

# Northwest Review.

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## CURRENT COMMENT

### THE ECHO AND OUR DELEGATES TO OTTAWA.

The Echo reprints what is represented as the declarations of Mr. Deegan to a Toronto journalist. We have already put our readers on their guard concerning the correctness of that report; more than ever are we in a position to say that Mr. Deegan has never said what is attributed to him. As a delegate Mr. Deegan had instructions to carry, and we know he did act according to those instructions. When the time comes for publication, what is now partly a secret as to results, will be made manifest.

Meanwhile we may say it is ridiculous to see the "Echo" calling upon Mr. Roblin, because of his majority in Parliament, to settle alone our still existing school difficulties. Why did not the "Echo" lecture its own party in the same manner, when it came to power, for if ever a man had the command of a large majority in Parliament it was surely Sir Wilfrid Laurier. Why then did he not settle that aggravating question? for it is a well known fact that the Manitoba School question settlement is about as far advanced to-day as it was prior to the agreement signed as final in 1897 by the Laurier and Greenway governments. We like strict honesty, even in politics. It may be the "Echo" is unable to reach that standard; at least it should try to remain within the limits of common sense.

The Rev. Father Drummond, whose interview with a Montreal journalist is reproduced from the Free Press in the columns of the Review, spoke very highly of the good feelings that exist between the different religious elements represented in the University of Manitoba. That is no doubt a well deserved praise due to the broad spirit that animates the best educationists of Manitoba; but why should it not be so in all the parts of our educational system? Had more good will prevailed among our separated brethren we might long ere this have reached a tolerable "modus vivendi." Many, it seems, in the lower grades of education have yet to be educated out of their prejudices; then perhaps will we see the end of the unjust persecution from which the Catholic minority has suffered so much since 1890.

In giving room in the Review to the plea offered in favor of the St. Joseph's Orphanage we feel nothing too strong could be advanced in favor of such a noble work, as the one pursued in behalf of the dear little ones that know not what the comforts of the home, sweet home are. Religion is the foster mother of such, and as such it appeals to the charity of all Christian hearts. Still we think ourselves justified in expressing the opinion that the St. Joseph's Orphanage shall not be closed. Hard as it may be for the Catholics of Winnipeg to pay double school tax, their charity is surely not exhausted. The prayers of the little ones as well as the sight of a group of orphans have an eloquence which no one with a human heart can resist. We know what has already been done by the community at large and by the Catholics of St. Mary's in particular, the blessing of heaven cannot let such grand work of charity go to ruin. We are confident that the St. Joseph's Orphanage will continue to exist and prosper and will advance in years.

### FATHER DRUMMOND ABROAD.

St. Boniface Collegian Tells Montreallers About Manitoba University Work.

(Montreal Gazette of Saturday.)  
Rev. Louis Drummond, S.J., of St. Boniface College, and one of the representatives of that institution on the council of the University of Manitoba, is in the city, the guest of the Reverend Fathers of St. Mary's College, Bleury street.

Being seen yesterday, the reverend gentleman spoke in the highest terms of both the college, which is now attended by 177 students, and the university, to which it is affi-

In 1877 the several colleges just named decided to establish the University of Manitoba which was instituted as an examining institution, after the fashion of the University of London. The council is composed of seven representatives from each of the affiliated colleges, ten members from the graduates, and seven representing the provincial government. The medical college is also represented, and the council numbers about fifty thoroughly representative educationalists.

Rev. Father Drummond says, however, that the most important body in connection with this west-

half-breed named Isbister, who became editor of the Journal of Education in London, left \$83,000 to the university, thus placing at their disposition scholarships and prizes to the amount of \$3,000.

"Does the university recruit largely from St. Boniface College?"

"In numbers we have only been about twenty-five, but our boys generally have been most successful, as far as honors are concerned. The governor-general's medal has been won by St. Boniface seven times out of twenty-two, the same taking a scholarship of \$90. This year in the first and second years of the university course, out of 88

## Persons and Facts

The Rev. Father Lemieux, C.S.S.R., accompanied by the Pastor of St. Anne de Beupre, P.Q., passed through Winnipeg on Tuesday, the 18th inst., on his way to Brandon. The Rev. Father Lemieux is the Superior of the Redemptorists in Canada, and he is making his official visit to the Rev. Fathers in Brandon. He will not return before the blessing of the corner stone of the new church to be built there by the members of his orders. This imposing ceremony will take place on Sunday, the 30th inst.

The Rev. Father LeBel, S.J., who had been for years a Professor of Mathematics at the St. Boniface College, left last Sunday for the Sault St. Mary, Canada, where he will be stationed for the time being. Rev. Father Jete, S.J., recently returned from Alaska, will replace him at the college.

We have also lost the Rev. Father Coffey, who is returning to Montreal. The Rev. Father Plante will succeed him here.

