. Hayter Reed, the Indian Commissioner, some of the pupils were taken to the Winnipeg exhibition who surprised the visitors by exhibiting their own skill in carpentering, blacksmithing and penmanship, as also did three Indian girls in their exhibit of needlework, crochet, sewing, etc. But the most interesting part of all was the intelligence displayed by those Indian girls in carding, spinning, knitting by hand and machine, which was a striking proof of the rapid progress made, as well as the gratifying success which has crowned the efforts of Father Hugonard as principal of that beneficial institution. Apart from their own work those children also exhibited products of the school farm and garden, grown by the boys under the direction of the farm instructor. Four first prizes and two second prizes were awarded in competition with the products of Manitoba. The Winnipeg gardeners were surprised to see cabbages weighing sixty-two pounds each grown at the Qu'Appelle Industrial school farm.

Agriculture and horticulture are two important industries in the North-West, therefore they are the principal industries taught to Indian children at the school. The flower and vegetable gardens are well known far and near, and have been the means through the numerous visitors from different parts of the American continent and other lands of showing the wonderful possibilities of our fertile heritage. Besides what vegetables are required for the school, a surplus is raised and sold, the proceeds being applied to the purchase of toys, candies and other luxuries which will have a tendency to make the boys view the school as their home. By cultivating the farm and garden in after years, grain and vegetables, and how to make themselves self-supporting, as well as how to make their own homes look orderly, neat and comfortable. Several creditable exhibits of carpenter and blacksmith work by the boys had been sent in due time to the Chicago Exposition.

The brass band which is an important factor and composed of Indian boys, has played with marked success at Indian Head, Qu'Appelle Station and Fort Qu'Appelle. Many visitors have been much surprised to see the children of the wild Indian play with such clear precision and keep good time to several Canadian, English and American tunes.

The question naturally arises as to what will become of those Indian children after they will leave the school. It is safe to infer that a large majority of them will do at home what they learned to do at school, to be industrious and economical, to depend upon their own labor for their subsistence. Many of the children have been hired out, the boys doing farm work, the girls as domestics. More than seventy-five have been hired out, earning from \$4 to \$10 per month. At present only seventeen are at service. The Hon. T. M. Daly, Superintendent General of Indian Affairs, during his last visit was much pleased to see one of the Indian girls of the school in the capacity of waiter at Government House, Regina. If these girls after two years of careful training in the school speak English intelligently, be clean and know enough of housework to be worth from \$4 to \$10 per month to white people, it may be inferred that when they complete their education, they will take with them the habits contracted at school, follow them to a great extent, and bring forth a new generation, much improved and materially civilized.

At present there are about two hundred pupils in attendance, but they require more accommodation, the dormitories, play-room and school-room are only large enough for one hundred and fifty pupils; and it is much to be regretted that the institution is deficient as to hospital accommodation. No money can be better spent by the Indian Department than in the education of the young and rising generation of Indians, and nowhere within the scope of the writer's knowledge and observation can they receive a more sound and moral educational training than at the Qu'Appelle Industrial school. The services of the Sisters are invaluable in educating the Indian girls, in teaching them cleanliness and Christian habits, and it is well known that girls taught by them are in great demand by white people who highly appreciate the education imparted to these girls by the Sisters. It will be seen by the blue book and also by the figures given by Hon. E. Dewdney on the floor of the House of Commons in 1891, that the cost per capita at the Qu'Appelle Industrial school has been every year much lower than at any other industrial school in the Territories.

The school being the only government institution of its kind in this extensive district is deservedly appreciated by all irrespective of nationality or creed, and its further development would be a great benefit not only to Indian children, but also to the community at large, therefore it is justly entitled to the generous and liberal support of the Canadian government.

That the late Sir John A. Macdonald, now a tenant of the tomb in Catterick cemetery, near Kingston, Ont., has during his day and generation done much for the amelioration of the condition and education of Indian children in the North-West is amply evidenced by the unparalleled success which has hitherto crowned the unceasing efforts of Rev. Father Hugonard, principal of the Industrial school at Qu'Appelle, who is looked upon as a public benefactor whose memory will be fondly cherished and whose name will be held in sacred remembrance and frequently mentioned with profound reverence by a discerning and truly liberal minded people long after his mortal form will have mingled with the clouds of the valley.

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Malaria is one of the most insidious of health destroyers. Hood's Sarsaparilla combats its deadly poison and builds up the system.

