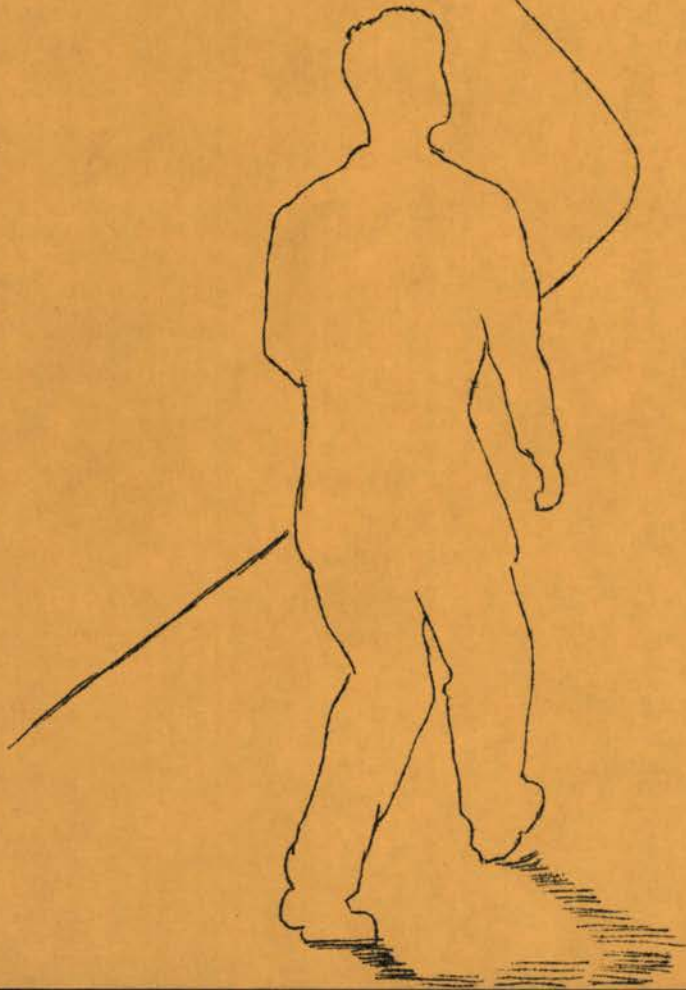


ST. JOHNS?

TOMORROW

WHERE?



PROVINCIAL ARCHIVES
OF ALBERTA

ACC. 71.442

Act of the Holy See concerning the Vocations of the Indians
and Metis Canadians of the West.

Vatican City,
August 6th. 1935.

Most Reverend Father,

The Holy Father is very much interested in the wonderful work accomplished by your Congregation of propagating the Gospel to the ultimate lands of the North Pole since the last half of the 19th century.

It would be too long a task to recall everything the Oblates of Mary Immaculate have done in their territory, either in the field of the conversion of the Indians, or in the other fields of giving more profound knowledge of our religion to the immigrants. Here is a fact chosen out of many: in the lands where the Christians were few, one can now find thousands of Catholics, 5 Archdioceses, 5 Dioceses, 5 Apostolic Vicariates and 3 Religious Provinces. Such progress for Christ's kingdom and for the salvation of souls is undeniable.

Basing himself on the wonderful work the Oblates have done, the Holy Father sends an urgent call to the Congregation in order to encourage their task accomplished with zeal and solicitude. The missionaries anxious of accomplishing the Holy Father's desire will gather up all their energies, not only to the opening of some schools, BUT ALSO TO THE ORGANIZING OF A SEMINARY FOR THE INDIANS AND METIS.

The Most August Pontiff is assured that many among the Oblates will devote themselves, as their predecessors, to their pastoral solicitude. God and men cannot but assist these that give their life to carve into the soul of their people a real religious and civic sense.

As a proof of divine protection, His Holiness grants you and your Congregation, the Apostolic Benediction:

"Haec tibi renuntians ea quae par est observantia me libenter profiteor."

Very truly yours,
(Signed) E. Cardinal Pacelli.

The Very Reverend Fr. Theodore Labouré,
Superior General of the Oblates of Mary Immaculate.



Dear Friends,

Most of you realize that there is a great need in the Church throughout the world for religious vocations. Most of you may also be familiar with the efforts of different dioceses and Congregations to ease this situation. How many of you are, on the other hand, familiar with the efforts being made here in Canada to foster vocations among our native Indian and Metis Populations?

For years the popes have made pleas to different Missionary Congregations throughout the world encouraging them to establish a native clergy so that the native people may be served by priests, brothers and sisters who know their ways and their language. Great strides have been made in such countries as Africa and China but we seem to have forgotten or at least given up hope of training a native clergy for our own Canadian Indians. The late Pope Pius XII, then Cardinal Pacelli, made a personal plea to the Oblate Fathers (see copy of his letter in this issue) to open a Seminary for Indians back in 1935.

It was not till 1953 that anyone dared take the necessary steps to get the ball rolling. The step was to be a bold one, we readily admit, but a step which had to be taken sooner or later and why not now. Had not Our Lord promised His Help to those who worked with faith for the further extension of His kingdom on earth? Yes, the step was 'bold', but have not all the great accomplishments of the Church, especially in Western Canada, begun with such 'boldness' and later been crowned with success? They all staggered and suffered in infancy but these years of trials were almost without exception rewarded with a rich harvest. We may question many minor details of this foundation but we cannot question the underlying and basic principle from which it budded forth: "The formation of a native clergy for Indians in reply to the repeated requests from God through His vicars in Rome".

Dear Sir,

I have the honor to acknowledge the receipt of your letter of the 14th inst. in relation to the matter mentioned therein. I am sorry to hear that you are unable to attend the meeting on the 17th inst. I am sure that your absence will be regretted.

For your information, I have to advise you that the meeting will be held at the usual hour and place. I am sure that your presence would be of great value to the committee. I am sure that you will be able to attend the meeting on the 17th inst. I am sure that your presence will be of great value to the committee.

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Last January, St. John's celebrated its seventh anniversary. Is this the age of reason which we attain at about seven in the spiritual life? If so then we would be led to believe that St. John's has reached a turning point in its career. We, members of the staff, believe this is the case and are looking forward to a bright future. This does not mean that we are not going to have any difficulties, far from it. Our steps are still those of a newly founded project and will falter for some time to come. We feel, however, that things are going ahead and that we can look to some measure of success and consolation once the necessary 'hatching' or incubating period has brought about a solid foundation.

In making these predictions for the future we are taking for granted and counting on your support or co-operation. Without your help we can do very little here at the Seminary. This is a work of the Catholic Church and as members you have a duty to do your share to assure its ultimate success?

How?

If you are working among Indian and Metis people you should try and foster vocations among them through prayer and any other means suitable to the circumstances in which you find yourself. Where you are dealing with white people encourage them to pray and help the missions and the Seminary through prayer, good works and charity.

As a teacher you have numberless opportunities of fostering vocations and guiding young prospects to their goal. You, more than anyone else can do much to sow the idea in these young minds.