Sad intelligence just received of the death of Joseph Klinkhammer, at Los Angeles, Cal. Deceased was a son of P. Klinkhammer, formerly of Winnipeg, and a brother of Mrs. J. J. Kelly, of the Immaculate Conception. He was also a member of Branch 163 of the C.M.B.A.

### MOTION OF CONDOLENCE.

At a regular meeting of the members of Branch 163 of the C.M.B.A. held on the 18th of August, 1903, the following resolution of condolence was unanimously carried.

Moved by Bro. Joseph Shaw, seconded by Bro. J. A. Manning:

Whereas, It has pleased Almighty God to remove from this life, our brother, Frank J. Connell; and

Whereas, The said brother F. J. Connell died almost suddenly and away from his family, the members of which had not seen him for years,

Be it resolved, That we the members of Branch 163 of the C.M.B.A., of which deceased was a member in good standing, consider it our duty to extend our sincerest sympathy to Mrs. Connell and her three daughters in this their hour of bitter trial and sad bereavement.

Be it further resolved, That ten dollars be placed in the hands of our Spiritual Adviser to have Masses offered for the soul of our departed brother.

Be it also resolved, That a copy of the above resolution be sent to Mrs. Connell.

Carried unanimously.

### GOLDEN JUBILEE.

The Noviciate of the R. R. Jesuit Fathers at Sault-au-Recollet 50 Years in Existence.

On the 6th instant the St. Joseph House at Sault-au-Recollet where the Jesuits have their noviciate, was the object of great rejoicings as it had on that date, reached the 50th anniversary of its existence.

The Rev. Father Armand Chossegros, S. J. published on that occasion a very interesting historical sketch of the noviciate of the Society of Jesus in Canada, since its inception (1843) to the present day.

It is, to the lovers of history a precious work, by which we may learn of the providential ways by which the Jesuits were recalled and returned to Canada. The following is therefore borrowed from the historical notes of Father Chossegros.



CARDINAL AGLIARDI, THE POPE'S CHOICE FOR SECRETARY OF STATE.

Cardinal Antonio Agliardi, the choice of Pius X. for papal secretary of state, is seventy-one years old and in the recent conclave would doubtless have been more prominently considered as a candidate for the papacy but for his age. He was born in Cologno al Serio, Italy, was educated in Bergamo and in Rome and became professor of moral theology in the seminary of the propaganda in the latter city. In 1884 he was made titular archbishop of Cesarea and was sent on a general mission to India, where he spent several years, after which he was successively nuncio to Munich and Vienna. Agliardi was proclaimed cardinal in 1896 and in 1900 was advanced to the title of cardinal bishop and assigned to the see of Albano.

liated. Father Drummond's description of the rise of the university was interesting in the extreme.

As far back as 1818 Rev. Father Provencher, formerly of the Montreal diocese, began a Latin school in St. Boniface, and from this small beginning has sprung the important French college of St. Boniface, now being conducted by the Sons of Loyola. In 1820 the Anglicans started St. John's school, at a locality now a portion of the city of Winnipeg, while in 1851 a Presbyterian college got to work at Kildonan, and in 1888 the Wesleyan Methodist college came into existence. All of these met with many difficulties, and the success to which they have one and all attained is a merited tribute to the earnest zeal of the pioneers in educational work throughout Manitoba and the Canadian Northwest.

ern university is the board of studies, composed of two representatives of each of the five colleges, and three more from other interests, the St. Boniface college being represented by Rev. Father Drummond, and Rev. Fr. Cherrier. He stated that the best of feeling prevails between the representatives of the several denominations, and in order to exemplify this Rev. Father Drummond cited the fact that though there are only two Roman Catholics on the board of studies, Rev. Father Cherrier has been 22 years chairman of that body, which the Rev. Father considers a tribute to his ability and judgment, and so excellent manifestation of that brotherly feeling which certainly exists between the Catholic and Protestant educationalists of Manitoba.

Some time ago, he explained, a

students who passed the examinations, only one got the grade 1-A., and he was a St. Boniface boy, named Jacques Mondor, a relative of Mr. Justice Prendergast.

Father Drummond also related another example of the tolerant spirit which is abroad in Manitoba. Last year at the conferring of the degrees by the university, both the chancellor and vice-chancellor being absent, Father Drummond was elected to perform this ceremony.

"Yes," he said, "I conferred degrees upon 62 students, and only two of these were Roman Catholics."

In conclusion, the Rev. Father said he had omitted to explain that there was a scientific department in connection with the university, where branches of science by Rev. Dr. Bryce, Dr. G. J. Laird and Dr. Ed. Kenrick were conducted.

In one of his visits to Rome, the 2nd of July, 1841, the bishop of Montreal, Mgr. Bourget, of saintly memory, had addressed to the Very Reverend Father General of the Society of Jesus, a pressing appeal with a view to obtain the return of the Jesuits to Canada.

