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Common R. Room

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Regina Notes.

After Vespers, Sunday evening, January 3, upon the invitation of Rev. Father Kasper, a general meeting of the congregation was held in the school house, to organize and elect officers for "St. Marys Social and Literary Association." To the committee of ladies and gentlemen who have promoted the scheme, and drafted the constitution, the congregation are certainly deeply indebted. To Father Kasper, who is simply indefatigable in his efforts to further the good of his parishioners, we are all sincerely grateful. To his kind assistance and advice the society owes its birth. The meeting was called to order by the Rev. Father, and in English and German he explained the aims of the association. Mr. Whelan was appointed chairman, and Mr. Malone secretary, pro tem. Speeches were made by the chairman, by Mr. J. J. Smith, Mr. J. McCarthy and others, relative to the object of the association, the benefits accruing from it and the work it expected to do. The constitution prepared was adopted. The rules of procedure governing meetings to be those governing C. M. B. A. meetings. By a unanimous vote Rev. Father Kasper was respectfully requested to be spiritual director of the association. The officers elected were: Patrons: Rev. Father Suffa, O.M.I.; His Hon. the Lieutenant Governor and Madame Forget, Mr. and Mrs. E. McCarthy, Mr. and Mrs. L. L. Kramer, Mr. and Mrs. C. J. McCusker, Mr. and Mrs. D. McCusker, Mr. and Mrs. Keenan and Mrs. Egan, with power to add to their number. President, Mr. J. E. Whelan; 1st Vice-Pres., Miss McLaughlin; 2nd Vice-Pres., Mr. J. McCarthy; Recording and Corresponding Secretary, Mr. J. J. Smith; Assistant, Mrs. Thos. Bennett; Financial Secretary and Treasurer, Mr. M. F. Malone; Assistant, Miss Weisgarber; Board of Management, Mrs. Keenan, Miss U. McCusker, Mr. McLellan, Mr. Fodey, and Mr. McEnary. A reception committee pro tem., was appointed—Miss Stubbings, Mrs. Lynch, Miss Murphy, Mr. Fodey, Mr. Clan McCusker, and Mr. Gilmore. There were twenty-one members enrolled. A most hearty and unanimous vote of thanks was tendered Rev. Father Kasper; the Rev. gentleman acknowledged the same with his usual courtesy and good wishes. The meeting then closed to meet Thursday, January 7, at 8 p.

Let us hear from Moose Jaw. Evidently last weeks' "Regina Notes" were entrusted to the "Devil" of the office to put in type, and he, true to his name, raised mischief with them. By the simple transportation of a period he makes us say that Rev. Father Kasper celebrated High Mass at four o'clock in the afternoon, instead of the Rev. gentleman leaving for Milestone at that hour. In the list of officers of the Moose Jaw Altar Society he has transformed Mrs. Green into Miss Greer, (and we wish we had him by the ear) credits Father Kasper with bringing back "gloomy" accounts of Moose Jaw Catholics, instead of "glowing" accounts as was written. The aforesaid "devil" evidently has no use for the word "our", as within a few lines he makes Father Kasper refer in his sermon to "one" Savior instead of "our" Savior, and also makes us say that Father Kasper has already done good work in "one" parish instead of "our" parish. We are afraid the intelligent compositor who put the Regina notes of last week into type had been letting the spirit of the holiday season get a little the better of him—as a result the above errors.

GENA MacFARLANE
Regina, Jan. 4, 1904.

QU'APPELLE INDUSTRIAL SCHOOL DESTROYED BY FIRE.

The news of the destruction by fire of the Qu'Appelle Industrial School will come as a sad New Year's greeting to all who knew the good accomplished in that institution for our poor Indian boys and girls of the west.

The details which we reprint from the Free Press will no doubt create much sympathy for the afflicted ones. It is not long since the Ottawa University was burned proving an immense loss to the Oblates of Mary Immaculate. This new loss will come the more painful to the Rev. members of the community after their recent trial at Ottawa. It is true the buildings were government property, but the work of the school was dear beyond expression to those in charge. To all the Review extends its sincere sympathy.

Fort Qu'Appelle, N.W.T., Jan. 4. —The Indian Industrial school near here, under the supervision of Rev. J. Hugonard, was totally destroyed by fire today, the blaze starting about 12.30. It is supposed to have originated in a room where lamps are kept, and was entirely beyond control in a few minutes, for, as most of the buildings were old, the fire made rapid headway.

There were about 200 Indian boys and girls in the school, and it

his loss, also with Mr. Swarden, the assistant, who is a worthy second to the energetic principal. They lost all their personal effects. The buildings were added to as the attendance increased, and at the time of the fire had accommodation for over 225 pupils and the staff.