Why will you allow a cough to lacerate your throat or lungs and run the risk of filling a consumptive's grave, when, by the timely use of Bickel's Anti-Consumptive Syrup, the pain can be allayed and the danger avoided. This Syrup is pleasant to the taste, and unsurpassed for relieving, healing and curing all affections of the throat and lungs, coughs, colds, bronchitis, etc., etc.

An Excellent Remedy.  
GENTLEMEN.—We have used Hagar's Pectoral Balsam in our house for over three years, and find it an excellent remedy for all forms of coughs and colds. In throat and lung troubles it affords instant relief.

JOHN BRIDGE, Columbus, Ont.  
Money Saved and pain relieved by the leading household remedy, DR. THOMAS' ELECTRIC OIL—a small quantity of which usually suffices to cure a cough, heal a sore, cut, bruise or sprain, relieve lumbago, rheumatism, neuralgia, excoriated nipples, or inflamed breast.

For Boils and Skin Diseases.  
DEAR SIRS.—I have been using B. B. B. for boils and skin diseases, and I find it very good as a cure. As a dyspepsia cure I have also found it unequalled.

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## "OUR CONVERTS."

Faithful Results of the Conversion of Gen. Allen's Daughter.

Some weeks ago we published an extract from the work of a Protestant gentleman, Judge Chittenden, on "Personal Reminiscences," in which he told the story of "The Beautiful American Nun," and the deep impression it had made upon many minds in Vermont, where Gen. Allen and his family lived. In the current number of *The American Catholic Quarterly*, Richard L. Clarke, L.L.D., the Catholic historian, contributes an excellent article on "Our Converts," in which he briefly narrates the wonderful incident, and tells more of the striking conversions which followed the entrance of Fanny Allen into the bosom of the Church. Mr. Clarke says:

Fanny Allen was one of Vermont's fairest daughters—still fairer and more beautiful in intellect and in soul. She was the youngest daughter of Vermont's Revolutionary hero, Gen. Ethan Allen. Educated in such manner as to meet the natural gifts of her mind, religion was excluded from her training, but it welled up in her soul by a grace that came only from above. Her questions were parried by her family, but never answered. She was born on February 16, 1754. While still receiving her education at the hands of a devoted step-father, she was led by an unknown impulse to the temple of a religion of which she knew almost nothing. From that moment, in her heart, she became a Catholic in faith. It was her own secret. She received baptism, at the age of twenty-two, at the hands of Rev. Daniel Barber, whose name has already been mentioned, and will be mentioned more fully, as an eminent convert; but at that time he was a Protestant minister. She soon afterwards, with her parents' consent, went to Montreal, to study French, and became a pupil in the convent school of the Sisters of the Congregation.

Her conversion was sudden; it took place at the gate of the sanctuary railing in the convent chapel, whither a sister had sent her to place a vase of flowers before the Blessed Sacrament; her steps were mysteriously arrested at the gate; three times she attempted to fulfill her mission, and three times she was stopped by an insuperable impulse:

"Ter timen tellet, ter sum revocatus!"  
Was she, without an open profession of faith, unworthy to approach the Holy of Holies? She fell upon her knees and adored Jesus Christ in the Holy Eucharist. Retiring to an obscure corner of the temple, she wept, and when her voice returned to her, she exclaimed:

"After this miraculous occurrence, I must give myself to my Saviour."  
The tidings of her conversion produced intense sensation in her family and in all Vermont. She was brought by her parents to their home in Shelburne, Vermont, where the allurements of gay and fashionable society and all the means to which her parents could resort were used to change her purpose; but in the end her mother accompanied her again on a second visit to the convent at Montreal.

But she took time even then, and had recourse to prayer before making a selection among the many admirable religious orders in Montreal. Finally she entered the Hotel Dieu. She was professed in 1810, her parents attending amid the concourse of people attracted to the chapel. Her parents frequently visited her. Her convent life was a model of the true religious. Her physician, an American Protestant, was so impressed by her heroic death that he became converted on the spot. She died on December 10, 1819. We shall soon see cause for wonder at the many remarkable conversions which followed hers in Vermont.

CONVERSION OF FATHER BARBER.  
Remarkable indeed was the conversion of the Barber family. Rev. Daniel Barber had served two terms as a soldier in the Revolutionary war. He belonged to a large, intellectual and influential family, and his father, whose name was Daniel, had become impoverished by the war of our independence and the depreciation of paper money. He was born in Connecticut on October 2, 1756. Reared in the strictest school of Congregationalism, his earnest mind, in search of the Apostolic succession, led him to join the Episcopal Church, and at the age of thirty he was a minister therein, which was about the year 1786. During two years of Episcopal ministry, his mind was in spirit Catholic; but little was known in Vermont of the Catholic Church. He would make the sign of the cross, and he deemed nothing unworthy of a Christian which honored Christ.