Parents. Pray God often, offering Him one of your children for His service if He so wishes to call one. Develop a healthy christian atmosphere in the home and see to it that the priest and sister is always highly respected. If there is no such respect in the home then you cannot expect any of your children to aspire to the religious life.

No matter who or where you are you can and must pray for the success of this Seminary for Indian and Metis, the only one of its kind in Canada and possibly the whole of the North American Continent.

This little publication, humble as it may be, is being presented to you with the hope that it will give you a better idea of work being done here and what we are trying to attain. May it help you better understand the necessity of such a foundation and encourage you to support it in whatever way the Holy Ghost may inspire you.

Some day, in the not-too-distant future, we hope to be able to reward your efforts by presenting you with a priest who has graduated from St. John's.

Fr. L. Leroux, O.M.I.

Rev. Fr. Leon Leroux, O.M.I.,
Director of Recruiting.

MEET THE STAFF.

Rev. Fr. Armand Plamondon.....	Director, Bursar, Chaplain to the Sisters.
Rev. Fr. Paul Gagné.....	Assistant Director, Teacher, Prefect of Studies.
Rev. Fr. Leon Leroux, O.M.I.....	Teacher, Prefect of discipline, Director of Recruiting.
Rev. Fr. Appolinaire Plamondon, O.M.I....	Spiritual Director and ordinary confessor.
Mr. Conrad Danielson.....	Boys supervisor from Sept. to February.
Sr. Yvette Leclerc.....	Superior of domestic staff.
Miss Marlene Lavallée.....	Domestic staff
Miss Jeannine Danault.....	Domestic staff
Miss Nellie Boubard.....	Domestic staff.

A SEMINARY FOR INDIANS

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From its very birth in Canada, with the arrival of the French, the Church has diligently cared for the formation of the native clergy.

The first seminary opened in 1634 by the Jesuit Fathers and the Minor Seminary of Quebec founded in 1668 by the Venerable Bishop de Laval had in view the priestly formation not only of the of the French youth but also of the young Indians.

Three centuries have gone by since these heroic times. Thousands of Canadian priests have honoured these noble institutions and those born of them. Unfortunately however, even taking into account the much small population, we cannot say as much for the Indian Clergy...The number of Indian priests can be counted on one hand!

And yet how great the need for Indian priests in Canada to save their fellows and give help to the all too limited number of missionaries who are exhausting themselves while unable to accomplish a third of their entrusted task!

If the formation of an Indian clergy has often met with lack of success down through the centuries, must we surrender to defeat?

Through her selfless missionaries, both priests and religious, the Church has prepared, in certain missions, Indians capable of conscientiously assuming their responsibilities, and, with the strength of God's grace, of leading their fellows to their eternal destiny.

The Indians have certainly undergone a social and religious evolution, and it would seem that the time is now ripe for them to have their own clergy and their own institutions.

It was with this frame of mind that in January 1953, on the Reservation of Fort Alexander, Manitoba, and with full confidence in God and Mary Immaculate, that St. John's Minor Seminary for Indians and Metis was founded.

The first steps of this "new being" were definitely difficult but are not such undertakings all difficult at the beginning? Did not all new foundations, which have now found their place of greatness in the Church, begin with extraordinary

difficulties and "storms"? Was this not God's way of purifying and testing before permitting their full bloom to take place? History tells us that this was exactly the case and we feel St. John's has not been and is not an exception to the rule.

In answer to the provoking question as to why such a Seminary was founded let us refer you to the letter of Cardinal Facelli cited at the beginning of this publication. Let us also refer you to Canons 1352 and 1953 concerning the duty of priests in fostering vocations. If this does not suffice let us turn to the encyclicals of the Popes: Benedict XV's "Maximum Illud", Pius XII's "Fidei Donum" or John XXIII's "Princeps Pastorum". All speak strongly of the necessity of founding seminaries for the native clergy. We must forcibly conclude that the foundation of St. John's is in full conformity with the desires of the Church.

We must not wait for our young Indian friends to come to us in search of assistance and counsel; rather, we must go to them. We strive to multiply the means by which we can come into contact with them. We avoid frightening them by taking on an attitude of superiority; this only leads them to the erroneous conviction that the ecclesiastical vocation is not for them. But we must not only avoid any pretension of superiority. We must in effect break the "color bar", that false shame that seems to appear whenever we hint at sacerdotal vocations among the Indians. With patience, understanding and love we are able to win the confidence of the young Indian who then no longer fears to speak to us and to confide in us. Very often the missionary finds a soul that is far purer than those of the supposedly civilized. It is then that he can find signs of a vocation which, if nursed and given a chance, can flourish.

It is above all in spiritual direction that the young Indian comes into contact with himself, discovers the dangers and follies of the world, takes the resolution and means to avoid them and finally turns his gaze towards an ideal that dwarfs all others.

Our programme here at St. John's is geared so as to give our boys every opportunity to progress in the Christian life and to submit himself to a way of life both spiritual and intellectual, which will reveal whether or not he really has what it takes to enter the service of God.

This programme includes frequent or daily communion and mass, facilities for confession and spiritual direction at any time, regular religious classes which take in music and liturgy, a good high school course with much stress being put on the study of the languages. The staff, we feel, is able to give them this and is continually striving to better its qualifications and techniques through study, prayer and experience.

The extracurricular activities offer the boys every opportunity for physical fitness and recreation in view of trying to get from them a maximum intellectual effort along with the character building such activities promote.

We must readily admit that the thought of a native clergy is making headway among our people. Who are we to stunt the spiritual growth of the Indians and to retard the formation of a clergy of their own. Any signs of encouragement will stimulate our endeavors. In his last visit to Fort Alexander, His Eminence Cardinal Paul-Emile Leger, archbishop of Montreal, blessed our pioneering work in this field and left the director and students with very comforting words. We also have a protector in His Excellency Archbishop Maurice Baudoux, Archbishop of St. Boniface. The Congregation of the Oblates of Mary Immaculate, has also manifested, through its authorities from Rome to Fort Alexander, a sincere and deep interest in the Seminary. For all this encouragement we are grateful along with the generosity of our benefactors.

We are well aware that an enterprise of this kind is not easy and that we had to suffer the pangs of birth. We are now seven and expect to have to suffer the pangs of growth for some time. That is why we place our full confidence in the Great High Priest, Jesus, and in His Blessed Mother, Mary Immaculate, Queen of the Clergy. We dedicate ourselves and are willing to work with all our strength and talents at the task of building up this minor seminary for Indian candidates who will labor at the salvation of their brethren who otherwise may never be reached.

The Seminary is our answer to the desires of the Church and an answer to all objections to the formation of a native clergy. Moreover, the gypsy life of the Indian is at an ebb. A great number of Indians have settled down to less adventurous ways of life than that of the open road. All this goes to increase favourably the chances of living a family life that will serve as a solid foundation of a Christian life with all that it implies, such as the family rosary etc. The birth rate is increasing, and the raising of children facilitated. The Gospel is entering the lives of all the members of the family and permeating them with peace and joy.