Hon. Mr. Sifton visited the school in September, 1900, and congratulated Father Hugonard upon its excellent institutions and upon the success it had achieved under his regime. It has also been visited by every territorial lieutenant-governor and by Sir Wilfrid and Lady Laurier during their tour of the west in 1894.

The Qu'Appelle Indian Industrial school was established in 1884 under the direction of the Roman Catholic Church, its first principal being Rev. Father Hugonard, who still occupies that position. It is the largest of all similar institutions in the west, and under Father Hugonard's direction has stood in the first rank among the institutions for the training of the Indians. Accommodation was provided for two hundred and twenty-five pupils, and at the time of the fire there was a full attendance consisting of one hundred boys and one hundred and twenty-five girls.

The following description of the location and buildings is taken from the last annual report of the department of Indian affairs.

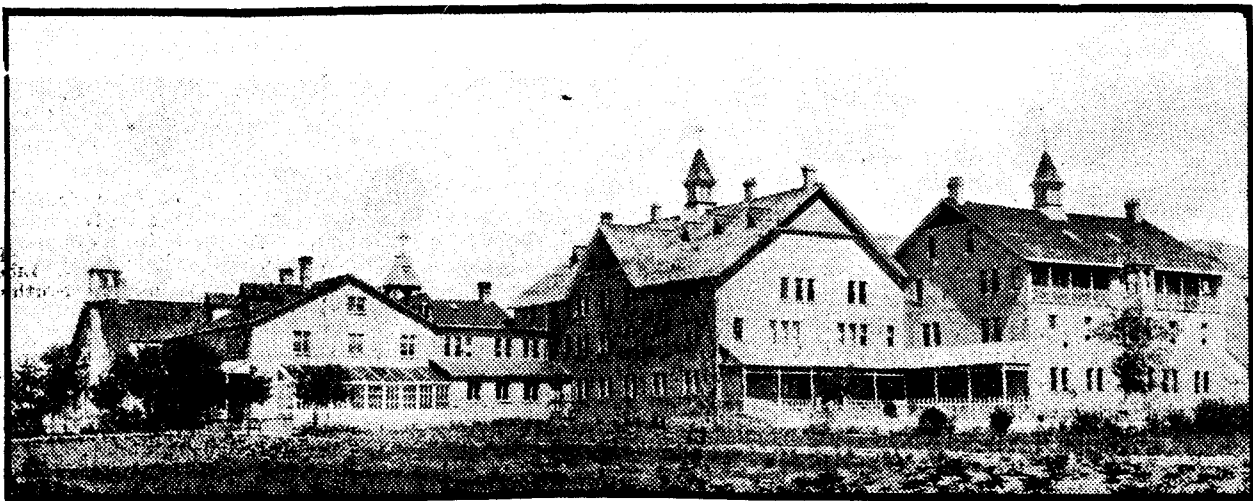
coal-bins and storerooms for roots and vegetables.

"The first floor of this block is divided into class-rooms, dining hall, recreation-rooms, parlors, kitchen, pantries, lavatories and halls. The second floor consists of dormitories, sewing-rooms, office, and lavatories. The third floor includes chapel, hospital, doctor's dispensary, dormitories, employees' rooms, store-rooms and tanks for domestic and fire protection purposes.

"Connected with the main building and built of lumber, not yet veneered, are the Indian reception-room, ice-house, provis on store, fire engine house, and girls' closets.

"The following buildings, separate from the main building and each other, are of frame construction and stand in two rows on a lane running north and south; windmill for crushing grain and sawing firewood, with addition erected this year for powerhouse and dynamo of electric light plant, boys' closets, sheds for coal, lime and general storing purposes, bakery and our store, carpenter shop and lumber shed, blacksmith shop, with tinshop above it.

"North of these buildings and of the main roadway that runs east and west, and forming three sides of the barnyard, are the stables, barns, granary, pigsty and implement sheds."



is creditable to the staff that not one was burned or injured in any way. Every available person near at hand and at Fort Qu'Appelle went to the scene of the fire to assist in checking it, but it was too far advanced and successful efforts were directed to saving the out-buildings. All the main buildings and wings were entirely destroyed, together with their contents. It is estimated that it cost over \$20,000 to erect them.

One wing of the building was used as a hospital for sick children, several being in it when the fire occurred. These were saved after some difficulty. Another wing was used as a gymnasium.

The children are being taken care of for the present at the Roman Catholic mission and by other neighbors.

