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REV. A. A. CHERRIER,
EDITOR-IN-CHIEF.

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SATURDAY, AUG. 22, 1903.

AUGUST.

- 23—Twelfth Sunday after Pentecost. Feast of the most pure heart of the B. V. M. Dup. maj.
24—Monday—St. Bartholomew, Apostle. Dup. II cl.
25—Tuesday—St. Louis, king of France. Dup. Maj.
26—Wednesday—Votive office of St. Joseph. Sem.
27—Thursday—St. Joseph Calla-santus. Dup.
28—Friday—St. Augustine. Doct. Dup.
29—Saturday—Beheading of St. John Baptist. Dup. Maj.

INDIAN GRADUATES.

A question often asked by white people about Indians is this one: What will become of the Indian pupil educated in industrial schools at the expense of the public? This will depend considerably on the circumstances they will be in after, and on the handling of them. Some people may be surprised to hear that graduates still require handling, and would expect that an educated boy should at once be like a white man, devising ways of living, providing for the future, persevering in every civilized habit, and being no longer Indian in any way, although living among Indians.

Such an achievement has never been obtained in one generation. If this could be obtained it would be enough to educate a generation of each Indian tribe to make white people of them. It is against all past experience; even when all the children are made to go to school, it takes three generations to make any considerable change. No matter how well an Indian boy has been educated, when he returns to the reserve among savage Indians, being only a young man, and therefore considerably under the influence of the two prior generations of the reserve, viz., the generation of his father and the generation of his grandfather, it is impossible to expect that he will elevate them all. He will be improved himself, and may improve those surrounding him, but without being altogether a white man among Indian. Place a white boy in the same circumstances and he will soon become an Indian, especially if the Indians surrounding him are addicted to dances, Indian habits and paganism.

An educated Indian is an improved Indian, but not yet an Indian transformed into a white man. Left to himself he will lack perseverance, economy, provision. All Indians are considered as minors by the Government and require guardian, instructor or agent. An educated Indian should not be considered as requiring no more overseeing or handling; he deserves more than others, because public money has been spent on him, and if abandoned to himself, this money may be wasted for want of directing or handling.

That such is the case and that the problem can be solved is abundantly proved by the scheme of Mr. Graham, agent of File Hills, with regard to Indian graduates, without sending the ex-pupils away from the reserve, and altogether from their parents. He made a colony of them on the reserve, but separated as much as possible from other Indians, which can be easily done, as the reserve is now very large for the remaining Indians, who have considerably decreased in

number. When a pupil is eighteen, or as soon as possible after, the boy leaves the school. Usually he has some money earned at school, while working outside at harvest when wages are high. With that money he buys provisions to break land all the season with an outfit lent to him by the agent, and that land is disked and made ready for seeding next spring. The young man is allowed then to work out during harvest and threshing and during winter until March, when the agent gets them to haul logs for their house, which is put up before seeding, if possible. As soon as possible the seeding is done to insure an early crop, free of frost. After seeding, the house is completed, harvest is done and grain threshed. Having then a house, a crop to live on until next year, there is no objection to the ex-pupil going back to school to select as his future wife a girl who may have been waiting for him, and to marry her. Mr. Graham, of File Hills, has several ex-pupils from Regina and Qu'Appelle Industrial schools, those who have been there two years had a crop last fall, and some are now getting married. Those who went there last spring have now not less than forty acres of new land ready for seeding, most of them have even 60, 85 and 90 acres of land. Such an achievement has not been obtained in culture without trouble, drawback, up-hill work. It takes energy, time, personal supervision of the agent and of his farm instructor, but the less promising boys have proved industrious, steady, and they appreciate what is done for them. Some disliked first to be overseen, and made to work, and to be prevented from wasting their time and money. Some even ran away, but after a while they begged to be admitted. We are informed that several pupils of the Qu'Appelle school now of age to be discharged have applied to go to File Hills, although being from other reserves because they are fatherless or homeless. Mr. Graham deserves credit for his untiring effort to improve Indians. The success of his colony of Indian graduates at File Hills speaks volumes in favor of his scheme and shows that it is quite possible for the Canadian Government to obtain the same result elsewhere if this plan receives their approbation, and if it is officially adopted and carried on conscientiously by Government agents.