"Everything, he said, 'calls them back into that country, which has never ceased to revere their memory, and which by the precious monuments that still covers its extent bear testimony to their noble and intrepid courage.' He thus concluded: 'In fine the undesignated hopes that the sons of St. Ignatius, the Brothers of St. Francis Xavier, St. Regis, etc., shall hear her voice which is the voice of his Church, founded by them, and that they shall say to one another, as in former times St. Paul and St. Barnabe: 'Returning we will visit the brethren throughout all the cities in which we have preached the word of the Lord, to see how they are doing.'"

The Very Rev. Father Roothaan, General of the Society, answered that eloquent invitation by appointing Father Chazelle, then in Rome, Superior of the new Mission and by giving instruction to the Reverend Provincial of Paris, to adjoin companions to him.

Besides Father Chazelle, five priests and three brothers started for Canada. These were the R. R. Felix, Martin, Paul Luizet, Dominique du Ranquet, Joseph Hanipaux Remi Tellier, and brothers Joseph Jennescaux, Pierre Jupir and Emmanuel Brenaus.

Those sons of Loyola sailed on the 14th of April, 1842 and reached Ville-Marie the 31st of May, following.

In July 1842, Mgr. Bourget seeing the new missionaries without a home, placed them for the time being at Laprairie, the last parish priest there, the Rev. Power having just been transferred to the Bishopric of Toronto.

Not later than the 15th of January, 1813, feast of the Holy Name of Jesus, Bishop Bourget wished to solemnly re-establish the Society of Jesus in Canada. He proceeded himself to that restoration in his cathedral of St. James.

The Bishop's palace was at once offered as a temporary noviciate. Shortly after, about the 31st of July, the noviciate was transferred to a most modest residence near the presbytery of Laprairie.

About that time a generous citizen of Montreal, Mr. Charles Seraphin Rodier, a distinguished lawyer and later on mayor of Montreal, offered to the R. R. Fathers half of his residence for five years, to have the full use of it without any charge whatsoever, and at the expiration of that term, he kindly renewed unconditionally his kind offer of hospitality.

That house was situated where now stands the asylum of Bethlehem, at one of the angles of the Square Richmond.

It is in that refuge that the head of the family discreetly presided, during eight years, over those whom he had chosen to be the members of the Society of Jesus.

Father Regnier, a bright student of the St. Hyacinth College, was the first admitted, 9th of Sept., 1843, and the Rev. Henri Hudon, later on Superior of the Mission of Canada, came thither also from the College of St. Ann of La Pocatiere. Father Luizet, master of novices, had at first only those two candidates, but he thought with St. Charles Borromeus that one soul is a vast enough diocese. The year 1851 was the last spent under the roof of Mr. Rodier.

The St. Mary's College opened in a wooden construction in September, 1848; had changed its quarters to a larger stone building, and could now give shelter to all the members of the Society.

After two years of sojourn at St. Mary's College, in the beginning of August, 1850, began the exodus of the novices to the land of promise of the Sault, and on the 6th of August, a first Friday of the month, Holy Mass was celebrated for the first time in the new Noviciate. The Reverend Schreiber, master of the novices in 1853, was succeeded by Father Louis Sache, who was really the first to take charge of the Noviciate of the Sault. Came afterwards the Rev. Jacques Perron, 1862-1866; Father Sache (2nd administration), 1866-1871; Father Charles Theophile Charaux, Father P. Perron (2nd administration), the

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### CORRESPONDENCE.

653 Elgin Ave., Winnipeg, Man.  
Editor Northwest Review.

In a copy of your paper, which came into my hands a couple of weeks ago, I saw a letter written by one of the Fathers of the R. C. Church on Socialism, which I read with great pleasure, and while I found myself unable to endorse all the views of the writer, yet I hail it as a healthy and wholesome sign of the advancement of the times, when such a letter can be found coming from such a source, and appearing in the columns of a paper that in the past has largely ignored even the possibility of the existence of such a thing as Socialism.

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There was one point, however, that the reverend writer and I are at one on, and that is where he speaks of the persistent efforts of Socialists to ignore the spiritual aspect of the question. That, sir, is unfortunately only too true, but alas that it should also be true that as a rule that great and important body known as the Church just as persistently insists on men confining their belief of the spiritual side and to have nothing to do with the social side of this very grave and important matter.

Now, sir, I would like, with your permission as a layman, who although not of the same religious communion as your other correspondent, yet am a humble follower of our jointly Divine Master, and who at the same time have devoted a good deal of time and study to the social conditions of the present day, to ask for space in your columns for some of the conclusions which I have come to regarding this great controversy.

