

CURRENT COMMENT

The phenomenal growth of our population in the past year brings home to us the need of more hospital room. The General Hospital in this city is going to build, and forthwith the Ogilvie Milling Company, through its vice-president, pays in five hundred dollars. This is as it should be. May there be many imitators. But meanwhile our Catholic hospital at St. Boniface which is truly catholic with a small "c", as a large proportion of its patients are Protestants, is also overcrowded, so much so that attending physicians have talked of setting up private hospitals of their own, should the Sisters not build. But the good Sisters, keenly alive to the needs of the community, and trusting, despite their meagre resources, in a never-failing Providence, are going to build on a very large scale. Their intention is first to add a wing 120 feet long to the southern end of the present hospital, continuing it in a straight line. Later on they purpose erecting another building, which will run westward at right angles to the forthcoming wing; and later still - for the forecast of these brave women is far-reaching - they intend that this westward wing shall be the central portion of the ultimate plan, which contemplates a further southern extension as long as will be the northern part when it is completed next summer. When the entire plan is carried out, St. Boniface Hospital will have a frontage of nearly seven hundred feet. If we had a few Catholic millionaires, their contributions would come in handy.

Before introducing a quotation from our recent comment on the Theatrical Trust, Town Topics says: "Last week, among other bright articles on its very interesting editorial page the Northwest Review had something to say in respect to the Theatrical Trust." This is very handsomely on the part of an expert in matters theatrical.

"Mollie Glen" in the same paper takes her stand on patriotic purchasing.

Speaking of the Chinamen coming to this country to accumulate wealth, which they take to China to distribute, recalls a conversation I had with an English-woman a few days ago.

My hair happened to become loose and unmanageable, and this lady offered me some hairpins. I remarked the size and stoutness of the pins, and she said: "Oh, yes, they are very superior. They came from home."

"Home," I said, "and where, pray, is that?"

"Why, England, my dear. Do you know, I've been here four years and I've never even bought a paper of pins here. I send home for everything."

"Do you get your money from home, too?" I queried.

"Oh, no, I have a good position here, and earn my living here, but you don't know what good things are here."

The nerve the dear girl displayed in making such a flat statement quite took my breath away, but when I cooled down a bit I quite as flatly expressed myself being very much against the importation of English brains into the active, progressive, liberal Canadian soil unless an interest for its maintenance was stimulated. She told me of many others who were doing the same thing, who don't spend a cent here, yet earn their livelihood in this great western empire. We rail at the Chinamen principally on this score, yet make no protest, when the intelligent and refined sons and daughters of the old land take our money to send it away.

Mollie seems to forget that that Englishwoman had to pay for lodging, board and car fare here. Perhaps it would have been wiser to suggest to the "dear girl" to order her home products through Winnipeg importers. This might have created a local want for those "very superior" hairpins, and thus Canadian manufacturers might be led to improve their goods. But you can't prevent people, who want superior articles, from sending abroad for them, if they cannot get them here. The post-office and the railway freight and express departments levy a tolerably high toll on all these foreign purchases, and thus Canada goes pretty nearly even with "home."

The sage of Wawanesa, Dr. H. Aubrey Husband, who still we are happy to see, occasionally instructs benighted Manitobans with oracular pungency, goes farther than we do in defence of Mollie's "dear girl." In a letter of his, published in the Free Press of last Monday, he proves to his own satisfaction that the only portion of the population that supplies funds for the government is that which buys imported goods. Thus the purchaser of superior English hairpins is not such a bad Canadian after all.

Telling people they cannot do some particular thing is often the best way to wake them up. A fortnight ago we said in this paper that street cars for St. Boniface seemed knocked on the head for this year, and lo! the Winnipeg street car company has awakened and set to work last Saturday. We are now informed that the line will be in running order by Nov. 1st from this city via Norwood bridge into St. Boniface along Tache and Provencher avenues to Thibault street. "Nous verrons."

"There is a wail over the scarcity of efficient public school-teachers and after listening to all explanations it becomes evident that the real cause of the scarcity is that the pay is too small.

"The average teacher's salary is much too low considering the advance in the cost of everything that contributes to one's comfort and contentment.

"School-teaching is not a profession - except with the few.

"Most of the men use it as a make-shift in planning for other work, and most of the women get married, which is, of course, their destiny.

"More of the men would remain teachers if the rewards justified it, and more of the women would think less of matrimony if the independence of single-blessedness were a little more apparent." - Town Topics, Sept. 19.

This is a curious confirmation of Father Drummond's remark, in his sermon at St. Mary's Sunday before last, about "a system in which most of the teachers adopt this profession as a stepping-stone to something supposedly better." In this respect the public schools of this country are not so badly handicapped as those of our southern neighbor. The average term of a "schoolman" in some of the western states is less than a year. We have not seen any similar estimate for Manitoba, and perhaps the Education Department would not like to undertake the necessary calculation therefor. But we think it would be a safe estimate to say that most young lady teachers in this province do not remain teachers more than three years. Just when they are beginning to understand the budding minds of their pupils they withdraw from teaching. For the teachers themselves a teaching term of three years constitutes an invaluable experience. A man in search of a wife will very naturally prefer one who has proved her sweetness of temper by success in that hardest of battlefields,

the school-room. But the primary object of teaching is the training of the pupil. The training of the teacher, although a necessary concomitant, must always be the secondary object of a public school system. And if the teacher gives up the work just when she has acquired the necessary experience, that experience is lost for the pupils. Nothing can be done well unless it is done often and long. Hence the great superiority of teachers who devote the best part of their lives to this noble work, as all our teaching Orders do.

It is rather late in the day to mention the August number of the Catholic World, but we do so by way of introduction to the September number. When the August number went to press Leo XIII's successor had not yet been elected. In an article headed "The Papacy never dies" the method of that election was described and some forecasts were made. The whole was prefaced by some general considerations on the Papacy, well put except for one sentence. "There is no prince in all Christendom whose power is greater." Surely, this statement is lamentably feeble. It places the Pope merely on a level with some other undescribed and undiscovered prince. After Leo XIII's reign especially this is saying too little. No well-informed and honest non-Catholic would cavil at the amended statement that there is no prince whose power is so great.

The writer of this article then proceeds to discuss the chances various candidates may have and the characteristics that would seem best fitted to the times and the difficulties before the Church. The names he gives as "most frequently mentioned" among the "papabili" are those of Cardinals Rampolla, Gotti, Serafino Vannelli, Satolli, Sarto and Ferrara, and he names them in this order. But when he comes to describe the character of the probable candidates he confines himself to three, Cardinals Rampolla, Gotti and Satolli. His preference seems to be for Rampolla, of whom he says that "were he elected his reign would be in touch with progress." Of Satolli he writes that "he has been a close student of Leo, and has absorbed not a little of his broad and comprehensive spirit." "Gotti," he says, "has come from the very loins of the people, and if he were the next Pope it would be altogether likely that strong sympathies would be established between him and the common people." But of Sarto, now happily reigning, nothing appears but the name.

