

**TO THE
CATHOLICS
OF
WESTERN CANADA.**

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SEND TO-DAY
Ladies and Gentlemen, be alive to your own interests. There has recently been discovered and is now for sale by the undersigned, a truly wonderful "Hair Grower" and "Complexion Whiteners." This "Hair Grower" will actually grow hair on a bald head in six weeks. A gentleman who has no beard can have a thrifty growth in six weeks by the use of this wonderful "Hair Grower." It will also prevent the hair from falling. By the use of this remedy boys raise an excellent mustache in six weeks. Ladies if you want a surprising head of hair have it immediately by the use of this "Hair Grower." I also sell a "Complexion Whiteners" that will in one month's time make you as clear and white as the skin can be made. We never knew a lady or gentleman to use two bottles of this Whiteners for they all say "Douglas" they finished the second bottle they were as white as they would wish to be. After the use of this whiteners the skin will forever retain its color. It also removes freckles, etc. The "Hair Grower" is 50 cts. per box and the "Face Whiteners" 50 cts. per bottle. Either of these remedies will be sent by mail, postage paid, to any address on receipt of price. Address all orders to:

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THE OLD FARMER.

I think of the old time farmer,
After his work is o'er,
Where he roasts, and smokes at leisure,
On the blue-covered porch at the door,
Mansion in bushes of roses,
Yellow-birds flutter about,
Not sleeping till events of repose,
And the wood-hoop-hooting owl comes out.
"Oh, dear, dear me, I'm weary,"
He sighs in his fields to-day:
But, oh! for his rest when the twilight
Covers the dew with the gray;
Draping the sky all over,
Veiling a gleam of light,
That's kissing the bloom on the clover
When bidding the word good night.
Nature's whispering around him,
Of riches in ripening grain,
Of mellowing fruit in the orchard,
To be gathered under the rain,
Gather the meadow that's lying,
Waiting the rake in thy hand,
Throw out the weeds that are dying,
But scattering their seeds o'er the land.
Moonlight's enchanting brightness,
Lighting the porch and the vine,
Again sees the old fashioned farmer,
Resting at evening's dew-line,
Reading the dreamer at night,
Smoking an empty pipe,
O'er the features a smile is reposing,
For to dreamland the harv at is ripe.
Starlight and moonlight are blending
Over the farmer at rest,
And dreaming he's called to the hill-side
Where a shepherd is watching his sheep,
Watching the dreamer at night,
Adding the toiler by day,
And standing by him till his sight
Has silently faded away.
Faded away from the homestead,
Believes gathering now,
Dividing and scattering the riches,
All fruits of the sweat of his brow.
Leaving the toiler here,
On a mound of earth;
Remembrance may spare him a tear,
But kindred will count what he's worth.
April 28, 1894.

THE OBLATE SUPERIOR

Visits The Indian Missions At Qu'Appelle.
Impressive Words Spoken in the Sioux, Saulteaux and Cree Tongues by Piacot, O'Shoup and Other Chiefs—Conquest of Christianity.
On Thursday, the 17th inst., Very Rev. Father Soullier, superior general of the Oblates of Mary Immaculate, left the city, accompanied by Rev. Father Langevin, D. D., and proceeded west to Qu'Appelle, for the purpose of inspecting the Indian missions. At the station proper in Qu'Appelle, a delegation of Catholics met the distinguished visitor and tendered him a most hearty welcome on Friday, the 18th inst. Mr. Beauchamp read an address in French, which was expressive of the feelings which the Catholics of the Northwest entertained towards the Oblate missionaries, who were devoting their lives to the spiritual good and welfare of the Catholics, not alone of Canada, but of Europe, Asia, Africa and New Zealand. Father Soullier responded to this address in brief but touching terms, concluding by wishing every prosperity and success to the people of the Northwest. The celebrations were under the charge of Rev. Father Roy, who is pastor.

Proceeding from here to the Mission, a cavalcade of upwards of one hundred halfbreeds and Indians met Father Soullier and escorted him to the industrial school. A highly creditable band, under the leadership of Mr. Rivard, whose sister is superress of St. Boniface hospital, played lively airs, and the appearance of the whole was most unique, presenting the phases of civilization and barbarism side by side. Having arrived at the church of the Mission, Father Soullier was greeted by the many residents there and addresses in French and English were read, the latter by Mr. Daze, the former by Dr. Seymour. The Oblate Superior responded to both in French. Father Langevin, in his behalf, spoke in English, and Father Magonard, principal of the Industrial school, spoke in the Cree language.

At 3 o'clock in the afternoon another presentation was made by the children of the school, who also read addresses in English and French. The reply to those from Father Soullier was a very high tribute of praise to the Dominion Government. He expressed his marked appreciation of the grand work of civilization that was being accomplished in the school by the Government and by the "Holy Nuns" too, as he called the Sisters. Father Langevin again acted the part of interpreter and explained in English the full intent of his Superior's remarks, adding a sincere expression of gratitude from the Oblate Fathers of the Northwest to the "great Hudson Bay Company, without whose generous help," he said, "our missionaries would often have felt the pangs of hunger, and even starvation itself." And turning towards, Mr. A. McDonald, the company's manager here, he thanked him in a particular manner for his kindness, and he said that His Grace, Archbishop Tache, had recently mentioned with praise the name of the old chief factor, who resides at Qu'Appelle. Rev. Father Camper, of Lake Manitoba, then spoke in Sioux.