Now, who will shoulder the responsibility with us? We are counting on your prayers, your sacrifices and your donations which we hope will be unceasing. In this way you will share in the reward and the honor of the apostle, the pioneer the educator. Because of your collaboration, Indian and Metis boys will become priests and innumerable men, women and children of their race will reach heaven.

The first paragraph of the letter is very interesting. It discusses the importance of maintaining accurate records of all transactions. The writer emphasizes that this is not just a matter of bookkeeping, but a fundamental principle of good business practice. He notes that without proper records, a company is unable to track its performance, identify areas for improvement, and ensure compliance with legal requirements. The writer also mentions that accurate records are essential for providing reliable information to investors, creditors, and other stakeholders. He concludes the paragraph by stating that the writer will be providing a detailed report on the company's financial performance over the next few weeks.

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It is solely through an organization of their own, and adapted to their way of life on the Reservation, that we shall be able to work efficiently and hope to be able to work efficiently and hope to be able to give the Church many Indian priests and to God souls saved through their apostolate.



S T U D Y
+ + + +

Is the job of studying for a seminarian something which comes natural to him, something which he just craves do do? Certainly not! Just as every normal boy has a rough time settling down to study, so also does the seminarian. But regulation of study periods and the fact that all are studying at the same time makes study time much easier and, to some, a pleasure.

The attitude toward studying here at St. John's, is about the same as a ny other school, seminary, or what have you, that is, most every student hates it, but, they accept reality a nd plunge ever onward. Of course, there are always a few in the crownd who enjoy it.

Our schedule for studying here at St. John's runs something like this. On every school day at 9:00 A.M. our first class begins. The periods last for forty-five minutes each, and class continues through until noon except for a fefteen-minute break at 10:15A.M. Classes are resumed at 1:30 and continue to 4:00 P.M. Naturally, if our class shedule is presented to you, you will most likely want to find out what we do during all this time. Well, the subjects offered are about the same as those of any Catholic high school. There is a definite emphasis on the study of Latin and religion. Besides Latin, in the way of languages, we have English and French. We have regular courses in mathematics, sciences, history, geography, chant, etc.

As in any other school we, too, have homework. Where and when do we do our homework? Well, we have an appointed place to study. It is obvious that if no rule were set down for study, it would result in a mass confusion and you can, "bet your last dollar", that not much homework would be done.

The times set aside for study are called study periods. During the week we have study periods beginning at 5:00 P.M. and lasting until 6:00 P.M. and from 7:45 P.M. until 9:00 P.M. On Sunday we have an extra hour-long period after breakfast.

The place for this project of study is the common study hall.

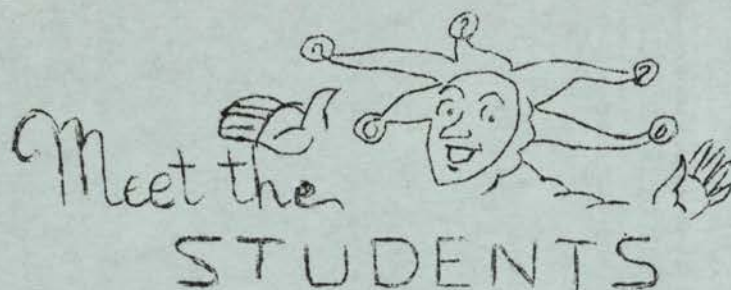
It is because of this essential part of the seminarian's training that an average intelligence is required for entrance into the seminary. That, however, does not mean that all "A" ratings are required to make the grade. An average intelligence would be considered as a "B" average.

If anyone is doubtful as to his capabilities and intelligence, as required for the seminary, he should contact his teacher or parish priest. Both will be of help in determining his talents as to whether he would meet the seminary requirements.



Two things are bad for the heart -
running upstairs and running down
people.

Prayer is not conquering God's
reluctance. It is taking hold of
His willingness.



HENRY BOUBARD: Probably the best hockey player that has yet entered the Seminary is our treasured friend, Henry Boubard. He is a Fort Alexander product. Henry may sometimes give the impression of being the "I want to be left alone" type, but put a pair of skates on that boy and he is sure to shine out like a star. Ranking second in his class subjects is a worthwhile sign that Henry is working hard to attain final success in his studies.

JOHN FRANCOIS: If you see two white eyeballs and a row of pearly white teeth glittering in the dark, you will probably be looking at Johnny. He comes to us from the picturesque northern village of Nelson House. He is a great hockey fan and loves to play pranks on anyone who appears to be a likely candidate. If you should happen to sit on a thumbtack, you'll know who did it!!! Johnny's motto is, "Smille, smile, smile and the world will smile with you". Keep it up Johnny.

PAUL MCKENZIE: A strapping young man of seventeen who comes from the little community of Hole River. A lad of meticulous grooming with a pleasing smile and generous heart, Paul gets along splendidly with his school mates. He is also one of our brighter students considering he was first in his class of grade nine. A lover of sports especially hockey, he is the only one in the school who has to apply the razor to his sprouting 'beard'.

GEORGE MUNROE: George travelled all the way from Camperville to attend school at St. John's. He is one of our more industrious students and you can always rely on this young chap to have his homework completely and neatly done. Small in stature though he be, his nature has favoured him with a very cute baby face and a jolly laugh that would put a glow of cheer in any lonely heart.

STEVE SPENCE: "The Jound Dog Man" of St. John's, Steve was born and raised in Eddystone Manitoba. He is a valued member of our little orchestra because of his pleasing voice and fine guitar playing. Open the doors of St. John's and you are sure to hear "Elvis" strumming out some of his hit songs which have brought him so much popularity in our local amateur hours and concerts. His side occupations are smoking Players and teasing the life out of our bashful boy, Henry Boubard.

ERIN KENNEDY: A tall, slender chap of seventeen, Erin comes from the lumbering village of Manigotagan. The possessor of a pleasing, forward personality, you can count on Erin to come out with the wittiest answers at the most unexpected moments. When this fellow sleeps he is harder to wake than a hybernating bear. It is only at the breakfast table that reality suddenly creeps back into this slender frame.

LARRY HOUSTON: A clean-cut, handsome chap of seventeen, Larry lives near the huge power plant in the thriving community of Powerview, Manitoba. If you do not see Larry outside playing hockey you are sure to find him with a filter tipped cigarette in his hand, sitting near the radio absorbing the latest hit songs of the day. His study periods are always taken seriously. He is a boy that is well liked by all for his pleasing personality and keen snese of humour.

"Trouble, like the hill ahead, straightens out when you advance upon it."

RICHARD KAYE: Grenfell Saskatchewan is the home town of this
+++++ husky character. He is commonly known as the
"philosopher" here at the Seminary because of the
ability he has of popping out answers from his
very imaginative brain, whether it be animal,
vegetable or mineral. If Richard is not preoc-
cupied with sports, you will find him with pen
in hand writing for more records or pamphlets
from various organizations. A happy fellow by
nature, Richard has high ideals and has a firm
conviction to attain success.