The writer would have done wisely to limit himself to discussing chances, albeit even in this he has not been particularly fortunate. But he ventured on prophecy, direct and categorical: "There will be no vetos from the civil power." There was a veto, as the Voce della Verita, the Papal organ, frankly admits.

Turn we now to the first article in the September number of the Catholic World: "Pius X.: from Venice to the Vatican." There the pet phrase, "he has come from the loins of the people," which did duty last month for Cardinal Gotti, is made to fit our present Pope. But it is well to remember, as an Englishman lately wrote, that the Italian people, whose loins are now so much in evidence, enjoyed traditions of the highest civilization at a time when the Anglo-Saxons and Britons were barbarians. Besides, Adam, in spite of Piers Plowman, was a gentleman in all except clothes. To make him a primitive savage is both unscriptural and un-historical. Why then may there not have been, throughout all the ages,

an uninterrupted succession of heirs to his refinement, represented by Abel, Seth and many of the latter's descendants, just as there have been, throughout all ages, men of noble blood who were and are, by way of exception, downright eads? The present Pope is undoubtedly a splendid instance of one who is a gentleman by the grace of God. Were he not such, he could not understand, as he does, the complex feelings and traditions of a gentleman; for it is always easier for a man to know what is below than what is above him. If gentleness will not enter into the feelings of the people, they are so far forth recalcitrant to their first duty. But the self-made man, if he be not one of God's gentlemen singled out in every generation from the common herd, is proverbially incapable of realizing the thoughts and ways of his letters.

Throughout this article there is the same undercurrent of apologetic eulogy. Cardinal Sarto, we are told, "was looked upon as a Liberal, but his love for Italy was probably due to his being a Venetian, who had lived under Austrian rule when the rest of Italy had become united. He may become more conservative as Pope, but his attitude has been such as to warrant hopes of conciliation and peace, so far as the contradictory positions of the Vatican and the Quirinal in Rome will permit." Again: "It seems also very certain that Pius X. is a man of more than ordinary intellectuality, who has followed the teachings of Leo XIII. as a disciple follows the voice of his master." And once more: "Such is the man who is destined to round out and complete the work of the great Leo. His reign will probably not be memorable for the inauguration of new things. Leo has done enough on these lines for one century. But the advance guard will now mark time till the rest of the army comes up." Will they indeed? Prophecy again from one who knows little, who has not even noticed the tremendous significance of the name Cardinal Sarto has chosen. If that name means anything, assuredly it means that Pius X. will be a liberal as Pius IX. was, generous of heart and brimming over with kindness, but inflexible in drawing the line at minimizers of doctrine, that Pius X. will be, as Pius IX. was, an inaugurator of great movements, not in the diplomatic, but in the democratic straight line.

That Pius X. is no mere echo, no mere marker of time, has already been shown in a recent cablegram from Rome, telling us that he is "really carrying out his intention to do all and to know all, and for this purpose he has not yet appointed a secretary of state. While writing the encyclical address to the Catholic bishops throughout the whole world, which he turned over sheet by sheet to Mgrs. Sardi and Galli to translate into Latin, the Pontiff was also employed personally writing answers to diplomatic notes and attending to other matters which did not go into the hands of Mgr. Merry Del Val, the acting secretary of State. In this way the Pope, in less than two months of his pontificate, has learned many things and is to direct and carry on a policy which he is now quietly formulating." This does not look much like the fanciful portrait drawn up by the Catholic World, which may have ere long to modify its orientation if it wishes to face towards the Rome of Pius X.

One of the first questions to come before the new Pope will be the representation of the Polish nationality in the Catholic hierarchy of the United States. A delegate from the Polish Catholics, who is now in Rome, writes that the prospects seem most favorable. But the de-

tails of the new departure will demand a careful weighing of conflicting interests.

An article in the St. Alban's Messenger descants thus on the Passing of the Yankee:-

"An exchange calls attention to prevailing tendency in Vermont in these words:

"Burlington is getting well organized. The Frenchmen recently held a big celebration there and now the Irishman have got together and formed themselves into a branch of the Irish League. The next thing we shall hear about will probably be a gathering of the Yankees."

"Alas! every year sees the Yankees outnumbered more and more until it is no longer mere fancy that can foresee the day when the descendants of the original settlers of New England will be but a scant minority among the people who rule the land."

This means that the Catholic element is fast taking the place of the old Puritan stock. Vermont is the only state that sees a Catholic priest sitting in its Legislature. Rev. Father D. J. O'Sullivan, the missionary rector of St. Alban's, got himself elected in order to secure, as he did, the passing of a law that would benefit the public. Besides being an exemplary priest, often mentioned as a future bishop, he is a man that thinks, and he is a persuasive and interesting speaker.

In an article entitled "The Name and the Thing," Dr. C. A. Briggs, who was read out of the Presbyterian body some years ago for heresy, and who afterwards joined the Episcopalians, writes in the American Journal of Theology:

"It is mere perversity not to return to Rome if the conscience is convinced that Rome is right in all her great controversies with Protestantism. There can be no doubt that at the close of the third Christian century Roman and Catholic were so closely allied that they were practically identical. There can be no doubt that the Roman Catholic Church of our day is the heir by unbroken descent to the Roman Catholic Church of the second century, and that it is justified in using the name "Catholic" as the name of the Church as well as the name "Roman." If we would be Catholic, we cannot become Catholic by merely calling ourselves by that name. Unless a name corresponds with the thing it is a sham and it is a shame."

Instead of closing, as seems to be intended, that part of Broadway which runs east from Main street to the Broadway bridge, would it not be better to lift the level of the street on a viaduct so as to raise it above the constant traffic of the C.N.R. yards? No great rise would be necessary, since both the bridge and Main street are considerably higher than the land that lies between them. The highest point of this viaduct would of course be over the main C.N.R. line, whence it would slope gently towards Main street. This structure, which might be made of steel with concrete bases, would add greatly to the beauty of the most fashionable part of Winnipeg. It would also be a great convenience for those who visit St. Boniface. The proposed route through Water street would be a tortuous and ugly street, fraught with danger to vehicles on account of the constant shunting of cars and the necessity of crossing the tracks on the level. Now is the time to consider this project: for the piers of Broadway bridge are being rebuilt in concrete, and, if the viaduct is determined on, it may be advisable slightly to raise the present level of the bridge. This would diminish by so much the necessary rise of the viaduct, while it would make the bridge safer in case of periodical inundations such as that of 1897.