In the first place then I came early in my studies to acknowledge the fact that our Divine Father for his own purpose created man in his own image, and by so doing gave us a dual nature, a spiritual as well as a social one, and because of that gift clothed us with a very grave responsibility, namely, the responsibility of seeing to it that those two natures run so truly in parallel grooves as to produce what the Father intended, a perfect man; that such a blending of the two is indispensable was, I think, fully exemplified in the story of man's first act of disobedience. God said there shall be a certain limit to your knowledge and understanding of My purpose and will regarding you. Man said, not so, I will know all, and the result was as it has been ever since, and as it will continue to be to the end; sin and sorrow became the lot of man, and all through the ages it has been so. Man made laws set up in opposition to those of God. Take for instance the Divine pronouncement in the beginning (and which is to this day unrevoked). The earth is Mine, saith the Lord, and the fullness thereof. In opposition to this what do our land laws of to-day say. The individual or corporate body as owner of a piece of land under a grant from the crown is able to say, this land is mine, to have and to hold forever, to do with as I may please, to use or leave out of use, as it may seem good to me, no one daring to make me afraid. Can we for a moment continue to believe in God and to believe that I as an individual should have the legal right conferred upon me to say to my fellow men, you shall not use any part of God's heritage until you have paid to me tribute for such use in the way of rent, as the land laws which gave me possession of the land gave me also the right to say this land is mine and mine only, and can only be used by you my fellow-man according to my will and pleasure.

Now, opposition to the existence of our present land laws is a fundamental principle held by all Socialists, while strange to say, we find the Church as constituted to-day, one of the strongest champions of their continuance. I, as a Socialist, believe that the titles under which communities to-day hold lands and bestow them on individual holders, are wrong, because in tracing back their claim to ownership, it is invariably to be based upon either fraud, dishonesty or force. Now while a Socialist, I am also a disciple of the Christ, the keynote of whose doctrine is contained in the one word Love, and to me any association of the principle of Love with our laws relating to land and our disposition of it seems to be absurd, and not only absurd, but unjust and evil.

Then again, as a Socialist, I believe that when God created man He created him with the end in view that no matter what the color of his skin, no matter what part of the world he might be born into, no matter whether rich or poor, of being brother to his fellow, and the term brother is here to be used in its broadest and most divine sense, not as our man-made laws teach us, to use him as our prey to be taken advantage of and exploited at every turn, for that is really what our up-to-date business methods of dealing with our fellow-amounts to. This we have carried so far as to have adopted as a standing business axiom, that

there is no friendship in business. Yes, if the term brother is to mean anything, it must mean a universal brotherhood, else the belief in a universal Divine Father must be set aside, and if universal brotherhood of man, then we must of necessity admit his right to universal equality in the use of the good things which God has filled this world of ours with. Now, by this I do not for one moment mean that each individual man must have just so much worldly gain and no more; not at all, although I know that such is the idea entertained by a good many very good people of what Socialism stands for. I mean that his universal brotherhood should give him free and equal access to the natural opportunities placed here for man's use. It depends then on his own exertions and the use he makes of these opportunities whether he shall enjoy plenty or want.

Man was left at the beginning to the freedom of his own will, the result of such action on the part of our Divine Creator almost justifies one in believing that it was a mistake, but such a belief on my part would only be a shirking of my responsibility as a being gifted with intelligence, and spiritual power. No, no; the fault is with man, not with his Maker. Had man been content to yield obedience to his Creator, all would have been well, but he was not content, and so must bear the consequences of his disobedience; and so I am forced to the conclusion that no proper solution of the question of man's social welfare will ever be found until the exponents of the spiritual and temporal phase of that question come together on the common ground of a common Fatherhood of God and a common brotherhood of man, when, because of the adoption by us of the Divine law of love, the interest of one will be the concern of all, not only for this life, but for the life to come, when no law will be tolerated upon our statute books which will not bear a rigid and satisfactory comparison with the law of God governing the same matter, when the teachings of the Church will not be openly disobeyed by its members in their intercourse with each other in the way of business, when we cease to teach our children in our schools what is so largely taught to-day, and that is, worldly success is the goal to be aimed for, that Mammon is to be glorified no matter how much God shall be dishonored in such glorification, when we shall have abolished all this and come to love the Sermon on the Mount instead of only preaching of its beauties. When we do that then, and not until then, will we be able to attain to the true Socialism, and that is the Socialism of our Master Jesus Christ, when we shall indeed love one another and be able and willing to sacrifice ourselves even as he did for the good and welfare of our brethren. Hoping that you will pardon this intrusion on your space, I am, yours faithfully,  
WILLIAM SMALL.