The loss of the school will be felt very much in this district and elsewhere. Under the direction of Rev. J. Hugonard, the principal, who is at present absent, having been called to Ottawa by the Department the school had become well known. It is situated in the Qu'Appelle valley, near the lakes, and has been a favorite place for visitors and others, the gardens and grounds being kept in excellent condition. The school was founded in 1884 at the request of Sir John A. McDonald, who was at that time superintendent general of Indian affairs. Father Hugonard was placed in charge, and has remained principal ever since. The work has flourished under his management and much sympathy is expressed for him in

"This school is situated in the Qu'Appelle valley, four and a half miles east of Fort Qu'Appelle and eighteen miles north of the Canadian Pacific railway, though twenty-four miles from Qu'Appelle station by the trail. It is not situated on an Indian reserve, but is in a central position for the Assiniboine, Crooked Lake, Pike Hills, Muscowpetung, Touchwood Hills and Sioux Indians.

"The site is picturesque, the buildings being on a slightly elevated flat between two large bodies of water; fronting to the west and south on the Qu'Appelle Lake, with the village of Fort Qu'Appelle in the distance; to the north are steep hills of irregular formation, some three hundred feet high, divided by a broad wooded valley running in a northerly direction and containing a small creek, while the eastern view presents the Katopwe hills and lake in the distance, and in the immediate vicinity of the village of Lebret.

"Buildings.—The main block is frame, brick veneered, and is composed of three adjoining three-storied buildings, viz., the boys' building, 90x70 feet, with gymnasium addition on the north, 35x80 feet; the girls' building 80x50 feet, joins the boys' at the southeast corner, and the small children's and hospital building, 60x40 feet, is connected with the girls' building at the southeast corner.

"Basements extend under most of the buildings and contain the heating plant and pumping engine, large

Among the different branches of industrial work taught in the school are blacksmithing, shoemaking, baking, carpentering, painting, and tinsmithing, while the girls are taught all kinds of housework, cooking, dairying, laundry work, sewing and dressmaking.

Hon. David Laird, the Indian commissioner, stated to a Free Press reporter last evening, that the buildings were so situated in the bottom of the Qu'Appelle valley that with a strong wind like that of yesterday blowing, as it was, straight up the valley, a fire once started would be almost impossible to control, although the department had taken every care to make the fire protection as efficient as possible.

The report already quoted contains the following description of the fire protection of the school:

"Our fire protection appliance consists of three firemans' axes, one Babcock extinguisher, fifteen chemical extinguishers of different makes, ninety-two hand grenades, thirty-five pails, all under the supervision of the fireman and night watchman. Large tanks in the garrets of each of the three buildings provide a large quantity of water, and are always full, and are connected with discharge pipes that have connections, and fifty feet of hose on each floor of the boys' and girls buildings. Ample means of escape are provided by ten stairways on the first floor, six stairways on the second floor and two stairways to the garrets, where no one sleeps. There are al-

ways several ladders in serviceable condition at the carpenter's shop."

Until other arrangements can be made, the children in attendance at the school will probably be distributed between the Catholic Industrial schools at St. Boniface and High River, in both of which the attendance is considerably below the available accommodation, while many of them will doubtless return to their homes.

The value of the main block of buildings is estimated at \$44,000, and the outbuildings are worth approximately \$6,000.

Clerical News.

The dear and revered old Father Lacombe was at the Palace across the Red on Sunday and Monday last. He left for St. Paul on Tuesday. Although somewhat feeling the weight of years, the venerable missionary preserves ever fresh and new the congeniality of every feature of his noble countenance.

Representatives of the Trappist Fathers and of "Les Enfants de Marie" of St. Norbert, came to St. Boniface to pay their New Year's respects to his Grace, our beloved Archbishop. They were kind enough to cross the river and extend their good wishes to the Rev. clergy of Winnipeg.

Rev. Father Suffa returned Monday from an extended missionary tour.

Ste. Rose du Lac Notes

The crescent moon hung low in the sky as we drove to Midnight Mass more than 20 below zero; our good priest was all alone for his arduous duties at this time, the adjoining parishes having leapt into life with such a bound that Midnight Mass was celebrated in each, and there was no one to help their old friend Ste. Rose, who had fostered them in their infancy and given them a helping hand before they could walk alone. We have our new organ set up and adorning the church; but music, like virtue requires constant practice to bring it to perfection. There is only one being who has ever sprung armed cap-a-pie from the forehead of Jove.

Although the poor are always with us and the rich do not count as they may or may not be on hand, thank God there is no distress here visible, but if we were not, ourselves, always wrestling with bazaars and the like for various charities, we should like to send round the hat for the Brs. of the cross at Makinak. These poor exiles, no longer young, no longer hopeful, transplanted from the sunny land of France where their vocation was to teach, have now to live by the labor of their hands in this bitter climate in face of a cold winter, no fur coats, no proper foot gear, and not knowing a word of the language.