The Bobcaygeon Independent has the following sensible reflections about the mingling of the sexes in education:

"We want to keep the girls feminine and the boys masculine, and to educate boys and girls in the same schools and classes and colleges is to weaken the distinction of sex. Our whole school system requires careful thought and consideration bestowed upon it, and it is the deliberate opinion of this journal, which has always carefully considered the girls and given them the deepest sympathy and the most intense study, that girls at school or college should be taught by women and boys by men. After much reflection this journal is of opinion that boys and girls should be kept separate at schools, and have no intimate mixture."

To be sure, all this is almost axiomatic among Catholics; but we do not often meet with such healthy independence of judgment outside the Church. Co-education, which Catholic teachers have always shunned except in the case of children of tender years, who are practically sexless, is fast becoming known, even among Protestants, for what it really is, an amiable but dangerous delusion.

Among the many interesting and suggestive things said by His Lordship the Bishop of Prince Albert in his recent lecture, of which we print elsewhere a shorthand report, was the significant remark that his Vicariate of the Saskatchewan will probably soon be a regular diocese. Coming as this forecast does from one who ought to know, it is tantamount to a certainty. And, considering the recent influx of Catholic immigrants into that country, nothing could be more timely.

Last Wednesday, after we had written our comment on the proposed Broadway viaduct, there appeared in the Free Press a much fuller statement of the advantages an overhead bridge would present as compared with the closing of the east end of Broadway. "Le Manitoba" of this week also warmly endorses our suggestion. We trust the Winnipeg city council will uphold the right of this city to decent treatment from a railway company that is practically at our mercy in this matter.

Persons and Facts

Mr. and Mrs. Edward Horan, of 250 S. Halsted street, Chicago, with their boy Charley, came here on a visit last Saturday. Mr. Horan had not visited Manitoba since 1879, thirty-three years ago, and on that occasion he did not come as far as the hotel which was already called Winnipeg, but which was then considered far less promising than half a dozen other places in the Red River country. He is now shooting ducks by some Manitoba waterway.

Mrs. Joseph Chénier, of Edmonton, who came here to place her boy in St. Boniface College, returned to her home last Tuesday.

Mr. Joseph Dery, of Rat Portage was here last Sunday on a visit to his Alma Mater, St. Boniface College.

The Archbishop of Durango, Mexico, lately appointed an English-speaking priest, the Rev. R. G. Custo, to minister to the Catholic Americans resident in that city.

The Jubilee offering of \$175,000, raised by the priest and people of the Philadelphia archdiocese on the recent occasion of their archbishop's fiftieth anniversary of his ordination to the priesthood, was devoted by him to the freeing from debt of St. Vincent's Orphan Asylum for poor and abandoned very young children.

At a largely attended meeting of the Winnipeg St. Jean Baptiste Society, held last Monday afternoon, the following officers were elected: President, L. A. Picard, 1st Vice-President, Thos. Gélley, 2nd Vice-President, J. Dumoulin, Secretary, C. C. Bernier, Corresponding Secretary, Lévi Laurier, Treasurer, N. Bergeron, Commissionaire Ordinateur, H. Pelissier, Porte Drapeau, H. Moor, Directors, J. B. Lauzon,

R. J. Chevrier, L. O. Genest, J. J. Arsenault, S. Lavelle. A resolution was unanimously passed recommending the appointment of Rev. Father Chénier as chaplain of the society, and a committee composed of Messrs. Picard, Lauzon, Gélley, Chevrier, Dumoulin was appointed to wait on His Grace the Archbishop and present the recommendation. Ten new members were received. Speeches were made by the retiring officers, Messrs. Chevrier, Lauzon, and by Rev. Father Chénier, and Messrs. Laurier, Gélley and others.

Miss Mary Tyler Sturgis, of St. Paul, Minn., daughter of the late General S. D. Sturgis, a veteran of the Civil War, has entered the Visitation Convent at Georgetown, D. C.

Electric street cars to St. Charles post-office, a point four miles west of the present terminus, are promised for December 1st.

Of the four recent resignations from the British Cabinet, that of Mr. Joseph Chamberlain is by far the most momentous. It seems to be influencing not only our Federal but even our Provincial politics.

The Montreal "Star" of the 16th inst. says, that the English-speaking Catholics of the north end of Montreal are bent on building a new church, which would be attended by many of the present worshippers in St. Jean Baptiste and St. Patrick's churches. Petitions for the establishment of a new parish for English-speaking Catholics are being rapidly signed for presentation to His Grace the Archbishop of Montreal.

Next Sunday, Sept. 27th, a pilgrimage to St. Anne will start from Winnipeg at 8 a.m. and from St. Boniface at 8.15. Five passenger, not box, cars will be provided in this city and five more passenger, not box, cars will be ready at St. Boniface. The High Mass at St. Anne's church will begin at 10. During this Mass His Grace, who leaves for St. Anne the preceding day, will confer the priesthood on the Rev. Gonzague Belanger, a graduate of St. Boniface College, who will be the first priest both born and ordained in this diocese. The return train will start from St. Anne's at 4 p.m., arriving in Winnipeg at 6 p.m.

An important event occurred last Wednesday at St. Boniface College. The Rev. Jacques Dugas, S.J., was appointed Rector of the college, in place of Rev. Hyacinth Hadon, S. J., who has held this position since Jan. 3, 1902, and who left the same day for Chelmsford, Ont., where he takes the place of Rev. R. Chénier, S.J., transferred to the pastorate of the new St. Ignatius Church, Sault Ste. Marie, Ont. Although Father Dugas has not yet completed his 37th year, he brings to his responsible office the experience of important posts filled to the satisfaction of all in other houses of his Order. He is a first cousin of the Very Rev. Vicar General of this diocese.

The Holy Name Sisters, of St. Boniface, have leased the Royal block till October 15, when they hope their new building will be sufficiently advanced for the reception of pupils.

Clerical News.

Rev. Father Laity, O.M.I., who has been forty years in the missions of the far north, chiefly at Providence, Great Slave Lake, left for Europe on the 20th inst. to consult the General of his order. He had spent a few days with his brethren here. Rev. Father Husson, O.M.I., accompanies him to Rome on business connected with their missions.

There are now eight members of the Chavagne missionary order, Enfants de Marie Immaculée, residing on a 320-acre farm at Cartier, which was formerly the Gélley estate, about a mile and a half from the church of St. Adolphe. One of their number, Rev. Father Libbert, is now curate to Mgr. Ritchot at St. Norbert.

Rev. Hormisdas Hogue returns to St. Adolard this week.