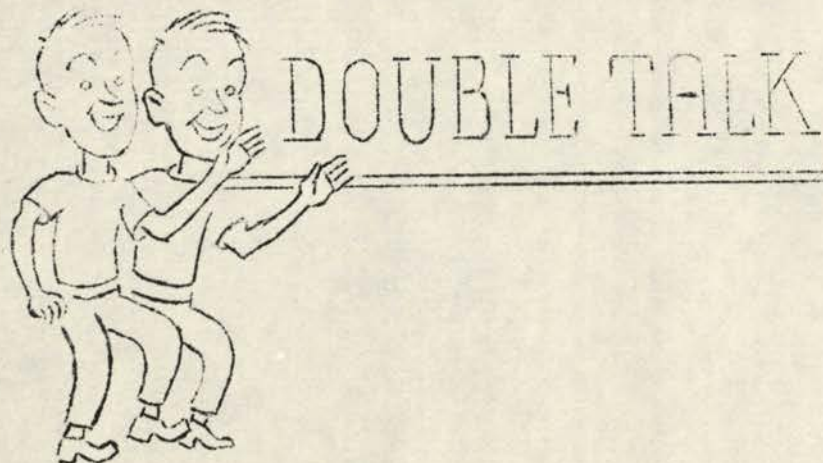
DOUGLAS COOK: Another product of the norther country is our one
+++++ and only from Shoal River, Manitoba, Douglas Cook.
Douglas has quite a few preoccupations, his most
outstanding one being the ready laugh he has
stored up for any of Johnny's inventive pranks.
A great T.V. fan to be sure, this chap takes
special pride in sending away for photographs
and signatures of his T.V. and movie idols.

Mr. Conrad Hanson.

"Little Joey arrived at kindergarten to find that Sister
Helen had been taken ill, and that a chic young lady was
substituting as teacher. The change was of course, cause
for comment when Joey came home to lunch. "Mother, mother,
we have a new teacher!" he yelled, excitedly.

"Oh? What's your new Sister's name?" mother inquired.

"That's just it," Joey returned, all breathless. "She
isn't a Sister at all! She's a - a HUMAN BEING!"



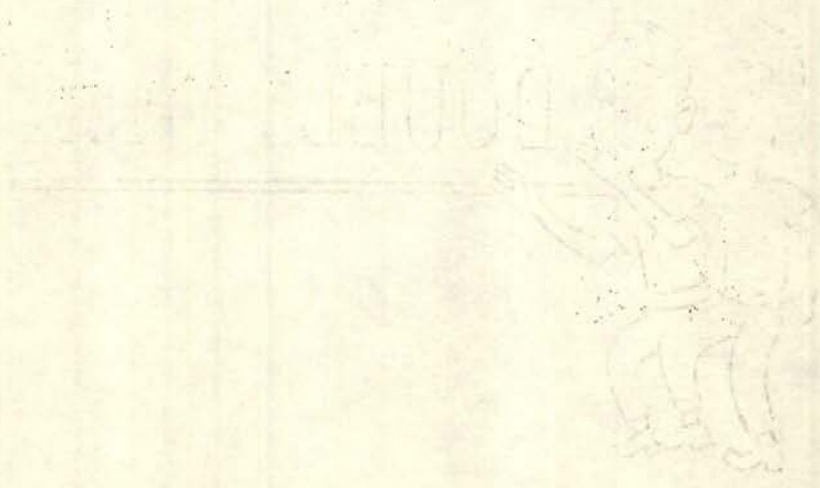
conversion to a field of
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RICHARD KAYE

another product of the
Douglas has a few
stored in
A great
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and

DOUGLAS COOK

"That's a
we have a
for comment
submitting
helped
Lillian



P R A Y E R

+ + + + +

In the Baltimore Catechism we find the definition of prayer as follows: "The lifting up of our minds and hearts to God." This is a very good definition but it does not really answer the question, "What is prayer?".

From experience we know that prayer can become habitual, only if we make use of it all the time.

From the same catechism we learned that there are two kinds of prayer, mental and vocal; mental prayer being the prayer in which our hearts are united with God while we are thinking of His holy truths, while vocal prayer is the prayer which comes from the mind and heart and is spoken by the lips.

Now you ask, "Who cares?"

Well if you do ask such a question, it is I who will answer with, "I'm sorry that I have been boring up to now, but if you want to see how prayer fits into the life of a seminarian, you have to know just what prayer is."

Let's start at the very beginning, before he comes to the seminary. He is in grade school, he goes to Mass often (with the rest of the school), he says night prayers (most of the time), to confession every two weeks or more often, and receives communion once a week or at least once a month.

This is about how an ordinary boy acts before entering a Seminary. Some, of course, are more or less observant than others but we can say that this boy is ordinary. He is certainly not a bad boy, and yet he is not a saint, for there is always the danger that he might suddenly get tired of this praying, he might sleep whenever he gets a chance instead of going to mass in the morning, he might play those extra three innings of baseball, when he used to say the Rosary.

But, when he comes to the Seminary, he is taught to cultivate a love of prayer, since it is to make him closer to God.

Now when he comes to the Seminary, he just doesn't go to one of the priests and say, "Give me a pill, so that I can pray for a few hours." Let's face it, there is no easy way to obtain the habit of prayer, it is only after much time and effort has been used that we are able to pray with ease.

Now you might ask, "How do you 'learn' to pray?"

Well, the answer to that question is satisfactorily answered by showing how we pray, that is, the attitude we have when we pray.

So let's go through the various prayers which are said, and in this way, maybe you can see how we "learn to pray".

First of all we awake in the morning "Blessing God" and offering our entire day to Him from the very start.

When we come to the chapel we renew this offering in our morning prayer which is followed by a short preparation for mass.

Then comes the most important event, the glory of our day, the mass, This is the life of the Seminarian, this is the place where his love is rewarded. If we have a love for the Mass, the Life of the Church, we have a love for everything. It is for this reason that the Seminarian is taught to take an intimate part in the Mass, and that he is taught to sing the various parts of the Mass, thus showing the part that everyone is to play in the Mass.

After Mass, we have the Thanksgiving for having received Our Lord in the Holy Eucharist.

Throughout the day we make private little visits to Our Lord present in the Blessed Sacrament and we do not go to chapel in a group again until Rosary in the evening. This is usually followed by a short examination of conscience, seeing where we have failed in the past day, and making resolutions to improve the next day.

Of course we did not mention prayer Before and after meals, the Angelus and prayers before and after the classes to remind us of the continual presence of God and the need we have of the Holy Ghost especially in our studies.

These times set aside for prayer are short and add up to a very small part of our day but an important part it is. There are many other things to be done in a day but there is nothing that can make us more worthy of becoming His priests than prayer.

LA MAISON d'ENTR'AIDE NOTRE-DAME DE PROTECTION
OUR LADY OF PROTECTION'S HOME OF HELP

If you happen to visit St. John's, which is some six miles south of the paper town of Pine Falls, you will probably ask yourself what the impressive looking "Hollywood-Style" building is. The spacious verandas and pastel colours give it an impressive look but it is in fact the humble abode of the above mentioned community of Sisters.