In the evening the young girls of the school gave a most interesting and enjoyable entertainment, which spoke volumes for the high order of training received by them from the Sisters. The programme of the concert consisted of choice musical and dramatic selections, all of which were skillfully and artistically rendered. It was as follows:

Overture, by band; vocal chorus "Welcome"; dialogue, "What is home without a Mother"; "A Young Teacher," impersonated by one of the pupils; callistics; dialogue, "Ernscliff Hall," in three acts; reading, "Efficacy of Prayer"; "A Joke Returned"; dialogue, "Wreath to Our Mothers"; vocal chorus, "Here's to the Friends we Love"; tableau, "Innocence and Guilt"; God Save the Queen.

When one considers that were it not for the civilizing labors of the missionaries those children would, many of them, be still immersed in heathen practices and even barbarized itself, and on the other hand the marked degree of proficiency which they have attained, words seem insufficient to praise the labors of those under whose untiring zeal such a change could be effected.

On the following day, Saturday, the 19th inst., the entire forenoon was given over to games, amusements and other holiday pastimes, and the place bore an aspect of rejoicing. In the afternoon a most imposing ceremony took place. Some twenty-nine years ago. His Grace, Archbishop Tache, then a priest, planted a cross in the top of the highest point of the country surrounding the missions; this was done by him with the express consent of the Indian and halfbreeds, on that same spot, Father Soullier erected another. An eye witness describes the ceremony as most imposing. The cross was first blessed, and then an immense concourse of Indians, including those who were still Pagans, followed in procession up the hill, full of respect and watching the doings with intense interest. Rev. F. Allard, V. G., explained to them in their own language the nature of the act. The cross is fifteen feet high, and can be seen at quite a distance. Father Langevin spoke in French and English, and Father Farieu addressed the multitude in the Sioux tongue.

On Sunday, the 20th inst., the Sacrament of Confirmation was administered by Father Soullier, who, though not a Bishop, has received from His Grace, Archbishop Tache, the special power of conferring the sacrament. The usual Sunday services were carried out, including solemn high mass, benediction, etc. Sermons were preached in French and English. The feast of Corpus Christi being near at hand, it was celebrated on Sunday, and after the mass, a procession of the "Blessed Sacrament" took place. Upwards of 1,000 people joined in this, and the sight was a most imposing one. The 200 children of the Industrial School, all were neatly dressed, and carried flags and banners; the band played sacred music. In the distance the still pagan Indians viewed with amazement the proceedings. The hills and surrounding bluffs were covered with them. What followed in the afternoon was the most interesting of all.

At four o'clock an Indian congress was held, at which ten of the red-skinned tribes acted as spokesmen. Rev. F. Allard, O. M. I., V. G. of Selkirk interpreted those who spoke in Sateaux. Rev. Father Camper, Magonard, Campeau and Migonard all of the Oblate order, acted as interpreters of those who spoke in the Cree tongue, and Rev. Father Tavieau was the Sioux spokesman.

The remarks made by some of those Indians were fraught with much sound sense. Then all expressed their joy on the occasion of the extraordinary visit of so great a man as Father Soullier, whom they looked upon as a "great chief, coming from afar," and they were glad to have such an opportunity of "sending their words to the other side of the great Salt lake," for they said "the big papers (newspapers) will bear this and will report what we say." So anxious were they that their words be recorded, that one of them not seeing anyone write down what he was saying, turned round and asked them to do so. The Indians were under the impression that Father Soullier was sent specially out by the Government, and thus made several complaints as to their condition, etc. On being rebuked by the Fathers for so speaking they answered quite logically "If we remain silent, or say that we have no grievances, you will tell the Government and we will receive no further allowance." Prominent among the pagan Indians was Piacot, who is a perfect match in cunning and artifice to the famous Kondiaronk, the Huron chief, well known in the annals of Canada. Piacot stated his old theory—quite socialistic—that the land belonged to the Great Manitou, and that no price can buy it, consequently the white people should not purchase it. "Besides," he added, "I never gave my consent to the contract, by which this country was sold to the Government. How could I sell the land? I am one of those who were born here, and my body and the ground are but one. Can I sell my body? The white man came and his mouth was full of sugar and he deceived some of us. But for me, I cannot change my mind. I remain 'my old red skin.' I have promised the Archbishop never to wage war against the white people: I have kept my promise. 'I do not read or write. I beg to be excused.' Piacot was at one time a source of great anxiety to the Government: his influence among the Indians was immense. Then 'O Shoup,' the former chief of Crooked Lake, spoke in behalf of the Catholic Indians. He said he was glad to see the one who sends out so many good missionaries. He thanked the government for its generosity to the Indians. He said that he was glad to be a Catholic; that was why he was happy and prosperous. He exhorted his pagan brothers to listen to the prayer of the white man. He related the fact that while once in British Columbia he met other Indians, whose language he could not speak, and they showed him a crucifix and other Catholic tokens, he then took out his rosary beads, and they embraced him as belonging to themselves, "thus showing," he said, "that there is one common prayer."