Editor's Note.—Our correspondent seems to ignore that, if in the beginning the earth was given in common to men, still it was not long after that the right of ownership took deep root into human society, neither was the new order of things condemned by God. Any one conversant with the history of the Jewish people will readily admit the above announcement, neither can it be proved that the Divine Teacher has ever condemned "in toto" the right of earthly possession. He even wrought a miracle to permit his disciples to pay tribute to Caesar, and He it is who laid it as a principle to render unto Caesar the things that are Caesar's.

We read again, that when Peter, the chief of the Apostles, exercised such severe chastisement on those that brought but a part of their property, it was not that he denied to them the right to possess, but he could not forgive to them the sin of deceitfulness.

As to the great principle of love, it is much to be regretted that the Socialists should understand it so little in practice, otherwise those odious and unpardonable attacks against man's life—at times alas! marked with a most regrettable success—would not be carried on as they oftentimes are.

Our correspondent also shows little knowledge of the Church history, for he would more gratefully

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acknowledge her lasting efforts throughout ages, but especially of late years, to better the social position of the poor.

The Socialists, if they persevere in the aims they pursue, and if their power increase, may succeed in bringing about some most deplorable social upheavals, but never will they succeed in undoing what at times we admit may prove undesirable, but must needs be till the end of the world.

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Peas	34,154
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# Northwest Review

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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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aid in perpetrating this glorious work?

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 world, 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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the name of Jesus Christ. The first act on entering the church being to kneel and kiss the crucifix, showing to the faithful that he comes, in the name of Him who suffered thereon, and from our Divine Redeemer is derived the virtue of the pastoral visit." After giving the mark to the people, he continued: "We exhort you to draw all the spiritual benefit Christ has in store for you, at such a time. All the special heavenly favors with which this Divine visitation is replete. Catholics who receive Holy Communion and who comply with necessary rules, receive a plenary indulgence," added His Grace, and here he lucidly explained that such indulgence was not, as is so erroneously supposed by our separated brethren, a remission of sin, but he clearly defined how very difficult it was for the Christian Catholic to obtain a plenary indulgence. What a thorough detestation of sin, even the most venial, there must be. His Grace then made the announcements for the next day, and asked Rev. Father Van Heertum to repeat the same in German. On Sunday morning at 8 o'clock His Grace celebrated low Mass and gave Holy Communion to such a concourse of communicants as never before was seen in Regina.

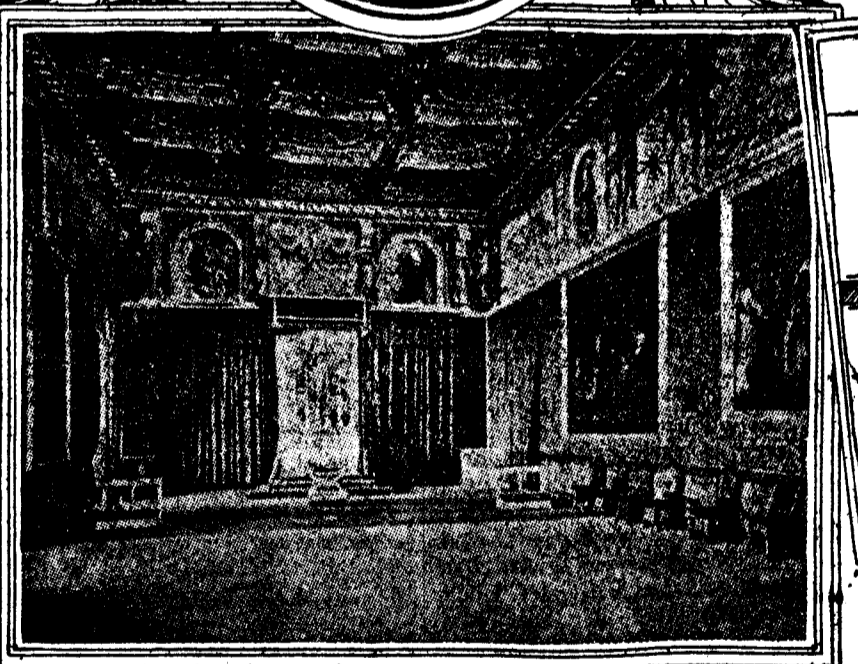
Ghost," words taken from Acts of the Apostles. His Grace explained the Sacrament of Confirmation, explaining the great necessity of this sacrament to battle with the world and evil passions and fight truly against the evil spirit. He laid especial stress on the gift of science, how we should treasure this gift of the Holy Ghost. The wisdom of the flesh is death, while the wisdom of Heaven is life eternal. Religion is not a human affair, not a branch of philosophy, by which a human genius or a great statesman makes himself bright before the world. No. But a divine institution. St. Paul says: "God spoke by the Prophets, but later on he spoke by His Son." Religion, therefore, is what Jesus spoke for three years. His Grace fully explained then that matters of faith and morals were not matters of discussion. Gift of science teaches us religion is not a matter of opinion. Religion is above Bishops or priests. We must accept the church and its teachings. We could here see how plainly that the matter of Christian education, the good of the Lambs of his Flock, the welfare of the little children, was a subject of great moment to our beloved Archbishop. He summed up a most eloquent and scholarly address with the hope that each recipient of the Sacrament of Confirmation present might faithfully keep the graces received.