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The Very Rev. Brother Firmin, Visitor General of the Brothers of the Cross, who came here from France a month ago, has since spent most of his time at Makinak, making arrangements for his community there. He went east last Tuesday, intending to make his annual retreat in the house of his order at Rimouski, whence he will sail for France.

Rev. Ed. Lecompte, Superior General of the Canadian Jesuits, accompanied by the Rev. Jacques Dugas, S.J., and the Rev. Albert Bellemare, S.J., arrived at St. Boniface College last Tuesday morning for the annual visitation of his brethren.

The Rev. Stewart Chambers, D.D., a convert, who was ordained last year in Rome, has been appointed assistant at the Church of the Blessed Sacrament, New York. He received his degrees in Rome.

The Sulpician seminaries and colleges in the United States have been made into a province, and the Very Rev. E. R. Dyer, S.S., D.D., Superior of the Seminary of St. Sulpice and of St. Mary's University, Baltimore, Md., has been appointed in charge of this new province.

The Right Rev. Bonaventure F. Broderick, D.D., formerly of the Hartford diocese, has been appointed auxiliary bishop of Havana.

The Rev. Joseph Maria Jerge, S.J., rector of old St. Joseph's, Philadelphia, has been made socius, or secretary, of the provincial of the Jesuit New York-Maryland province, the Very Rev. Thomas J. Gannon, S.J., and the Rev. Michael F. Byrne, S.J., has been appointed to St. Joseph's.

Rev. Father Connolly, a young Oblate priest just out from Limerick, visited his brethren in this city last Tuesday and Wednesday on his way to New Westminster.

On Thursday, Sept. 24, the Rev. Jean Marie Mastai Mircauli was ordained subdeacon by His Grace in the private chapel of his palace.

PROFESSIONAL.

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 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. Chénier, 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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Regina Notes

The sad news of the death of Rev. Brother Michael was announced at High Mass on Sunday. High Mass for the repose of his soul will be sung on Tuesday morning in St. Mary's Church. Brother Michael will be long and affectionately remembered in Regina. In conversing with this holy man, the words of a saintly bishop, who in July celebrated his golden jubilee, often came to my mind. Referring to a very pious nun he once said: "She lives always in the presence of God." Such was Brother Michael's life. May his life of faith and good works on earth be in death a blessed reality. "Requiescat in pace."

Much sympathy is felt for Mr. and Mrs. E. McCarthy, whose baby daughter died on Monday evening, and was buried Wednesday. "Where'er God sees a smile too bright.

Or soul too pure for taint of vice, He hears it to that world of light, To dwell in Paradise."

Mrs. McCarthy left on Saturday evening for Winnipeg in response to a telegram announcing the serious illness of Miss Madge at St. Mary's Academy. We are pleased to learn that she is now better and on a fair road to recovery.

Miss Charlotte Stubblings left on Monday last for Lebrét to resume her studies at St. Gabriel's Convent. Miss Charlotte made most marked progress last year, and we wish her continued success.

Ideal harvest weather now prevails; cutting is nearly done. Some show fell on Saturday, the 12th, but no serious effects are anticipated. Regina district expects a bountiful harvest.

GENA MACFARLANE.

Brandon Notes

It has been decided to hold the grand bazaar in aid of St. Augustine's church on the 19th, 20th and 21st of October, instead of the 14th and 15th, as announced last week. The city hall has been engaged for the occasion. Various preparations are under way, and a great success is already anticipated.

Mr. Joseph S. Purcell left on Wednesday for Qu'Appelle, where he has secured a position with the Lake of the Woods Milling Co.

BLESSING OF THE CHURCH CORNER-STONE AT ST. EUSTACHE.

His Grace the Archbishop of St. Boniface left last Saturday by the C.N.R. for Eli, accompanied by Rev. Dr. Trudel. At Eli the Catholic population, headed by their parish priest Rev. Telesphorus Campeau, welcomed him with an address in the school-house, read by Mr. Chamberlan, son of the founder of the settlement, the late Mr. Elie Chamberlan. Mgr. Langevin congratulated them on their generosity in building the new church, which is already rising from its foundations, and will be finished before winter.

In the afternoon His Grace drove to St. Eustache, six miles off. At the Archbishop's Mass next morning almost all the faithful received Holy Communion. At 10 o'clock the High Mass was sung by the Rev. Alfred Camiran, curate. His Grace preached at the gospel, explaining the ceremony he was about to use in blessing the corner-stone. The collection during Mass amounted to \$36, and the offerings on the corner-stone totalled \$227. The blessing of the corner-stone, which took place after the High Mass, was given by His Grace.

The new church is 120 feet long, 54 feet wide, and 22 feet high to the eaves, the roof presenting a gentle slope. In order to make the church cruciform there will be ten feet additional width in each transept. The architect is Mr. Gedeon Chiquet.

In the afternoon at three, Rev. Father Campeau, the pastor, sang Vespers in the presence of the Archbishop. The music was directed by Father Camiran.

By a curious coincidence, which no one had thought of before, the blessing of the new church of St. Eustache, which was unavoidably postponed for a week, the original in-

tention having been to perform the ceremony on the 13th inst., fell on the feast of St. Eustache or Eustachius and his companions.

In the evening the pupils of the convent, directed by the Sisters of Our Lady of the Missions, from Lyons, France, gave a dramatic and musical entertainment, which proved very interesting. The pupils presented an address to His Grace, which was followed by an address from the parishioners, read by Mr. Joseph Preontaine, mayor of the municipality and member for Assiniboia. Mgr. Langevin, in replying to the addresses, congratulated the parishioners of St. Eustache on their generous contributions to the new church, and dwelt especially on the administrative ability of the parish priest, Father Campeau. The entertainment netted \$56.30.

The outside of the new convent is finished. It is a fine four-storey frame building. It is expected that both the church and the convent will be completed this fall.

HUMBLE GRATITUDE.

Sermon by Rev. Father Frigon.

On Sunday last Rev. Father Frigon, O.M.I., preached at High Mass from the text, "Blessed are they who have seen, and have heard the things that you have heard."

We borrow the following summary from the Telegram:

Speaking on the assumption that the Catholic Church is the one true Church, Father Frigon brought to the minds of his auditors a few of the many reasons why Catholics should be especially grateful to God that they are what they are and that they are not without the fold of their Church, stumbling along in bewilderment among the many religions of the present day.

The Jews, he said, were the chosen people of the Almighty Father, and yet, those in the fold of the Catholic Church to-day, he declared, have even more reason to be thankful as a privileged people. True, the Jews were the people who received the commandments on stone tables on Mount Sinai, and they beheld in their ceremonies the prefigurations of the great events of the New Testament, but now, said the preacher, enlightened by faith, the true Catholic beholds and participates in those great dispensations of God, the sacrifice of the Mass and Holy Communion, for instance, which were only prefigured to the Jews.

