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REV. A. A. CHERRIER,
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A Catholic newspaper in a parish is a perpetual mission. Let all who truly and from their souls desire that religion and society defended by human intellect and literature should flourish, strive by their liberality to guard and protect the Catholic press, and let everyone in proportion to his income, support them with his money and influence, for to those who devote themselves to the Catholic press we ought by all means to bring helps of this kind, without which their industry will either have no results or uncertain and miserable ones

POPE LEO XIII.



SATURDAY, JUNE 6, 1903.

CALENDAR FOR NEXT WEEK. JUNE.

- 7—First Sunday after Pentecost. Feast of the Most Holy Trinity.
- 8—Monday—Our Lady of Grace (transferred from May 31.)
- 9—Tuesday—Votive office of the Passion.
- 10—Wednesday — St. Margaret, Queen, Widow.
- 11—Thursday—Feast of Corpus Christi. Commemoration of St. John of St. Fiacundo, Confessor.
- 12—Friday—Of the octave of Corpus Christi. Commemoration of St. John and Companion Martyrs.
- 13—Saturday—Of the octave. Commemoration of St. Anthony of Padua.

FATHER ROCKLIFF.

The following notice is based on an interview that appeared in the Free Press of June 2. Excellent as was the animus of that interview on the part of the reporter, yet we have been obliged to make so many corrections and additions that the original copy would not be recognizable without this prefatory remark.

The reporter had not discovered that the Order of Mary Immaculate resigned the management of St. Boniface College about 25 years ago, and that the Society of Jesus has been in charge for the past eighteen years.

Father J. E. Rockliff (not Rockliffe), of Liverpool, was a guest of the Jesuit Fathers of St. Boniface College from Saturday to Wednesday last. Two of his brothers are Jesuits, and a cousin is Superior General of the German Fathers of the Society of Jesus in the United States.

Father J. E. Rockliff's mission to Canada is one of philanthropy and one to which he is peculiarly adapted by a taste for the work. His undertaking is a large one and includes the founding of an extensive agricultural home for the destitute children of the Catholic faith in England.

A reporter for the Free Press called on him Monday and was granted an interview regarding his visit and the work to which he has been assigned. The care of destitute children has for years interested him, and he is now entering on his task enthusiastically, the direct object of his trip to the West being to locate a site for the educational home to which the poor and neglected children will be sent.

Catholic emigration societies are formed on much the same lines as the Children's Aid society here and are under the auspices of the Catholic church.

The idea is to found an institution in which the boys and girls may be sent to learn farming and trades as well as get a good education along other lines. The location chosen for this industrial home will probably be in eastern Assiniboia, north of Whitewood, and somewhere between Neudorf and Esterhazy. Canada was chosen for its climate, soil and because young people, when carefully trained by such an institution, would have an opportunity of making their way in the world. There are lots of openings here for young men with a knowledge of any of the trades or farming, and the societies intend supplying young men, well brought up and educated to the life of a farmer or tradesman, to fill these openings. The societies retain the guardianship of the young until they are 18 years of age and they will be brought here at the age of 12 or 14 and given their course in the home. All kinds of trades will be taught them, especially the printer's trade. They will then be sent out to work for their own profit on farms, with a good knowledge of the conditions prevailing in this country, and well fitted to make their way in the world.

Several parties of boys and girls have already arrived in Montreal, where they are being cared for or placed out with responsible farmers. Another party of about 65 is expected at the end of June.

Father Rockliff leaves for Ottawa this week to consult with Sir Wilfrid Laurier regarding the scheme, and will then return to England to arrange for the raising of funds and other details in connection with bringing the boys and girls out and looking after those who are already here. The school will include a section of land, which will be cultivated by the boys under the instructions of competent teachers. If the school is started in the next few months Father Rockliff may, with the permission of His Grace, assume charge of it.

The Father is an interesting man, whose life has been spent rather strenuously for a man of God. He has been connected with many schools in England, while his foreign experiences in the service of the Church are extensive. He served ten months with the British army in South Africa as chaplain of General Pole-Carew's division and was ordered from Malta to the scene of war. He holds the medal for the campaign at which he was present ministering to the wants, physical and spiritual, of the wounded and dying soldiers. He saw the British troops march victoriously into Pretoria and Johannesburg and had many narrow escapes while moving among the fighting soldiers. He speaks highly of the Canadians whom he met in the Transvaal, and considers that they were among the finest men in the field. He also spoke highly of the Church of England and Presbyterian chaplains who served with the army in the campaign.

He is enthusiastic over the climate and bright prospects of Western Canada, he also gratefully acknowledges the kindness he has met with from all classes of Canadians. The generous hospitality of the Canadian Jesuits in particular did not surprise him, for he has been warmly welcomed by their brethren in many parts of the world. He mentioned his hospitable reception by the Oblate Fathers in South Africa, where they have many flourishing institutions.