ren of St. Mary's Church tender a hearty welcome and respectful homage to Your Grace on this your visitation. "2. We also welcome you as members of the Catholic Mutual Benefit Association, a branch of which now numbering 34 members, has been established in our parish. May we hope for a word of recognition, encouragement and advice in the work of carrying out the objects and aims of this truly Catholic Society, particularly in offsetting the work of secret and other non-Catholic societies. "3. To the majority of those present here to-day, this is the first occasion on which they are privileged to be in your Grace's presence, and this, too, is the first occasion of your visit to Regina as a city. "4. We would assure your Grace that in numbers the members of this parish have kept pace with the general increase in our fair city's population, and though your Grace will notice that our church accommodation has not increased since many years. The signs are about us that we are alive to the fact. We realize the extreme and immediate necessity of increased church room, and we pray your Grace to afford us all the moral and material support which may be necessary to render our understanding worthy of Holy Mother Church,

that the Catholics would keep pace with other citizens. He eulogized their efforts and the success of the Catholic school, so efficiently managed by the principal and lady teacher in charge. He expressed great pleasure and satisfaction over the present condition of the parish, the establishment of the C.M.B.A., which he said every head of a family should join. He paid a high tribute to the sterling worth of our own dear good pastor, of whom we all are so justly proud. Yes, when His Grace the Archbishop uttered words of praise and appreciation for our dear priest, an echo was found in every heart in St. Mary's church. His Grace spoke of the large field under Father Van Heertum's charge, and how indefatigable he had ever been in furthering the good of his flock. He also mentioned the esteem in which he was held by those outside of our church. He concluded: Your priest can lead you; he has aimed high, and thank God you have had common sense enough to follow him. Now, he said, Regina is progressing and as worthy Catholics go ahead with your city. We Catholics take no back seat. We take a prominent place. Like knights of Christ show ourselves before our Heavenly Father. Go on, then, my dear people. Excelsior! Like men who love the Church, do your best to help your good priest. Your reception, your tangible demonstrations of true



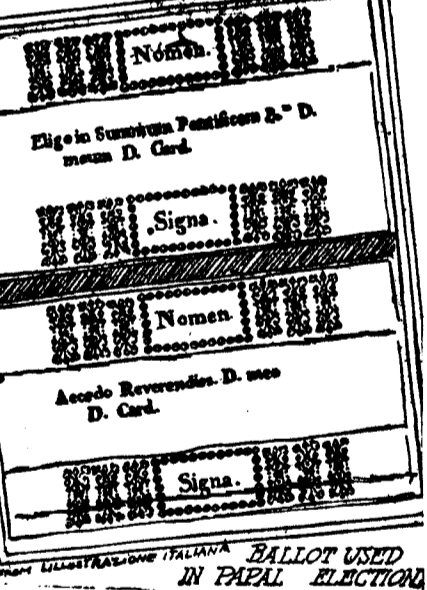
church was crowded, yes, the porch, the vestry, the very sidewalk in front of the church, and the grounds around were crowded. The church was very tastefully decorated, and the ladies' aid showed clearly that they were fully alive to the importance of their work in attending to the altar, and were not remiss in carrying it out. Much praise is due their efforts. High Mass was celebrated at 10 o'clock by Rev. Father Krin. His Grace was seated on the throne while Rev. Dr. Trudel, Rev. Father Chaumont, Bonald and Kustoz were in the sanctuary. Rev. Father Van Heertum presided at the organ, and the choir rendered the Mass of St. Joseph, a mass composed by a very great friend of Rev. Father Van Heertum, Rev. M. J. Vanden. Eisen. O. Prem., and never before sang in Canada. Very much praise is due the choir, for they sang remarkably well. At the offertory, Madame Keenan sang Cherubini's "Ave Maria," and let me here say that praise from my pen would indeed seem feeble. Madame Keenan sang with such paths that we have no hesitation in saying it was the finest ever heard in St. Mary's church. We sincerely hope to hear that well-cultivated, fine voice in a larger and better fitted church in Regina in the very near future. Madame Keenan's very great kindness in connecting herself with St. Mary's choir, and so graciously assisting them cannot be too highly appreciated. After Mass His Grace delivered a powerful sermon, powerful from the fact that each word contained the deep sentiments of the dearly beloved pastor of his flock, each one present could see plainly by looking in that face that the welfare, both spiritual and temporal of his flock was near his heart. He took as his text: "And they laid hands and prayed that they might receive the Holy Spirit." "And dear to his heart. Words from our sainted Archbishop cannot but carry conviction and bear much