After pointing out, in particular, the means through which the Catholic may attain to eternal salvation, Father Frigon admonished his hearers that the main opportunity being given to them through these fuller means to grace, the sinning of a Catholic, through neglect of those means of grace, called for greater punishment than that of a non-Catholic.

At Benediction, after the vespers, in the evening, prayers were requested by the Rev. Father McCarthy for the speedy recovery or happy death of William Kelly, captain of the Winnipeg baseball team, who was dangerously injured on an accident at St. Paul. His recovery was said to be doubtful. Prayers were also requested for the spiritual consolation of Dr. Bourbeau, who was then seriously ill.

OVERHEAD BRIDGE FOR BROADWAY.

Free Press, Sept. 23.

"It may not altogether coincide with the plans of the Canadian Northern Railway, but nevertheless the proposal to build an overhead bridge from Main street to the west end of St. Boniface bridge has many features which recommend it to the public," said a leading Winnipegger yesterday. "The land which such a bridge would span is already low, and the grade from Main to the road level of the bridge would be very light. The cost of such a structure would not materially exceed \$35,000, which amount was expended in building the bridge over the present C.P.R. yards. The company would no doubt find less difficulty in getting assent to such a proposal, as its commendable features are, in the first place, the provision of a roadway in the same location as the present one, and in the second place it would

not arouse the aversion of citizens to yield valuable property to corporations. The company, citizens do not forget, are exempted from taxation, and every time they approach the city council for a favor, they tread on dangerous ground. The claim generally put forward that the improvements they propose to make will benefit the city, no doubt commands consideration, but any improvement, in lesser degree no doubt, effected by a private citizen, in property, is entitled to a proportionate consideration."

A proposal such as the one suggested to the Free Press by a prominent gentleman, provides a way in which the company can approach the city to procure facilities for the carrying out of their plans, without bearing on its face a demand for valuable land or other concessions. They would merely have to elevate Broadway, and then the land east of Main and encircled by the mouth of the Assiniboine and the Red as far as their present depot would be freed from obstructions to its use as railway yards.

The provision of an "overhead Broadway," it is pointed out, would overcome all the objection of citizens to the closing of Broadway east. It was maintained that the closing of this thoroughfare would compel many employees of the company to live in St. Boniface, as their work could be more easily reached from that point, with Broadway closed. At the present time many live in Winnipeg South, and as the numbers are expected to become larger with the increasing developments of the road, it is thought that Ward 3 and Ward 2 would suffer from a residential standpoint by the total closing of such a thoroughfare. It is obvious that traffic from a very extensive area of the city, including all the territory north of the Assiniboine to Portage avenue and westward to the city limits, would be compelled, in order to reach St. Boniface, to take a circuitous route, either over the Norwood bridge or the proposed re-arranged Water street road. Such an arrangement would largely destroy the "thoroughfare" character of Broadway. Portage avenue is the natural course of traffic north bound in the city from its southwestern limits, and Broadway is the natural course from the same district eastwards to Main and St. Boniface.

St. Boniface Will Grow.

It is a mistake to regard the latter place as not being liable to great developments. It is close to Winnipeg and will undoubtedly become either part of the city or a very populous suburb, and it will always be of advantage to keep all the channels of intercourse free. At present they are limited and many citizens regard their contraction by the closing of Broadway as adverse to the city's interests.

"There is no reason why such an overhead structure should not be made a slightly feature," said the Free Press informant. "The approach from Main should not under any circumstances be as ugly as the approach from Logan avenue to the C.P.R. overhead bridge. It should be in every respect thoroughly in keeping with the character of the street of which it would be a continuation. Another reason for the approach being made as attractive as practicable, would be its proximity to the company's depot. Such a feature would no doubt commend itself to the company, but the city should not overlook insisting upon the same. St. Boniface people, if wide awake, would endeavor to keep this suggestion alive. The closing of Broadway would be a serious matter to them as it would close their principal means of access, not only to the provincial government buildings, but the most attractive residential part of Winnipeg. On Broadway also is situated the university building, and without Broadway the St. Boniface students would be placed in about the same disadvantageous position as those of St. John's, which has made it necessary for the latter to seek a location easier of access to the university. Considerations such as these are worthy of recommendation to the citizens of St. Boniface, and the closer they get to the cosmopolitan life of Winnipeg, the more salutary will be its influence on the lesser city."

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SATURDAY, SEPT. 26, 1903.

SEPT.

- 17 Seventeenth Sunday after Pentecost. Anticipated solemnity of Michaelmas.
- 28 Monday—St. Wenceslaus, Martyr.
- 29 Tuesday—Dedication of St. Michael, Archangel.
- 30 Wednesday—St. Jerome, Confessor, Doctor.

OCTOBER

- 1 Thursday—St. Remigius, Bishop.
- 2 Friday—The Holy Angels Guardian.
- 3 Saturday—Votive office of the Immaculate Conception.

MONSEIGNEUR PASCAL'S EXPERIENCES.

On Tuesday of last week His Lordship Bishop Pascal, O. M. I., kindly consented to relate his missionary experiences before the faculty and students of St. Boniface College. The eloquent Prince Albert prelate is a charming talker. His descriptions and language were graphic that he held his hearers spell-bound with occasional bursts of applause or laughter for the latter part of two hours. We have attempted to prepare a pretty full report of this memorable lecture, but, as it was spoken in French, much of the flavor of the original must necessarily be lost in translation.

On His Lordship's arrival in the study hall of the college, packed to its utmost capacity, Rev. Father Recto said: "My Lord, we are delighted to welcome you here to-day. The Fathers of your Order developed the great missionary work begun by Father, afterwards Bishop, Provencher. It was a member of your order, the illustrious Archbishop Tache, who introduced us into this college. Another member of your order, our beloved Archbishop, made over to us this fine property. I therefore feel that in presenting to your Lordship our students we are justified in calling them yours. They, too, are overjoyed to see you among them, for they have heard of your great missionary labors in the vast territories which are the theatre of your burning zeal, where you teach true doctrine and true civilization. The fact that many of our students will in the future, as they have done in the past, consecrate themselves to the ministry of souls gives them an additional reason for rejoicing at the presence here to-day of one of the representatives of authority in the Church. I would ask you, my Lord, to give us your episcopal blessing before addressing us, so that we may all derive greater profit from your words, that both masters and pupils may be better disposed to labor according to the intentions of Our Lord."