It is but a stone's throw from the Seminary and houses the Seminary Director and the staff of domestic help.

The ground floor has a little chapel just as you enter the main door. Here a priest celebrates mass each day and here also Our Lord is kept in the Holy Eucharist. Besides the chapel there are the Director's quarters and the refectory for staff and students.

On the second and third floors of this humble building we find what we would like the history of Fort Alexander to call the cradle of the Community of Our Lady of Protection's Sisters of Help. If this is God's wish and we think it is, then His representative Archbishop Boudoux will not have given an approving glance at the plans for the constitutions of this "new-born" congregation.

The Sisters, besides accepting young girls who aspire to the religious life, also take in devoted souls who wish to consecrate a certain amount of their time in the service of the missionary work of the Seminary.

What do these girls do in this building which has been open for 18 months? First of all they pray for themselves and for the entire world sanctifying themselves in order to help with the sanctification of others. They endeavour to know better and practise christian doctrine. They work.

Each morning they gather at the foot of the altar for the celebration of mass which they themselves sing the liturgical chant. A short instruction follows the singing of the gospel.

rice
They again during the day they gather here to recite the rosary in honour of Our Lady.

Besides this they have, except Saturday and Sunday, a half-hour study of catechism and in the afternoon a half-hour lesson in lay theology followed by a short singing practise.

As to this the washing of the clothes, the cleaning, preparation of meals etc. and you find them devotedly working for the missions.

Recreation is taken up with skating, snow-shoeing, sleigh-riding, volley-ball, badminton etc.

THE HISTORY OF THE UNITED STATES OF AMERICA
BY CHARLES A. BEAMAN

The first part of the book is devoted to a general survey of the history of the United States from the discovery of the continent to the present time. It is written in a clear and concise style, and is well adapted for use in schools and colleges.

The second part of the book is devoted to a detailed account of the American Revolution. It is written in a clear and concise style, and is well adapted for use in schools and colleges.

The third part of the book is devoted to a detailed account of the American Civil War. It is written in a clear and concise style, and is well adapted for use in schools and colleges.

The fourth part of the book is devoted to a detailed account of the Reconstruction period. It is written in a clear and concise style, and is well adapted for use in schools and colleges.

The fifth part of the book is devoted to a detailed account of the Gilded Age. It is written in a clear and concise style, and is well adapted for use in schools and colleges.

The sixth part of the book is devoted to a detailed account of the Progressive Era. It is written in a clear and concise style, and is well adapted for use in schools and colleges.

The seventh part of the book is devoted to a detailed account of the World War period. It is written in a clear and concise style, and is well adapted for use in schools and colleges.

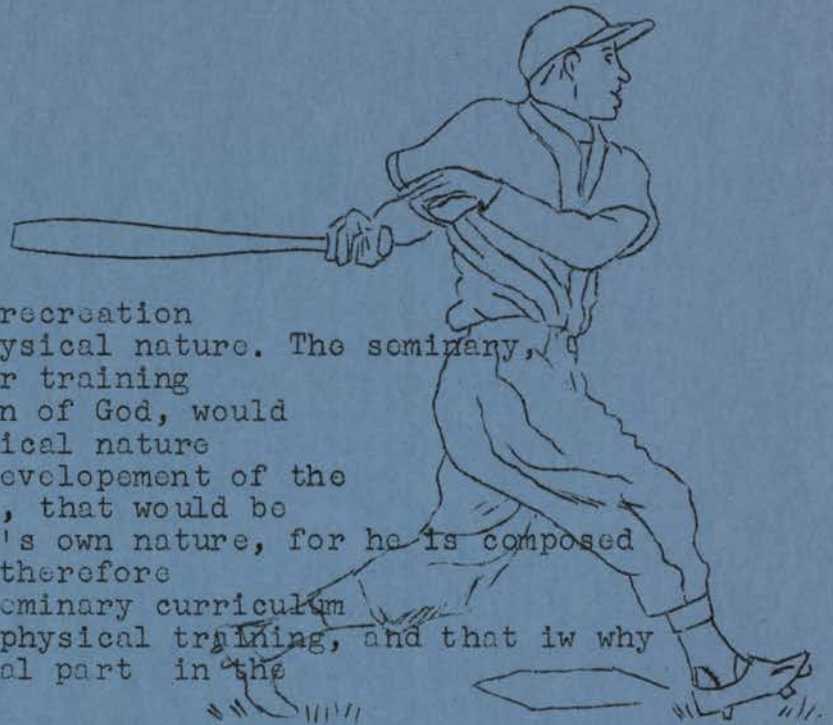
The eighth part of the book is devoted to a detailed account of the interwar period. It is written in a clear and concise style, and is well adapted for use in schools and colleges.

The ninth part of the book is devoted to a detailed account of the post-war period. It is written in a clear and concise style, and is well adapted for use in schools and colleges.

The tenth part of the book is devoted to a detailed account of the present time. It is written in a clear and concise style, and is well adapted for use in schools and colleges.

RECREATION

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Every normal boy requires recreation in order to develop his physical nature. The seminary, because it is the place for training a young man to become a man of God, would seem to disregard the physical nature and work entirely on the development of the spiritual side of man. But, that would be completely contrary to man's own nature, for he is composed of both body and soul and therefore an essential part of the seminary curriculum that the students receive physical training, and that is why recreation becomes a special part in the life of a seminarian.

Recreation gives us a chance to let out the energies that we have stored up during the long hours of class work. It relieves the nervous tension that naturally comes with the brain work of studying. It helps us to relax and forget, for a while, the exam that is coming up, or the assignment that is required for the next day's Latin class. Recreation also trains us in the art of getting along with others and working as a team. It teaches us that in order to be successful one must forget his own self and work for his fellow-man. Hence, it is a physical as well as a spiritual training.

Our first recreation period begins after breakfast. Here we take in skating, hockey, ping-pong, volley-ball, batting practise etc. Others just enjoy a walk to the river for relaxation.

It is during the noon and evening recreations that regular games are played varying with the season and the weather. Games against neighbouring or outside teams are quite frequent as are picnics and other "outing".

Such indoor recreations as ping-pong, cards, music (we have a fine orchestra of guitars, violins, etc.) T.V. and movies all help fill in the gaps between study periods, class and prayer.

WISDOM IN FINDING
Your Vocation



SIGNS OF A VOCATION
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Many young men would be ready to leave the world and follow Christ as a priest or brother, if only they knew whether or not they had a vocation. They keep putting off the decision because God does not make known His Will by some extraordinary inspiration. As a matter of fact, anyone can be sure he has a vocation if he can fulfill the following conditions:

1. If he wishes to enter the seminary for a super-natural motive. Such a super-natural motive might be: a desire to leave the dangers of the world, and the more easily save one's soul; a wish to imitate Our Divine Lord more perfectly; the intention of working for God's glory and the salvation of one's fellow men; etc.
2. If he has sufficient health and ability to carry out the work which would be entrusted him as a priest or brother.
3. If he has sufficient intellectual and moral qualities.
4. If he has no parent or relative depending on him for support.
5. If he is accepted by the superiors of the Seminary he wishes to enter.