CONSISTORY HALL WHERE CARDINALS ASSEMBLED

no matter how tempted, that even should they have the misfortune to fall, they might return to the Church and always carry sweet recollections of this day till their last breath, when he hoped they would hear those words: "Come ye faithful servants, enter into the glory of the Lord." His Grace then confirmed ninety-five, some of whom were grown up. He also gave the plenary indulgence to the communicants of the day. At four o'clock in the afternoon prayers for the dead were said by His Grace and the clergy, the choir singing the "Liberia and Dies Irae." Then followed solemn Benediction of the Blessed Sacrament, during which the "Te Deum" was sung in thanksgiving for the election of our Pope. An address was then read by Mr. J. McCarthy as follows:—"Regina, Assa., Aug. 16, 1903. "To the Right Reverend Adalard Langevin, Archbishop of St. Boniface. "May it please Your Grace:—"1. Your faithful spiritual child-

and thus pleasing to Almighty God. "5. Our Catholic school continues to do good work, and the attendance thereat is constantly increasing. "6. We wish to testify to and express our appreciation of the work of our parish priest and his worthy assistant, in furthering the moral and religious interests of the people entrusted to their spiritual care. "In conclusion, we ask your Grace's blessing on ourselves and our families, and on the work of our Catholic school. "Signed on behalf of the parish, and on behalf of Branch 362, C.M.B.A. "C. J. McCusker, E. McCarthy, J. Murphy, Geo. Engel, Church Trustees. "John McCarthy, President; F. X. Kusch, Recording Secretary, Branch 362, C.M.B.A." His Grace replied, thanking the congregation for the noble sentiments contained, saying such was one link more closely binding the sheep to the shepherd. He spoke of the great future he plainly saw in store for Regina, feeling satisfied



BALLOT USED IN PAPAL ELECTION

Catholicity have given me great consolation, and now may you ever remain staunch Catholics. His Grace then gave the Benediction, and called on the Germans present to sing the hymn of praise in their own language. This they did, with a vim, much to His Grace's pleasure. His Grace and visiting clergy, with Revs. Father Van Heertum and Kustoz, were the guests of Lieut.-Gov. and Madame Forget for the evening, at Government House. Rep. Father Kim spent Monday in the city, and all his many friends in Regina were pleased indeed to see him. He won for himself a very warm place in our affections, when a year ago he took charge of the parish in Father Van Heertum's absence. We are glad to see him well, and will always welcome him to our city. We are pleased to see by a recent issue of the Free Press that Miss Kathleen McCusker successfully passed her examination as third-class teacher. Miss McCusker has never yet failed when writing for an examination, and this present case reflects great credit on St. Mary's Academy. We congratulate Miss McCusker. GENA MACFARLANE.

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(Continued from last week.)

Name and Object.

The Religious State of life had its origin in that of the Redeemer Himself. "Who will deny," says St. Ambrose, "that this life flowed down from heaven which was not found upon earth till God had descended into the members of an earthly body." It was He who laid its foundations in the Counsels of Perfection, forming an integral part of the Gospel He delivered to all times and nations. It was He who first set the world its pattern by the example from the crib to the cross of the virtues by which the soul ascends to perfect union with God. The permanent practice of these virtues is secured in the Religious State by the three vows of poverty, chastity and obedience, which remove obstacles and set the soul free to follow the divine exemplar. The vows themselves are protected and enforced through community life under a rule approved by the Holy See. Thus constituted, the Religious State is a school of perfection—not that all who have embraced it are perfect, no more than all who enter school are learned, but animated with the desire of perfection, they constantly tend towards it and find the means at hand to render the pursuit comparatively easy. It is not contended that the highest sanctity may not be reached outside religious orders, for the history of the Church, the calendar of the Saints and daily experience prove the contrary; but, examples are much rarer and this because of the fewer helps and the great difficulties to be encountered. In human pursuits, you may find here and there a great painter, engineer or physician who has reached eminence in his art by the inspiration of his native genius, but if you want them in any number to meet anything like a general demand, you must open a school in which every facility will be offered, capable and experienced teachers, well equipped libraries and laboratories, a proper distribution of time for precepts and practice, an authoritative direction. So the divine Founder of the Church has stamped her with the note of sanctity which must shine forth in the lives of a large number of her children, that she may be known to the world as the one Spouse of the promises. He has extended to all a general invitation to perfect sanctity: "If you wish to be perfect, go, sell all you have, give to the poor, and follow Me," and pledged to some, in abundance those inward graces necessary for every step in the way. But he has always provided the outward means—the school—in the Religious State by which the study of perfection, the ways of the spirit and correspondence to heavenly grace are taught as a science and reduced to practice as an art. "Born and cradled under the action of the Church, whose authority gives sanction to their government and administration, the religious Orders form a chosen portion of the flock of Jesus Christ." They are, according to St. Chrysostom, "the honor and ornament of spiritual grace, whilst at the same time they are witnesses to the sacred fecundity of the Church."—Leo XIII. letters.