He was present at the religious profession of Fanny Allen at Montreal in 1810, and was deeply impressed by her heroic faith. In 1812 he visited Bishop Cheverus at Boston. Many difficulties presented themselves to his mind, and he communicated to his son, Rev. Virgil Horace Barber, then an Episcopal minister in Northern New York, his doubts, and lent him the books on Catholic doctrine which he was reading. In 1816 Virgil Horace Barber met Rev. Benedict Joseph Fenwick at New York, and feeling greatly disturbed in his faith, he communicated to him his own doubts and difficulties. He was already married and had a large family. He was a man of fine education and culture. He and his wife, under the instruction and advice of Dr. Fenwick, but under circumstances of appalling sacrifice, became Catholics, and all their children followed.

Daniel Barber, his father, though yet not wholly converted or over his scruples, was at all times honest in his convictions, and he earnestly desired to know the truth and to embrace it. Such was his scrupulousity in changing his religion a second time, and such his desire for study and light, that not only did his son, Virgil Horace, and all his family precede him in entering the Church, but so also did his own wife and other relatives in Vermont. Finally, he, who had led so many others to investigate and embrace the truth, saw in full effulgence himself, and on Nov. 15, 1818, he resigned his Episcopalian parish, and delivered a farwield address to the congregation. He then went to visit his friends in the South, and while there he was received into the Church at Georgetown, where his son, Virgil Horace, who had joined the Society of Jesus, was making his novitiate.

HUSBAND AND WIFE BECAME PRIEST AND NUN.  
I must now go back a little in my narrative. Such were the sentiments of gratitude to God of Mr. and Mrs. Virgil Horace Barber, for the grace of conversion, that each desired to make an entire sacrifice of their lives to religion; but how could husband and wife be separated, and be received into the ecclesiastical and religious state? They consulted their friend, Rev. Benedict Joseph Fenwick, of the Society of Jesus, and he informed them that by their mutual consent and the permission of the Sovereign Pontiff, this could be done; and he cited the case of Lord and Lady Warner, in England, who became converts, and, after making provision for their children, Lord Warner was received in the Society of Jesus, while she took the veil in a convent on the continent.

It would be extremely interesting to relate the details of this remarkable history, but time and space are not sufficient. The requisite permission and arrangements having been made, the Rev. Virgil Horace Barber was received into the Society of Jesus, and after completing his studies partly at Rome, was ordained a priest in the Society of Jesus in 1822. With the permission of his Superiors in the Society, he was sent to Claremont, the home of the Barbers, to serve as a missionary priest, where he built a church and announced with fervor and effect the truths he had himself embraced. His wife, Mrs. Jeannette Barber, became a Visitation nun, under the religious name of Sister Mary St. Augustin, at Georgetown Convent. All the children of Mr. and Mrs. Virgil Horace Barber became members of religious orders. Their oldest child Mary Barber, became an Ursuline nun at Quebec, under the religious name of Sister Mary Benedicta. Mary Abigail Barber also became an Ursuline nun in the same convent at Quebec. Susan Barber became an Ursuline nun in the convent of that order at Three Rivers, Canada. Josephine Barber became a Visitation nun in the convent of that order at Mobile, Alabama.

A WHOLE FAMILY OF RELIGIOUS.  
The only son of Mr. and Mrs. Barber became a Jesuit priest, and few students of Georgetown College have not heard of the saintly life of the good and learned Rev. Samuel Barber, S. J. The mother and four daughters remained faithful and devout unto the last, and edified their respective sisterhoods by their sanctity, their religious obedience and their angelic virtues.

It was the singular fortune of the present writer to have known and seen personally and frequently these three celebrated convert priests, Daniel Barber, Virgil Horace Barber and Samuel Barber. The Rev. Daniel Barber often visited my father's house in Washington while I was a child; he was a great invalid, but in the midst of his severe paroxysms of pain I could hear him devoutly reciting the Rosary. Whenever he arrived at my father's house, the whole family venerated him as a saint, and the utmost kindness was shown to him.