WHAT IS HAPPINESS.

Not all the words in the vocabulary of even the most unlettered mean the same thing to all men. Ask a dozen different people to define "liberty," "patriotism," "ambition," "glory," or "courage," and you will discover that the import of the term in the mind of one of the dozen is something quite distinct from the signification attached to it by any of the other eleven. It is interesting to note this variety of meanings as instanced in the word "happiness," so frequently met with in books old and new. Let us quote the definitions given to this common term by some of the famous moral philosophers, essayists and poets.

Happiness does not consist in acquiring and possessing, but in not desiring; for it consists in being free.—Epicurus.

To behold without envy the happiness of others is to be happy ourselves. Happiness has more to do with the affections than with the external events.—Mm. Rolland.

A man's happiness,—to do the things proper to man.—Marcus Aurelius.

A happy memory is perhaps more real than happiness.—Alfred de Musset.

One secures happiness for oneself only by endeavoring to secure it for others.—Bernardin de Saint-Pierre.

Happiness, in its full extent, is the utmost pleasure we are capable of.—Locke.

The secret of happiness lies in this: our regarding those who are more unfortunate than ourselves.—G. Picot.

Happiness consists in the possession of a lot of harmony with our faculties.—Mme. de Staël.

The elements of happiness are: a good conscience, honesty of purpose, and uprightness of conduct.—Seneca.

True happiness, so far as we are concerned, is something negative; it consists above all in the absence of evil.—Mme. du Defiant.

Happiness depends, as nature shows, less on exterior things than most suppose.—Cowper.

Happiness! 'Tis that smiling cottage, its thatched roof all covered with moss and bloom. It must be viewed from without; once you enter, you behold it no longer.—Alph. Karr.

How many we would make happy if we persuaded them that they are happy?—Arn. Fremy.

To happiness nothing contributes so little as wealth, or so much as health.—Schopenhauer.

Happiness is a ball that we run after while 'tis rolling and start again when it stops.—Mme. de Puy.

Our happiness is only our misery more or less comforted.—Denis.

Happiness has its source in ourselves, without our aid the universe can't give it to us.—Eug. Marbeau.

We recognize no happiness but that which is past.—Ch. Bonheur.

Happiness is his who makes others happy.—Delille.

Happiness is only an illusion, since we are happy from the moment we think we are.—Ch. Gouges.

True Happiness contains as much of abnegation as of pleasure.—Maxime du Camp.

Men's happiness and misery depend not less on their humor than on Fortune.—La Rochefoucauld.

The happiness of comforting the afflicted is the greatest we can taste in this life.—Mme. de Genlis.

In strictness, any condition may be denominated happy in which the amount or aggregate of pleasure exceeds that of pain; and the degree of happiness depends upon the quantity of this excess.—Paley.

Men disagree exceedingly in their opinions as to that which constitutes happiness: nay, the same man sometimes places it in one thing, sometimes in another—in health or in riches, according as he happens to be sick or poor.—Groot.

Oh happiness, our being's end and aim!

Good, pleasure, ease, content, Whate'er thy name; That something still which prompts the eternal sigh, For which we bear to live or dare to die.—Pope.

Thus varied is men's appreciation of what, nevertheless, each pursues with ardor. Of all these quoted maxims, the wisest are clearly those which approximate most closely Christian doctrine. Faith teaches us that this earth is "a vale of tears." True happiness, then, is not of this world; 'tis only with heaven in view that we can reasonably speak of being happy or miserable. Bourdaloue, in a half a dozen lines, tells us more of the matter than all the philosophers. "True happiness is heaven. The highest happiness is to possess God. That is the supreme felicity of the elect. Here on earth happiness is to expect heaven or the possession of God; it is anticipated felicity." And he concludes: "Happy the souls whose converse is with Heaven! For the sake of even our present happiness, let us busy ourselves only about the happiness to come."—Ave Maria.



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THE BOY WHO WHISTLES.

I like the boy who whistles,
For oft his cheery note,
Now echoing from the hillside,
Now near, and now remote,
Is clear as any blackbird's
As sweet as any flute,
The while I pause and mute.

What trills and what crescendos,
What airy, lilting lays,
He scatters through the meadows
And strews along the ways!
What matter if the song-birds
Have sought a southern clime?
For here's enough of music,
And here a summertime!

I like the boy who whistles
When things are all awry,
Who bolsters up his courage
And never stops to cry,
Who improvises ditties
As cheerful as the day,
And by his merry piping
Drives all his cares away.

God bless the boy who whistles!
The world has need of him
From grey of early morning
'Till twilight's dusky rim
We need him at our labors,
We need him when we rest;
Of all the happy youngsters
I like the whistler best!
—The Leader.

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