Glory of the Church.

The love of God, in which perfection consists, is inseparable from the love of our neighbor. The latter is indeed the text and measure of the former. We should be overlooking an essential function of the Religious State if we passed in silence the outward works of charity and zeal that the religious congregations have at all times performed for the sanctification of souls and the alienation of the numberless miseries of humanity. It has been computed according to figures given by M. Taine, a non-Catholic, that in France alone to do the work the Religious have been doing gratuitously, the State would need to expend fully \$200,000,000 annually.

But dollars or figures cannot estimate the benefits which Religious confer on mankind. Again it is Leo XIII. who, in his letter to the French Superiors, says: "All those who have at heart the peace and prosperity of their country, are aware that there are no more hon-

orable citizens, no more useful men, no more devoted patriots than the members of Religious Congregations, and they tremble at the thought in losing in you so many precious advantages which depend upon your existence. There are the throngs of the poor, the abandoned and unfortunate for whose sake you have founded and sustained every variety of establishment with supreme intelligence and admirable charity. There are the fathers of families who have entrusted their sons to you, and who, until the present moment, relied upon you to impart that moral and religious education which is strong, vigorous and fruitful in solid virtue, and which was never more needed than in our time. There are the priests who find in you valuable auxiliaries in their important and laborious ministry. There are the men of all ranks, who in these times of apostasy, find useful direction and encouragement in your advice, backed as it is by the integrity of your lives. There are, above all, the bishops who honor you with their confidence and who consider you as tried teachers of their younger clergy, and who recognize in you the true friends of their brothers and their people, offering as you do for them to the divine mercy your incessant progress and expiatory sacrifices. But no one appreciates the exceptional merits of Religious Orders with greater justice than We Ourselves who, from this Apostolic See are watching over the needs of the universal Church.

"Already in other acts we have made particular mention of all this. Let it suffice now to call attention to that splendid ardor with which these religious bodies follow, not only the direction, but the least expression of wish of the Vicar of Jesus Christ; undertaking every work which may contribute to the advantage of the Church and society whenever He indicates it; hurrying to the most inhospitable shores; braving every suffering and accepting death itself, as many have done in the most glorious manner in the recent upheavals in the empire of China.

"If among the dearest remembrances of Our pontificate We count the fact that by Our authority We have raised a great number of the servants of God to the honors of the altar, these remembrances are all the more dear to Us because the majority of these saints belong to Religious Orders, either as founders or as simple religious."

Thus, as the Holy Father concludes, working under the direction of the Apostolic See for the realization of the idea of perfection traced by our Lord, and living under rules which have nothing in contradiction of any form of civil government, the Religious Congregations co-operate on a large scale in the mission of the Church, which consists essentially in the sanctification of souls and doing good to men. It is all very well for worldly people who have not the gift of faith to judge and esteem Religious Orders because of the temporal advantages they bestow upon society, but we with higher lights for our guidance, ought to esteem, love and defend them in view of the divine purpose for which they were created and the manner in which in all times and circumstances, according to the highest testimony on earth, they have fulfilled that purpose. This shall be the particular object of our prayers to the Divine Heart for the month of August.

REFINEMENT OF CHARACTER AND CHARACTER READING.

One may have been so happily born and reared that kindness, a delicate sense of honor and exquisite refinement of taste and feeling are as a second nature. Nay more, one may be so well grounded in religion and so devout in its practice that the Divine Ideal of life is never out of sight. She knows as certainly as she knows her own soul, that there can be no true character-beauty without faith and reverence—that true honor as between man and man, rests on the man's honor in his dealing with God.

It is impossible that such a one should be misled by false standards, but can we say with equal positiveness that her piety will save her from false principles, and from errors in the judgment of character.

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The most virtuous and high-minded are rarely good readers of character, that is, taking it in its ordinary acceptation. Many believe it to mean a certain instinct of self-protection by which we divine the evil in those about us and guard ourselves against it. The pure kindly and truthful nature attributes purity, kindness and truthfulness to every one else. It dowers anyone who wins its affection with good and gracious qualities exceeding in number and degree aught that it credits itself with. It speaks well for poor human nature that the trustful, the good and the truthful are less imposed upon than the shrewd and selfish, who are ever on the alert for imposition. Kind judgment, idealization even is good alike for giver and receiver.

"I will rise to his height" is the thought which has hastened to lovely development the best in many a woman's mind and character and brought her to a height perhaps unknown to herself, but where God's angels wait to touch her eyes to a clearer vision of the All-perfect.

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