We had once a young grass widow, but not by any means green, living amongst us. She wanted to get married again and asked the padre to give out in church that her husband was dead, and that he might be prayed for. This the padre refused to do, requiring proof, luckily, for in another two Sundays he appeared. He had not given up the ghost, but we should have taken him for one had he been prayed for, which he was not, indeed, quite the contrary, but he came notwithstanding, so Fortune steals upon us unawares.

A good character is the best tombstone. Those who loved you and were helped by you, will remember you when forget-me-nots are withered. Carve your name on hearts and not on marble.—Michigan Catholic.

fulfilled with absolute diligence in every respect the daily charge of the Episcopate. They are:

Raphael Merry del Val, Titular Archbishop of Nicea;
Joseph Callegari, Bishop of Padua.

What think you?

Therefore, by the authority of Almighty God, of the Holy Apostles Peter and Paul, and by Our own, We do create and publish Cardinal Priests of Holy Roman Church, Raphael Merry del Val and Joseph Callegari, with the dispensation, derogations and necessarily inopportune clauses.

WAR AGAINST THE RELIGIOUS IN FRANCE.

M. Combes successfully continues his campaign against religion in France. So far had the departure from justice gone, that even M. Waldeck-Rousseau, whose mantle M. Combes donned when taking the premiership, revolted against the last step—the repeal of the Falloux law. This famous law, which dates back to 1850, sets forth that every Frenchman of full age, might open a free school, no conditions being required except certain guarantees of capacity and good conduct. When the law was adopted Frenchmen recognized that the enactments against the religious orders passed after the great revolution violated the spirit of liberty. Prominent leaders championed the cause of freedom. M. Thiers asked how in the name of principles they professed they could prevent properly qualified persons, Jesuits, or others from teaching. They must have no restrictions on liberty. The old 'regime' they despised; yet those, who would deprive the religious orders of the power to teach were adopting one of its small tricks. M. Thiers urged that the law should be adopted without limitations, and that at some future time the question whether the Congregations should exist or not, should, if thought advisable, be discussed. The advocates of the bill prevailed, and the School Law came into force. The religious orders relying on its protection, opened schools everywhere throughout the country. During the eighteen years of the second empire they enjoyed full liberty of association and of teaching. In the earlier years of the third Republic Governments and Parliamentary majorities did not seem disposed to interfere with the Falloux Law. But later on, men of the type of those who in 1790 decreed that the constitutional Law should no longer recognize solemn monastic vows, and who in 1792 abolished all ecclesiastical establishments except Cathedral Chapters, made attempts to alter the school legislation by discriminating against the religious orders, and the heated discussions which took place on the Ferry Bill are still remembered. M. Combes, in opposition to M. Waldeck-Rousseau drew up a bill which provides that every Frenchman of the age of twenty-five, not disqualified by the present law, shall be at liberty to open an establishment for intermediate education, but that he must not belong to a religious Order, authorized or unauthorized; and the provision has been accepted by the Senate in compliance with his wish.

The speeches in support of the Bill, delivered by M. Combes and M. Clemenceau will remind all lovers of fair play of Madame Roland's exclamation: "Liberty! what crimes are committed in thy name!" It is forsooth, through zeal for liberty that the Orders are to be deprived of the right to teach. M. Clemenceau, posing as a friend of freedom, demanded that the men who became members of religious Orders should not be tolerated. M. Combes frankly confessed that the State was unable to maintain free competition against the Orders. An official enquiry held in 1895; showed, he said, that half the youth of France were diverted from the Universities by the Colleges of the religious Orders, and that the majority of the pupils in these colleges were of the ruling classes. This, he asserted, was a danger for the country as well as for the universities, for the young men were attracted to the institutions of the Orders by the prospect of rapid promotion and their ex-

pectations were realized in the army, where the pupils of the State establishments were under a sort of interdict. This, of course, simply means that the State establishments cannot compete with the Jesuits and other religious Orders in educational work. There can be no doubt as to the success which has been achieved by the Jesuits. From their well-known school in the Rue I'Homond, Paris, in which youth belonging to many of the best families in France have been educated, pupils have presented themselves at all the higher public examinations, and have secured for the college the distinction of being at the head of French secondary education. Other Jesuit colleges both in the capital and in the provinces have ably upheld the prestige of the Society and have sent out young men who have won high positions in the service of the State. Similarly other religious Orders have done splendid service in the cause of education. The French government requites them by prohibiting them from continuing their labors—and this in the name of liberty! Well may the venerable Cardinal Archbishop of Paris regret that it has been reserved for him in his old age to see the Central power dragged back to the ways and practices of forgotten despotisms.