A PLEA FOR ST. JOSEPH'S ORPHANAGE.

(Communicated.)

It is rumored, falsely I hope, that St. Joseph's Orphanage is in financial difficulties and may be closed. Surely in Winnipeg, where the population is composed of the young and early middle-aged, we cannot have too many institutions to rear the offspring of the unfortunates, who are crushed by western progress.

Four years ago the Superior did not come and say: "I would found an orphanage," but when the needs of the province demanded such a home, you sought far and wide for a matron who would unite the dignity of a religious with the mother love which robs charity of its sting. And in answer to your question: "Who will take care of these, God's lambs? Sister Duffin responded, 'I am here.'" And now are you tired of your plaything? Will you bid her who has fulfilled all your requirements scatter her lambs? or find some smaller fold which will cost less thought and anxiety to your lordly minds?

We who labor among children know the weariness of tying shoes, of buttoning coats and listening to Lilliputian marvels, but at times our labors are over, but Sister Duffin never knows that rest, for from Sunday morning to Saturday night she is responsible for the physical, mental and moral well-being of her charges. Those who have seen her rosy, happy, well-dressed little boys can testify that her labors are not in vain. Is this the home from which you would withdraw patronage, that you may have more money to spend on less worthy objects.

Oh! citizens of Winnipeg! will you permit this institution to totter and fall? Oh, ladies! whose garments not only rival, but surpass your sisters of the east and west, will you not do without one sequined robe, one venetian vase, to

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Our prairies are broad and beautiful and are kissed by the sun and rain; is it not better to people them in future years with intelligent, God-fearing men, than with thieves and criminals of every description? For these children, who will be rendered homeless by the closing of the orphanage, will not all die. God's ways are inscrutable and misery and sin do not always kill; but beware of the temptations into which you have thrown them. Remember, "Of such is the Kingdom of Heaven," and have a care lest it be true of you, as was true of England when this poem was written:

"Our beasts, our thieves, our chattels,
Have weight for good or for ill;
But children are only His image,
His presence, His word, His will—
And so Lazarus lies at our door-step,
And Dives neglects him still."

—E. O.

CORRESPONDENCE

THE MANIFESTO OF THE TSAR.

In spite of what the "Western World" may say, that the "Manifesto" of the Russian Tsar, after the emancipation of the serfs by Alexander II, is the greatest and the most important reform for the improvement of Russian subjects.

No doubt about it, if the Manifesto were not a dead letter cast on the petting paper, or rather an ironical loyalty to blind the public opinion. The following fact may clear the whole business. When the manifesto was issued the Bishop of Wilno mailed a circular letter to his clergy to encourage them to take advantage of the Manifesto, and at the approaching Feast of "Corpus Christi" to walk in procession around the church walls. I think there could have been very little, if any, advantage taken of the great Manifesto than that; because it seemed to be in conformity with the Tsar's will. But here the reader can see the Russian political subtlety and treachery. All priests who took part in any kind of procession were tried for rebellion by the local authorities, and for the wrong interpretation of the Tsar's Manifesto. The appeal to the superior authorities was answered that the Manifesto was not for the Roman Catholics, by whom the Tsar's throne is threatened. This Manifesto does not manifest liberty, but perversity of the Russian government.

REV. E. KOSTOVI.

REGINA NOTES.

For many weeks the Catholics of Regina have looked forward to the pastoral visit of our beloved Archbishop, and the children daily endeavored to prepare themselves for the Sacrament of Confirmation, then to be received. On Saturday evening the ringing of the church bell announced to the faithful that the foreshadowed event was a reality, and that His Grace Archbishop Langevin was our guest. That the distinguished prelate was most heartily welcomed by a loving and obedient people could not be one moment doubted. A large congregation at once hastened to the presbytery grounds and very soon a procession was formed, and His Grace, with attendant clergy, entered the church. Benediction of the Blessed Sacrament followed, and His Grace addressed the congregation, explaining most clearly the object of his visit. "I come not in my own name, but in the name of my Heavenly Father, who hath sent me," said His Grace. "Our Divine Lord had to receive a mission, who then in this world can go to any part without receiving a divine commission; this is why we come not as a personality, but in





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