Some of the ordinary indications of a vocation are given below. No one need expect to have all these indications; but unless he has some of them, a person may safely say that he has no vocation.

- a) A strong desire to have a religious vocation, together with a conviction that God is calling you. The desire is generally felt most strongly after Holy Communion, when the soul is calm, and in time of Retreat.

SIGNS OF A VOCATION (cont.)

b) A growing attraction for prayer and holy things in general, together with a longing for a hidden life, a desire to be more closely united to God.

c) To have a dislike for the world, a conviction of its emptiness, and its insufficiency to satisfy the soul. This feeling is generally strongest in the midst of worldly amusement.

d) A fear of sin, into which it is so easy to fall, and a longing to escape from the dangers and temptations of the world.

e) To have zeal for souls. To realize something of the value of immortal souls, and to desire to co-operate in their salvation.

f) The happiness which the thought of religious life brings - its spiritual helps, its peace, merit, and reward.

g) A longing to sacrifice oneself and abandon all for the love of Jesus Christ, and to suffer for His sake.

To this matter of choosing one's state in life, ample consideration ought to be given. A vocation is not to be decided hastily.

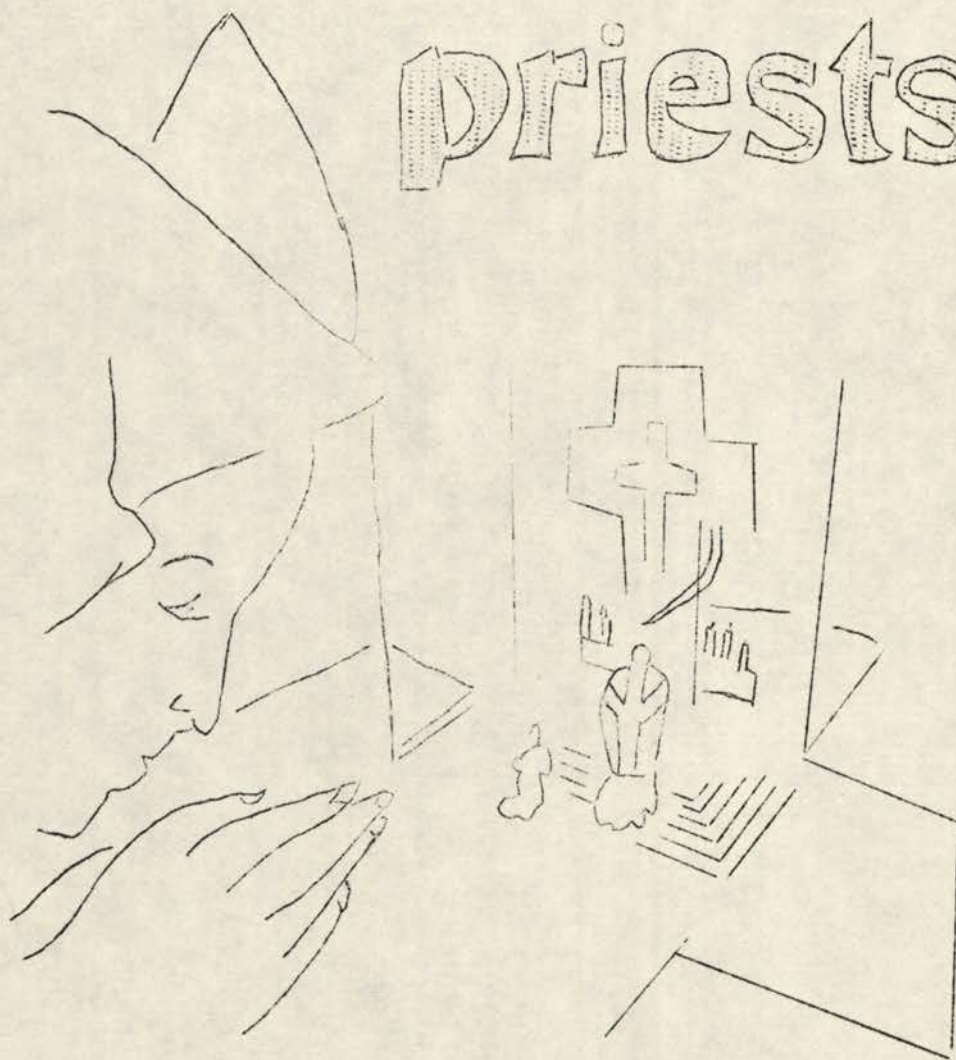
If you are thinking of entering the religious life, pray a good deal for light to see God's Holy Will, and for the strength to embrace it gladly. Go to Mass and Holy Communion as often as possible, daily if you can. Keep your thoughts to yourself, except to consult your confessor or spiritual director. If possible, meet a missionary or other priest and talk it over with him. For, unless you are living in the state in which God wishes you to be, you can hardly hope to be contented.