The Right Rev. Bishop then blessed the kneeling throng, and after thanking Father Recto for his kind words, said: "When I first visited St. Boniface College, in 1874, almost thirty years ago, there was only a small wooden building with a handful of pupils under Father Lavoie, O.M.I. I was destined to the far northern mission of Fort Good Hope, almost on the arctic circle, and I here found one or two of the sons of Mr. Gaudet, the chief factor at that distant Hudson Bay post, whose acquaintance I was soon to make and whose friendship

I value highly. Seeing now so great a change in the building and the number of the pupils, I understand that Monseigneur Tache was yielding to an inspiration from God when he appealed to the members of the Society of Jesus, who are pillars of the Church, who succeed so admirably in their colleges and missions everywhere. They are the pride of the Church, which calls them especially to this educational work. Our expectations of abundant fruit from their coming have been fully realized in what we see to-day.

In the early days of our Indian missions the missionaries were few and far between; now they are numerous and meet together easily. Thirty years ago St. Boniface was the westerly outpost of Catholic civilization, and even now one can not find west of this so well equipped a college. I feel sure that this great institution will send forth from its walls good laymen and priests. I thank Father Recto for his too kind reference to me. I am one of the latest comers in the mission field. My forefathers are gone to their reward; the great Archbishop Tache, the able Bishop Faraud, who died in my arms in St. Boniface thirteen years ago, and we have just lost the one who received me into the Oblate Order, Bishop Chit. This explains why I spoke of him last Sunday in the cathedral. I cherish a great veneration for him. In 1870 he came to France, looking for recruits in the seminaries. I remember his saying to us, for I was then a seminarian: "You are so numerous, and we are so few, barely a dozen missionaries to evangelize thousands of Indians, who are asking for one thing only, to be taught how to pray. How can you have the true apostolic spirit, if you remain comfortably at home, while so many are calling for the spiritual help you can give them? Our Lord and His apostles travelled from place to place, eating what they could get, a honeycomb or a little fish. So the true missionary, like St. Francis Xavier, roughs it in all quarters of the globe." I remember how these words of the saintly Bishop determined my vocation.

In those days most of our missionaries made for the far north, where they still labor, the Jesuits in Alaska, the Oblates along the Mackenzie River. The reason was that the Indians of the plains in Manitoba and the southern territories were too comfortably off with their buffalo hunting to listen to the hard lessons of the Gospel. So the missionaries, after unavailing efforts to convert the Indians of the plain,

SHOOK THE DUST

from their feet and struck out northward. In 1847 young Father Tache appeared among the rocks of Lake Athabaska. When the slender little priest first arrived there, it was quite an event. Indians flocked thither from all points of the compass to see him. They had heard from other Indians that he was one of those black robes who go about doing good. They were anxious to see this extraordinary man. He found them a prey to all kinds of moral disorder, especially polygamy. He left them true and fervent converts.

To come to my own experiences I will follow the order I generally observe when I lecture on the missions during my occasional visits to France. First, geography; then climate, then mode of life, then fishing, hunting; finally the Indians, their language, what they were formerly.

Some of you have been as far west and north as St. Albert, near Edmonton, but I think none of you have approached the arctic circle. So it may be as well to give you an idea of the topography of the Northland. First, there are, west of here, the immense prairies. When I tell people in Europe that it takes two days and nights of constant travelling by a first-class train to cross those prairies, they think we are drawing the long bow. When I crossed those interminable plains in 1874, we started with a faithful and skilful guide named Michel Proulx. With our six oxen it was a journey not of days, nor of weeks, but of months. The hardest part of the journey was the crossing of so many rivers, some quite large. We did so in roughly improvised rafts roped across the stream. Some of us were afraid of

the rushing waters and had to be carried to the water-washed rafts. At long last we reached the

HEIGHT OF LAND

near Lac La Biche and Portage de la Loche, some two hundred miles north of Edmonton. Here the streams flow from the watershed in two opposite directions, some towards the North Pole, others flow southwards. Then we come upon hills, then high mountains, which the clouds seem to touch. There are frequent and heavy downpours of rain. Northward the land seems to slope downward toward the pole. All the lesser streams that empty into the giant Mackenzie, such as the Liard, the Peace and the Athabaska rivers, which take their rise in the Rocky Mountains, are barred by cascades and falls. So is the Clear Water River flowing from Portage la Loche, so is another large river east of Athabaska Lake. On the way to Fort Smith there is a rapid 18 miles long. Thence the steamer Wrigley takes you to the Arctic ocean. You cannot leave Athabaska in any direction without meeting rapids. This line of cascades and rapids crossing all rivers in this region of the height of land looks as if nature meant to protect the Northland from inconsiderate invasion.

When you have left behind you the vast treeless region of prairie grass you come upon a beautiful country, half forest, half prairie grass. This is the great valley of the Saskatchewan. The soil is very fertile. This year we should have had a harvest more abundant than yours in Manitoba, had there been more heat and less rain during the past summer. Quite lately I walked through fields where the wheat was as high as my chin. At Prince Albert ten days ago the harvest was fairly ripe.

North of that fertile valley the scene changes very much; steep mountains, innumerable lakes, some of them very large, such as Athabaska, 200 miles long, Great Slave Lake 300, Great Bear Lake larger still. There being as much water as land, we always

TRAVEL BY WATER.

Outside of the immediate neighborhood of lakes and waterways the vegetation is not luxuriant, but good large trees extend farther inland, the balsam fir being particularly large. There is a river near Athabaska Lake which is lined on each side with fine forest trees, enough to build 500 houses without making any appreciable breach in the forest. Beyond these woods the land is good only for fur-bearing animals, it is a country of wolves (un pays de loups). It is because the Indians always pitch their wigwams near the water that we always travel by water both in summer and in winter, in the latter season of course on the ice, which affords the smoothest kind of road. Thirteen times I have traversed the region around Notre Dame du Lac, Athabaska, and always on the flowing or frozen waterways.

I am often asked in Europe how it is possible to live in those regions. We must admit that the winter season is very cold. In winter it is difficult altogether to escape frost-bites on nose and cheeks. But we have warm fur coats and caps which leave nothing visible but the eyes and nose. In this Northland there are no horses, because there is little or no grass, just enough here and there at mission headquarters for a few head of cattle. Dogs are our beasts of burden. In some missions we have as many as twenty-four. They feed on fish.

Each sledge requires four good dogs. When you start for any objective point, you count by nights, it takes so many nights to go to such and such a place. You begin loading your sledge with dried meat, called pemmican, tea, sugar, blankets, a pillow, a change of clothing. Then we put on our fur coats, first tucking the caesock up to the waist. As the great thing is to keep the feet warm we

DISCARD SOCKS

and use instead what are called in French "nippes" (pronounced "neaps"). We wrap our bare feet in several squares of thick "duck," each about the size of a handkerchief and then pull on our moccasins, the throngs of which lace up and hold the nippes firmly together. This makes an ideal footwear,



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much warmer than any other. After that we wrap our legs in "mitases," a kind of strong leggings, to keep out the melting snow. Not unfrequently the thermometer drops to 50 degrees below zero. When the wind blows at that temperature it is not precisely pleasant. Our first stop is made at noon for a drink of warm tea. When the thermometer is very low it is difficult to make the fire burn properly; the smoke will not rise. As you lace the fire you are burning in front and your back is like an ice-house. The great danger in these winter journeys is checked perspiration after being over heated. It is hard to dry yourself, but when you get too warm, you must take off your coat for a moment, lest the over-heating might bring on pleurisy. Now let me describe to you

A WINTER CAMP.