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Blessing the Bell.

On Tuesday 22nd inst. the interesting ceremony of blessing the bell for the Monastery of the Trappist Fathers at St. Norbert took place. At 10.30 High Mass was sung by the Very Rev. Dom Jean Marie, Abbot of the Abbey of Bellefontaine, in France. The Monastery, of St. Norbert depends for assistance on the Abbey of Bellefontaine and will for some time. Fathers Perqui's of Fanny-stelle and Bourret of St. Agathe officiated as deacon and sub-deacon respectively. Many visitors from Winnipeg and St. Boniface came out by the 11 o'clock N. P. train, and the blessing of the bell was delayed until their arrival. Immediately on the arrival of the visitors the Rev. Father Cloutier ascended the pulpit and preached an eloquent sermon in French. The Rev. Father after sketching the foundation of the Trappists in St. Norbert and referring to their agricultural pursuits as a providential thing for this country, he finished his sermon by paying a glowing tribute to the Rev. Father Richot for all he has done in the interests of religion in this province. Before descending from the pulpit, Father Cloutier read a letter from His Grace, granting permission to the visitors to visit the Monastery before returning home. The ceremony of blessing the bell was then proceeded with by the Very Rev. Dom Jean Marie assisted by the Rev. Fathers who had acted as deacon and sub-deacon of the mass. In the sanctuary were the Trappist Fathers of the Monastery and the Rev. Father Richot of St. Norbert and the visiting Fathers Lajeunesse, Gingras and Cloutier of St. Boniface. Among those invited we noticed J. A. and Madame Richard, M. Dumouchel, Dr. J. K. and Mrs. Barrett, Miss Barrett and Mrs. Hastings of Winnipeg and Ex-Mayor and Madame le Comte, Dr. Lambert, Ed. Guilbault, M. Chamberlain, etc. After the blessing of the bell came the ceremony of ringing it and making an offering. This was done by many, of those present, the clergy leading and after them the visitors and congregation generally. After all was over in the church, the Rev. Father Richot entertained about seventy five guests to a sumptuous dinner on the grounds in front of the parochial residence. The table was groaning under the weight of delicacies and the guests did ample justice to the hospitality of Father Richot, who superintended an army of waiters and was indefatigable in his efforts to make all welcome and happy. When all had partaken of Father Richot's hospitality and said their adieu and expressed their thanks they hurried away to the Monastery in order to avail themselves of the permission granted by His Grace, to visit that institution. Although it is only a year since the Monastery was built in a wilderness, the visitors were surprised to find that wilderness turned into cultivated fields, and gardens, while three large buildings were erected in the barn yard. The first of these was an implement house and a large stable for cattle. The visitors found this building well stocked with cows. The next was a horse stable, then came the creamery with machinery, ice houses, and all necessary appliances for dairy purposes. The other building was a piggery. What surprised the visitor most was the perfect order, neatness and cleanliness in every department of this well arranged and model farm yard. In the Monastery itself, the visitor was forced to witness the severest kind of simplicity and frugality. Everything about the place was kept in the neatest and cleanest manner possible, but the simplicity and poverty of everything that ministered to the wants of these monks were painfully apparent. It must have taught many of the visitors that Goldsmith was right when he said:

"Man wants but little here below"
"Nor wants that little long."
As the hour for the returning train was drawing close, the many visitors made their adieux to the holy Trappist fathers and hastened to the station and returned to the city, delighted with their visit to that most charming spot in the whole province of Manitoba.

Wit and Humor.

Mother—Walter, see that you give Beatrice the lion's share of that banana. Walter—Yes, mamma. Beatrice—Mamma, Walter hasn't given me any. Walter—Well, that's all right. Lion's don't eat banana.

A Citizen of Georgia has in his keeping two eggs and to be forty years old. Here's \$10 says that those eggs can't be beat—

"Your business is picking up, I see," said the cobbler to the ragpicker. "Yes. And I see yours is mending," was the quick reply—

Young Doctor—"Here I've had my shingle out two weeks, and not a case yet. I've been sitting here like patience on a monument." Friend—"Never mind; you will eventually get a change to put the monuments on the patients."

Newspapers of the World.

The total number of newspapers published the world at present is estimated at 50,000, distributed as follows: United States and Canada, 20,934; Great Britain and Ireland, 8,000; Germany, 6,900; France, 4,300; Japan, 2,000; Italy, 1,500; Austria-Hungary, 1,200; Asia exclusive of Japan, 1,000; Spain, 850; Russia, 800; Australia, 800; Greece, 600; Holland, 300; Belgium, 300; all others 1,000. Of these about five-eighths are printed in the English language.

SOMEBODY has truly remarked that the man who loves his country best is not generally the one who jumps the highest, yells the loudest and kicks up the biggest racket. There is a patriotism in silence that sounds louder than the braying of bigots.