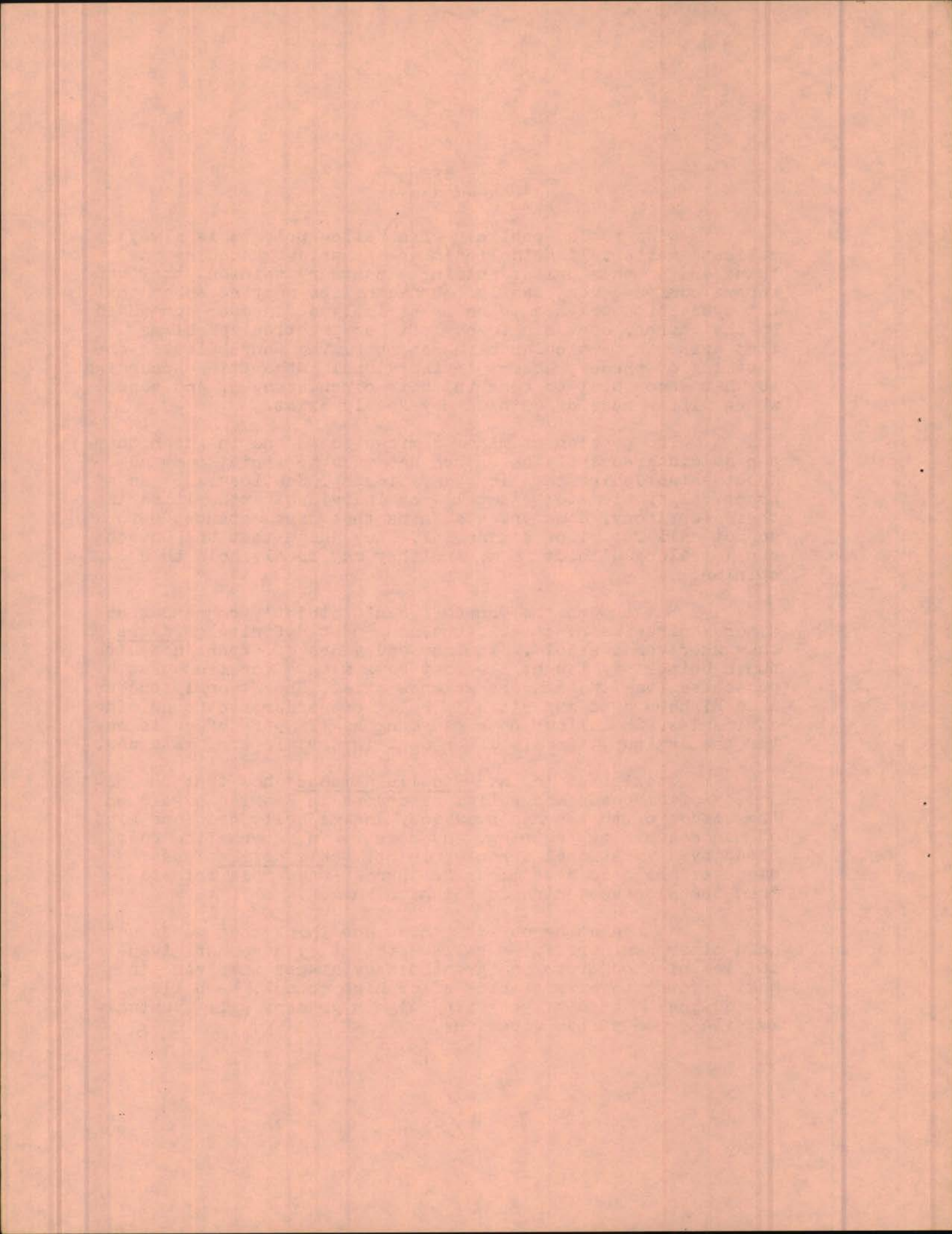
" THE LABOURERS ARE FEW AND THE HARVEST IS SO GREAT! "

Mothers

give us

priests





Memo for Parents (cont'd)

Unfortunately it is true that if their son leaves, some people probably will start talking. But it is also true that those who gossip in hushed voices behind an ex-seminarian's back are the most ignorant of Catholics. Parents should not build their lives and the lives of their children on such empty chatter. If they do, they are letting ignorant people run their lives for them.

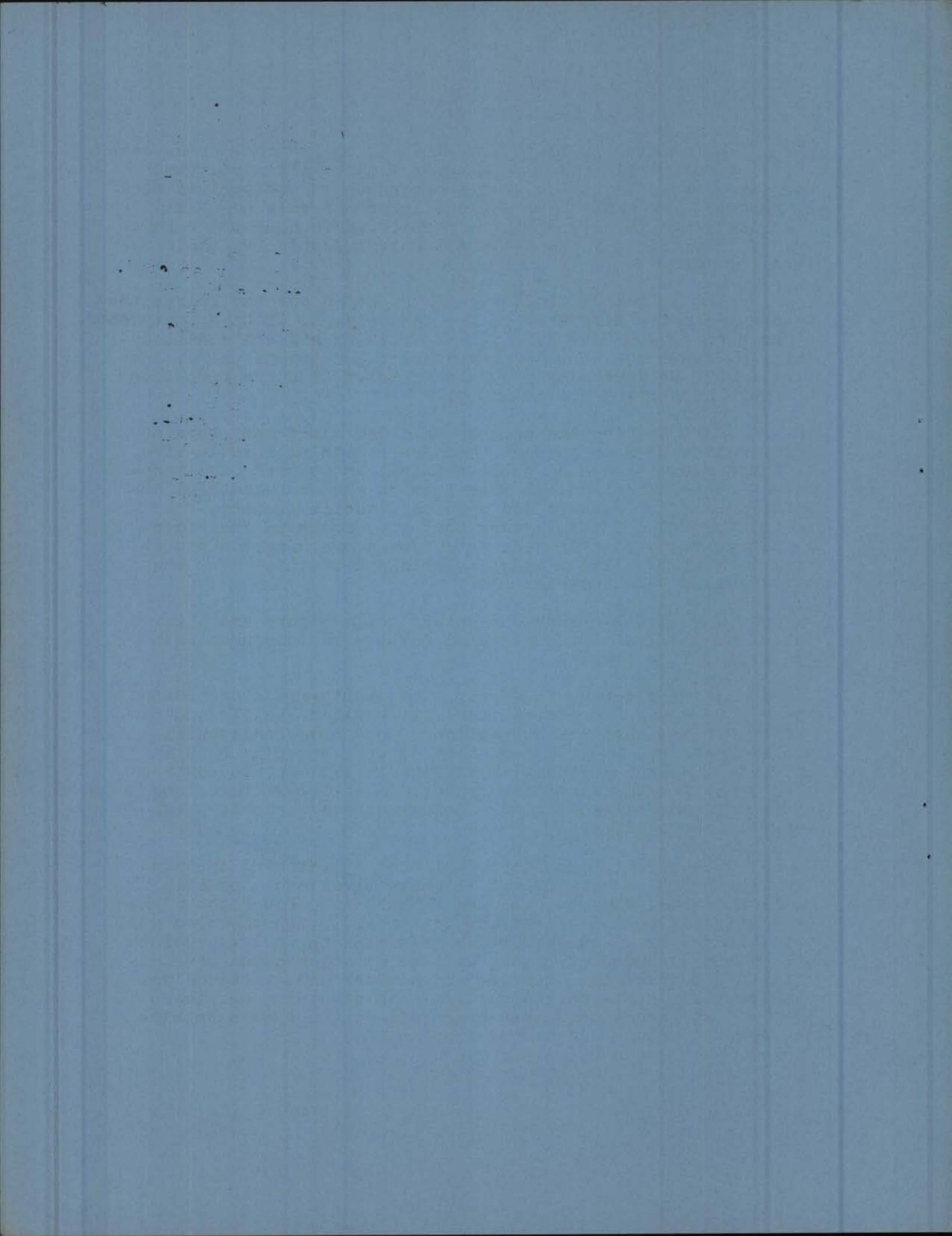
Intelligent Catholics realize that a boy who leaves the seminary is not a disgrace. On the contrary, he is to be respected. He has been prudent and fair in not brushing off God's call hastily. He knows now that God has other plans for his life. And he will have no doubts or scruples in later life about whether he should have tried the seminary.

Some theologians believe that God gives many boys a temporary vocation to prepare them for something else in life. The facts seem to back up their opinion. Today there are thousands of ex-seminarians all over America who are wonderful husbands and loving fathers and staunch Catholic leaders. They are most grateful for the years that they spent in the seminary. These years planted deep into them a training, an education, a habit of clean living, a solid spirituality that they could have absorbed nowhere else.

The eighth-grader who enters the seminary and then leaves has not lost. He has gained invaluable treasures that will last a life time.