The short day is drawing to a close, the dogs are evidently tired. We are looking for a good place to camp, not on the ice but on terra firma. The dogs, quick to notice that you are going to camp, put on a spurt of strength and rush on the sledge up the river bank. As soon as we have fixed upon a good location, we hunt up fir boughs for bedding and wood for the fire. Then we shovel the snow off the frozen ground with our snowshoes handled as shovels, we clear off stones and bits of wood, and then make our beds of pine boughs laid flat one upon the other to the depth of a foot. Before placing the dry wood for the fire we note the direction of the wind, so that the smoke will not blow in our faces. One great advantage in these pathless woods is that everything is common property; the wood you choose for your fire is yours, what you leave is for others. By this time the fire is burning brightly. We unharness the dogs. They run and leap about, burying their snouts in the snow and eating it for very joy. The dogs must be fed first. Each one of us campers takes a frozen fish from the provision bags, turns it once or twice over the fire, shouts "Caesar! Pompey! Bruno! Bull!" and flings it to the dogs, who make wild leaps for the scorched fish. Their meal is quickly devoured, and as soon as it is over they walk round and round in one spot, curl themselves up, snout on tail and toes, and sleep all night. If the cold becomes too great they snuggle up to us and try to lie on our feet. Meanwhile we are taking our meal of pemmican and strong tea, drying our feet and melting our frozen beards before the fire. As we look at each other our faces seem to be as red as fire. After a meal of pemmican you feel well and strong. It seems to you that you could digest hobnails. Before going to bed we have prayers in common. Missionary priests, owing to the hardship of walking so far in the snow, are allowed to substitute the Rosary for the breviary. So we tell our heads inside of our mittens, while tramping behind the sledge. When the night prayer is over now comes the time when we enjoy a good long smoke. It would be pharisaical to find fault with a missionary priest for indulging in the solace of the fragrant weed, which seems to soothe our tired frames and lonely minds. God knows we have enough to suffer, and I am sure He is not offended at this fragrant comfort. When it is time to sleep we fold our blankets like a letter, put our coats under the pillows, envelop ourselves in the letter-blanket, closing the flaps over our heads. Some cannot bear to cover nose and mouth, but those exposed parts must be very cold by the time morning comes. Being thus completely wrapped up, you begin to feel uncomfortably warm. If so, all you have to do is to uncover a little and look at the

AURORA BOREALIS

tilt the frosty air drives your head in again under the flap. On the first morning after camping out on fir boughs you feel a bit stiff, but that soon passes off and you end by sleeping much better than you would in a regular bed. The cold gets hardened. After some days of this life you shudder at the thought of a featherbed. Taking the climate all in all, we find it very healthy. Our missionaries live long. At Prince Arthur we have Father Gastie, O.M.I., who spent more than forty years near Fort Churchill and is now 74 years of age.

The next question is, On what do people subsist in that great Lone Land? Before the whites came, the Indians used to live on game, which was then much more plentiful than now. They made use of snares, pitfalls and enclosures into which they drove the game. Now that the white man is among them, they can get tobacco more easily, they like tea, they must have powder; thus they could no longer enjoy life were it not for the white traders. There are, however, certain kinds of white man's food which the Indians have no relish for. Once some Indians came upon a white man eating lettuce. They asked for some, and when he gave one of them a bunch, the Indian told his squaw to boil it. When they thought it must be sufficiently cooked they tasted it and threw it away in disgust. Then the husband said: "I have long tried to discover something and now I have discovered it. I often wondered why the missionaries came so far to this country of ours. I now see why it is. In their own country they are obliged

TO EAT LEAVES

like animals. They come here in order to get better food. That is the secret." The Indians are getting to like flour, now that it has become less expensive than it was in the early days. At first they complained that it burned their stomachs. Their principal resource, however, is fishing and hunting. For us missionaries of the north fish is the staple food. We fish both on the water and through the ice in winter. This latter is the easier way. We make two holes in the ice. Through the first one we pass a long pole, to which an equally long cord is attached. The current of the river floats the pole, clinging closely to the under surface of the ice, down to the second hole, where you seize it, pull the cord on which the net is already hung. It is easier thus to put out the nets in winter than in summer, for in winter there are no waves. Our hauls of fish are almost miraculous. I remember one morning when we caught fourteen hundred large fish. The nets are sometimes 40 fathoms in length. The excellent whitfish is very abundant. The

CARIBOO

are still very numerous. They are a species of small reindeer. The east of Athabaska Lake and the west of Hudson Bay are full of them. They do not come much in the places where moose are to be found, for the moose do not like the reindeer, because the latter make too much noise. I have travelled half a day with nothing but countless multitudes of cariboo in sight. They are quite as plentiful as the buffalo used to be. They come in vast herds westward from Hudson Bay about the middle of October to get shelter in the woods. Wherever they pass the snow is trampled hard as it would be in a larnyard filled with cattle. They are not large, the heaviest not weighing more than 150 pounds and the smaller ones are often only 30 pounds. They are excellent eating. They return eastward in May. The Indians kill a great many in the autumn when the cariboo swim across the great lakes. With his spear each Indian, following in his canoe, can easily kill fifteen, and as the bodies float, he ties them behind his canoe. The skin is as useful as the flesh. When the Indian needs meat during winter he goes out to his frozen reindeer pile, which is his open air ice-house, and hacks off what he wants. Another interesting thing is

WILD GOOSE HUNTING.

On the shores of Lake Athabaska there is grand sport in this line. There are wild geese, bustards, swans and ducks, but the ducks are despised when the larger winged game is at hand. The wild geese come down from the north, where they have spent the summer, to seek the gravel which is found on the lake shore and the river banks. This is the time the hunter chooses. They hide behind bright colored bushes. It is a grand sight to see these great birds settle in hundreds on the water after a long flight. The hunter holds his breath—one cough would be enough to disturb the splendid flock—and then he imitates the honking of the wild goose. All the birds lift their heads. There are sixty of them within short

range. He fires and often kills ten or fifteen before they can all fly away.