As a boy, I rejoiced to hear him relate his services in the Revolutionary War, in which my own grandfather was an officer under Washington, and his experience in the long struggle he made to reach and embrace the truth of revelation. The Rev. Virgil Horace and Rev. Samuel Barber were preceptors of mine at Georgetown College from 1844 to 1845, the former as Catechist and teacher of Christian doctrine, and the latter as professor of Classics. Both were learned men, but both were even more devout than learned. I shall never forget the edification I experienced at seeing the Rev. Father Virgil Horace Barber going to confession to his own son, Rev. Samuel. He called his own son "Father Samuel," and I remember this venerable priest often asking me

to go and send "Father Samuel" to him. The conversion of the Barber family led also directly, or at least indirectly, to the conversion of Mrs. Tyler, sister of Rev. Virgil Horace Barber, also of his nephew, William Tyler, who afterward became a priest and the first Bishop of Hartford, and to the conversions of Rev. Mr. Kewley, Rev. Mr. Ironside, Rev. Colvin and several others. In its wide spread consequences and fruits, in leading to other conversions, the conversion of the Barber family had more features of a movement in it than any phase of the convert question up to this time except the Mercersburg movement; and yet there is more individuality in all these conversions than is to be found among most of the English converts of the Oxford movement.

HOW TO OBSERVE LENT.  
Vicar-General Byrne Tells How Catholics Keep the Holy Season.

The Boston Journal recently had a symposium on "How We Should Observe Lent," contributed by prominent clergymen of the city. The Catholic idea was supplied by Very Rev. William Byrne, D. D., V. G. Father Byrne wrote:

Lent is the penitential prelude to the joys of Easter. It is essentially a time of preparation for the great Christian festival, the commemoration of the resurrection of Our Lord. This preparation consists in prayer, repentance and fasting. The forty days of Lent recall the forty days of solitude, prayer and fasting which Christ prefixed to His public mission.

Fasting tends to subdue the animal passion and to leave the soul more free to meditate on the truths of religion. It is an act of self-denial, and like all such acts, helps to brace up the moral tone of a man's spirit and make him stronger to resist temptation.

Christians, in the early ages of the Church, were able to practise a more rigid fast than we now do. Climate as well as religious fervor may have something to do with this.

In this country physicians, while urgently advocating moderation in eating and drinking, just as strongly advocate the regular three meals that experience has found to be best for the health.

As the law of fasting does not bind laborers, or those engaged in any work that exhausts the strength of the body, and as nearly all Catholics come under these classes, very little fasting in its rigid form is now practised.

Climate and custom have made the breakfast with us a practical necessity for all who are of active occupations. In France and Italy, where the morning meal is little more than a cup of coffee and a slice of bread, fasting till noon must be comparatively a very easy matter.

The faithful make up in religious exercises, more frequent attendance at church services, hearing sermons, etc., what they omit in fasting. Fasting is only a means to an end, and if that end is attained in another way there is nothing lost by the necessary relaxation of the rigid discipline of early and medieval times. Nevertheless, all who really come under the rule and are not legitimately dispensed therefrom, I think observe the fast of Lent with a fair degree of fidelity. Some of the religious orders have hardly modified the rigor of the ancient fast.

Many ardent souls have to be restrained in their scrupulous efforts to keep the fast of Lent. It is not the intention of the Church that any penitential discipline should seriously hurt their health. She calls upon us to crucify the flesh by denying its sinful cravings, but not to maim or mutilate the forces of the body. Abstinence from rich food and strong drink is conducive to health, and that is all that Lent demands of most of us in this climate and under moderate conditions.

HOOD'S GUARANTEES A CURE. What it has done for others it will do for you. Be sure to get Hood's Sarsaparilla.

Why suffer from disorders caused by impure blood, when thousands are being cured by using Northrop & Lyman's Vegetable Discovery? It removes Pimples and all Eruptions of the skin. Mr. John C. Fox, Olinda, Wis., writes: "Northrop & Lyman's Vegetable Discovery is giving good satisfaction. Those who have used it say it has done more good than anything they have ever taken."

Keeps it in the House.  
DEAR SIRS.—I have used Hagar's Yellow Oil with every satisfaction, and always keep it in the house. It is splendid for burns, bruises cuts, etc.

Mr. Thomas Ballard, Syracuse, N. Y., writes: "I have been afflicted for nearly a year with that most-to-be-dreaded disease Dyspepsia, and at times worn out with pain and unable to sleep at night, when I tried everything recommended, I tried one box of Farmelee's Vegetable Pills. I am now nearly well, and believe they will cure me. I would not be without them for any money."

Minard's Liniment for Rheumatism.

DON'T WORRY! TRY SUNLIGHT SOAP IT BRINGS COMFORT ON WASH DAY

DEAR SIRS.—I have been using B. B. B. for boils and skin diseases, and I find it very good as a cure. As a dyspepsia cure I have also found it unequalled.

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