The Abbe Felix Klein, professor at the Catholic Institute, Paris, has just brought out a work in French entitled "Some motives for Hope," and in it he expresses satisfaction, amid the gloom of the present hour, at the activity betrayed by the associations of young Catholics. He might, also, we believe, as a ground of hope, have safely reckoned upon a re-action against the outrageous tyranny of the government. Surely France, which used to boast of being in the vanguard of human freedom, will sooner or later revolt against the outrages upon the rights of man. Every principle of elementary justice is being trampled upon by M. Combes and his followers. We have seen them sending adrift to other lands men and women who have spent large portions of their lives in the service of the public and compelling them to seek food and shelter from people who differ from them in nationality and creed. They committed the crime of teaching the young. Now it is the turn of the Orders who give intermediate education. It seems to us that the members of the religious Orders should fight the persecution boldly and firmly upon the soil of France. Every well-conducted man has a right to live in his native land. If the religious cannot live in community then they should as private citizens live where they please, and dress as they please, doing all they can to sustain the interests of religion and to organize and inspire the Catholic forces. Should the persecution assume the character of the German Kulturkampf, during which large numbers of clerics were imprisoned, so much the speedier will be the defeat of the enemies of justice.

Avoid using exaggerated expressions such as tremendous, immense, horrid, awful, grand. Do not say "Lots of things," "Loads of time." Avoid unnecessary exclamations, such as "Mercy," "Goodness," and do not say "You don't say so?" "Is that so?" "Don't you know?" "You see?" "You understand?" It is bad form to use these expressions.

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THE PASSING OF THE GREAT DOUBTERS.

The last of the great agnostics has passed away. Darwin is dead; Huxley is dead; Tyndal is dead; Virchow is dead; Mommsen died a few days ago; Herbert Spencer died last Tuesday. All were lonely men. All dwelt on bare, bleak heights above their human kind and moaned their desolate creed of "No hope," down to the multitude, and occasionally cried, "No hope here," "Nor here," "Nor here," to one another, yet patiently as they toiled, not one left aught behind which will make the world brighter or better. No earnest soul will regret the passing of the six Great Doubters.

It is true Mommsen did much in history, and true that Virchow did much in science, still, compared with the achievements of a number of Christian toilers, that which they accomplished was little, indeed. The English philosophers especially proved barren. Darwin's once popular theory of evolution is now out of date; Huxley's works are conceded dead, and Tyndal is now merely a name. The cable this week compares Spencer to Plato. Yet how different the spirit of Plato to that of Spencer. Plato rayed out white hope and crystal-clear faith, viewed beside the English agnostic. Great as were the limitations of the Greek pagan his work is like a draught of cool water compared to that of Spencer. No one ever waded through Spencer's "Synthetic Philosophy" without turning away feeling that his soul was full of dry sand and pebbles. How can such work be expected to live? It is not alive. It was dead before its author died. His last book shows that he half-way realized the fact himself.

It is the ancient moral repeated. No truly excellent work can be produced without faith. It was faith which carved the lion-kings of Assyria, gave to civilization the gigantic monuments of Babylon and Egypt, the art, poetry and philosophy of the Greeks and Romans, and, since the coming of Christ all that is sublime or beautiful in sculpture, art and architecture. Faith builds; doubt destroys. The one energizes and uplifts; the other results in paralysis of the soul. Had Huxley, Tyndal, Spencer faith they would have lived on down the centuries with Newman, Gladstone and Leo XIII. As it was they dwelt alone on their mountain-tops and even God was not with them.

A striking proof of the failure of their work is the burst of morning light rising over that very England in which they toiled. Despite the dusk they wrought upon their mountain-tops it is becoming Catholic England. The piety of Faber, the energy of Manning, the intellectuality of Newman—these are gradually dispersing the shadows called up by the philosophers. The pessimism sown by the Great Doubters is being silently replaced by the snow-white optimism of Catholic faith. Every one of the great agnostics lived to see the change taking place in the England they hoped to lead astray. Because the change did take place, we may confidently expect the doers of the future to surpass the doers of the past.—The New World.

Poverty of spirit makes us grateful for each spiritual duty as it comes as for an alms from God—makes us patient and constant in charity as the poor are at the gate—humble and astonished when light and sweetness come, but above all careful, exact, reverent, like poor people in a drawing-room.

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Barley	11,848,422
Flax	564,440
Rye	49,900
Peas	34,154

Total yield of all Grain crops **100,052,343**

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