It is clear, we believe, that eighth-grade graduates are not too young for the seminary. It would be coldly inhuman, however, to say that the separation of boy from family will not hurt. At home it will feel like there's a gaping hole in the family. At the seminary, homesickness will be the boy's great cross for the first few months. It will take that long before boy and family will have adjusted themselves to this change in their lives.

But parents shouldn't feel that by entering the seminary their boy is walking out of their lives once for all. That's not true. Many mothers and fathers have found that "the child you give to God is the one you keep." Other children will marry, leave home, and have others claiming their love. Not so the boy who is a priest. There will be no other human love dividing his heart. His reverence and respect and gratitude and love for his parents will grow with each passing year. There is no son who treats his mother and dad better than a priest-son. Ask the mother and dad of a priest!



Parents of an eighth-grader who is thinking about the seminary should ponder well the following words of Cardinal Suhard. He addressed them principally to mothers, but they can be applied to fathers, too. "When you think the matter over, you fear perhaps for your son and for yourself. You dread losing him; you fear that he may waste his life... But if God speaks to the heart of your child, do not smother that calling within him...By giving God the one He asks for, you will soon realize that he will be returned to you. He will know no other love than yours. No son will be closer to you than that one. And your joy will be endless for having given God a minister and the world a redeemer.

"The priestly vocation is a gift from God. But it passes through the hearts of mothers (and fathers). And that will be their greatness and their cause for gratitude eternally."

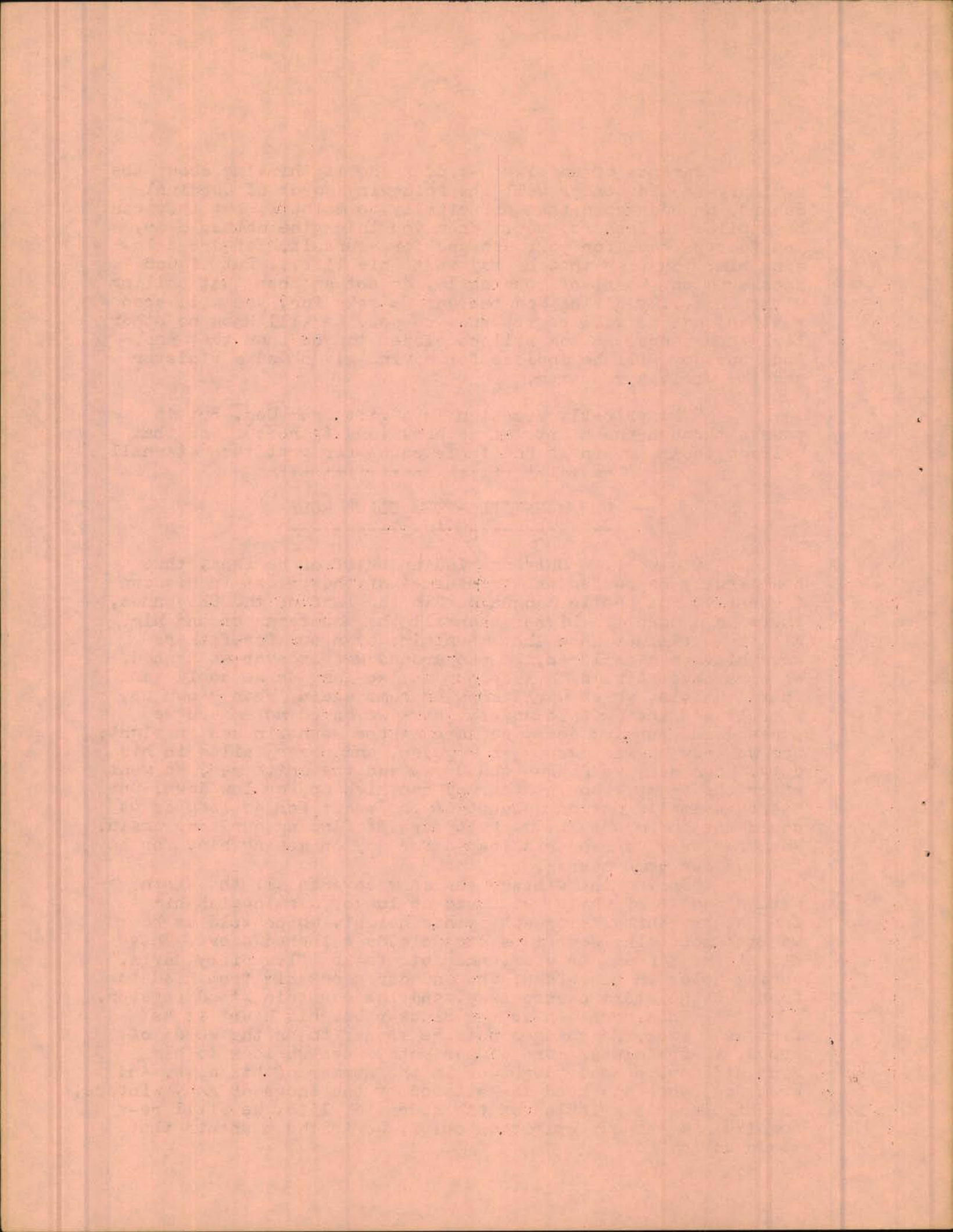
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OUR MOUNTAIN + THE BLACK ROBE

Old Wolf, a Cheyenne Indian Chief of Montana, thus beautifully expresses the prominence of the priest in his own figurative and poetic language: "In the land of the Cheyennes, there is a mountain higher than all the mountains around him. All the Cheyennes know that mountain; even our forefathers knew him. When children, we ran around wheresoever we wanted. We were never afraid to lose our way so long as we could see that mountain, which would show us home again. When grown up, we followed the buffalo and the elk; we cared not where we pursued the running deer, so long as the mountain was in sight; for we knew he was ever a safe guide, and never failed in his duty. When men, we fought the Crows and the white men. We went after the enemy, thought the way ran high up, or low down. Our hearts trembled not on account of the road; for as long as we could see the mountain, we felt sure of finding our home again. When far away, our hearts leaped for joy on seeing him, for he told us our came nearer.

"During the winter, the snow covered all the earth with a mantle of white; we could no longer distinguish him from other mountains except by his height, which told us he was the mountain. Sometimes dark clouds gathered above. They hid his head from our view, and out of them flew fiery darts, boring holes in his sides. The thunder shook him from head to foot but the storm passed away, and the mountain stood forever.

"This mountain is the Black-robe. His heart is as firm as a rock. He changes not. He speaks to us the words of truth. We are always sure of our path, when we look to him for guidance. He has taught us in the summer of his days. And even now, when his head is whitened by the snows of many winters, and his face is wrinkles by the storms of life, we still recognize him as our spiritual chief. He is the mountain that leads us to God.



Faint, illegible handwriting, possibly a signature or name.

SAINT JOHN'S SEMINARY FOR INDIAN AND METIS
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For any further information etc. concerning the Seminary
or entrance requirements please write to:

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Pine Falls, Manitoba.