THE INDIANS

of the Northland are divided into many tribes. Our wood Indians embraced the Catholic religion much more readily than the Indians of the plains. The Sioux and Blackfoot are very hard to convert. At Battleford, where our Fathers have labored so long, the Indians are still plunged in paganism. However, the government schools, especially the boarding schools, where the children are separated from their parents, are doing much good. A new generation is springing up. If the government continues this good work the Indians will soon cease to be savages. The condition of the Indians in the north is quite different. They are just like white people. At Ile a la Croix there have been Grey Nuns these forty years. If you went there you would be surprised at the piety and civilized appearance of these redskins. They cut their hair short and dress like white people. One Sunday I noticed that 300 of them received Holy Communion and 80 were confirmed. They could sing hymns all day long. As there have been no Protestant missionaries in those parts, all the Indians are Catholics and none of them are heathens. These Indians have really attained that degree of civilization which is attainable in the forest. Furs are still as abundant as ever and bring higher prices. The Indians live comfortably and buy watches, etc.

THE LANGUAGE

of my northern Indians is very difficult. When first I was sent alone among them I found the study disheartening, but I was young, determined and vigorous. I wanted to speak to them and they did not understand me. By little and little they taught me the names of various objects which they pointed to, and gradually I became familiar with their language, and the more I learned it the more I admired it. Then I began to enjoy their company. They are never in a hurry, they can talk all day long about everything under the sun. They speak of Moses and pretend that they are descendants of the lost tribes of Israel, or they tell fairy tales about huge beavers, or they relate the traditions of ancient wars. They are very anxious to know if white people ever kill each other as the Indians used to do. When you understand the Indians you come to

LOVE THEIR SOULS

and thus forget many shortcomings. I was seven years alone east of Athabaska Lake, 150 miles from the nearest priest. This was one of the greatest trials of my life. Occasionally I could visit the nearest neighbor, my companion in these missions, but to do so I had to travel with my dogs from Monday morning till Saturday. In summer, when the ice breaks up in Athabaska Lake, about the least of St. John the Baptist, June 24th, I used to spend two months with my companion at the principal mission house. But when we were separated, if I wanted to go to confession, I had to travel a week, which gave me plenty of time for preparation, and then travel back another week, which gave me plenty of time to perform my penance. On my relating this experience in Europe, my hearers often ask me, But what can you do if you happen to fall into sin? There is only one thing to do, beg pardon of God. In such circumstances a holy fear keeps us from sin. Besides we have

THE BLESSED SACRAMENT

in our huts. It would be too bad if, after all that we have sacrificed for the love of God, we should offend Him seriously. Faith is lively in such cases. The true consolation of the missionary is the Blessed Sacrament. Take away the love of Jesus and you have no true missionaries. With faith you have everything, but it must be a strong, real, inward faith, not the faith of those who want to appear good. The missionary who is alone several thousand miles from his own country, must say to himself: My life is to be spent here. God will reward me if I do sacrifice myself. The missionary must accustom himself to confide his troubles to God. When his heart is full of sadness he will not seek comfort from the Indians, who are not sufficiently advanced in the spiritual life. He

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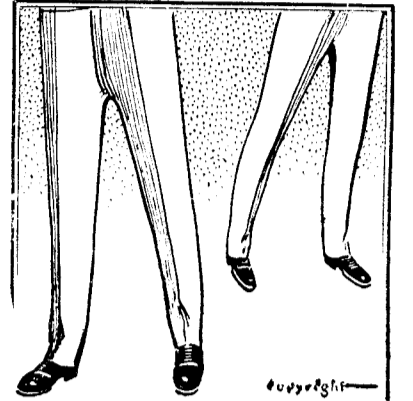
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truths are brought home to their untutored minds. The

SASKATCHEWAN COUNTRY

is destined to become a regular diocese, perhaps before long. No doubt Manitoba is the finest portion of the Northwest, but once Manitoba gets filled up, the population must go elsewhere. Curiously enough, our colonizing missionaries chose far off Alberta before they thought of the Saskatchewan valley. Good Father Morin carried his French Canadian settlers to the feet of the Rockies; evidently he need not have gone so far, but the fertility of our soil was not then known. One door was closed against us; the railway companies had no great interest to send people to Prince Albert and the Saskatchewan; but now that the C.N.R. is following the C.P.R. into Prince Albert, we are on the eve of seeing the Saskatchewan valley in direct connection with Alberta. Our valley will have on the south the C.P.R., and to the north other railway lines which will open out a still finer country. In the latitude in which you are here the soil remains pretty good as far as Regina, but beyond Moose Jaw and up to the Rockies there is nothing but pasture land here and there. Things are quite different in the northern valleys. There the soil is too fertile, the grain grows too high. Great numbers of excellent Catholic immigrants have settled in my vicariate this year. Thanks to Mr. Lange's intelligent business ability three hundred German Catholics from the States, under the spiritual direction of the Benedictines, have taken up several townships. There will soon be seven thousand. Six Benedictine Fathers and three Brothers are busy carrying out twelve parishes. They already talk of a college and convent for German-speaking youth. The Canons Regular of the Immaculate Conception will also soon have three or four parishes of French-speaking Catholics to the east of the German colony. I have, besides, three or four secular priests in my vicariate. The majority of my clergy are Oblates, who were the pioneers of the north in that country. The Saskatchewan vicariate was long despised as a hopeless region for the white man; but now that railways have found it out, the day of its prosperity, thank God, has dawned.

Obituary

SISTER LEFORT.

The Grey Nuns of St. Boniface mourn the loss of one of their most charitable and fervent Sisters. Marie Euphemie Duresne-Lefort was born in the province of Quebec fifty years ago, entered the Order of the Sisters of Charity of the General Hospital of Montreal (Grey Nuns) more than 22 years ago, and came in 1894 to St. Boniface. During her religious life she had charge of the pharmacy for fifteen years, part of that time at St. Boniface Hospital. For the past two years she had been suffering from pulmonary catarrh, which ended in consumption. She was always perfectly resigned to God's holy will, and since receiving the last sacraments on July 22nd, she longed to be dissolved and be with Christ. She peacefully expired on the 19th inst. The funeral took place on the 22nd, the Requiem Mass being sung at 8 a.m. by Rev. Father Messier in the presence of representatives of all the orders of Nuns in this neighborhood and of a large number of mourning friends. R.I.P.

THE MOTHER PRAYER.

Blow gently winds about their little graves, They are such tiny graves and not made long.-- Blend all your changeful tones in harmony, To be their cradle-song. Fall lightly, rains, upon that sacred spot-- As if in pity for a mother's cry-- You hush your beating into rhythm to croon A tender lullaby. Drift softly down, white snows, upon their breasts, Spread close above them your down coverlet. May Time's warm comforting embrace so soothe My heart's acute regret. --F. B. T.

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