AT THE ST. FRANCIS REGIS MISSION

One of the Early Landmarks of the State and a Most Important Factor in the Settlement of the Colville Valley by Whites

In this age of iconoclasm, when industrial discontent and anarchistic propaganda seem but the prelude to a condition of chaos and civic wreck, it is soothing alike to the mind and to the material spirit of many to study at close range the inner workings and outward benefits of such institutions as the St. Francis Regis Mission, and its fostered offspring, the Sacred Heart Academy.

Both of these institutions stand deservedly high in the estimation of every resident of Stevens county. Both are humanitarian in their scope, spiritual and uplifting in their teachings, and incalculably far-reaching in their work and results. In all the history of civilization it is patent to even the most carping mind that in all human advancement the two factors most prominent and most powerful have been the church and the school. Stevens county in particular and Washington state in general should fully realize that to St. Francis Regis Mission and to the work and teachings of its sister institution, the Sacred Heart Academy, is due a very great part of the prosperity and advancement of this entire section of country for hundreds of miles around.

However much one may decry the idea of the use of the state school funds for the even partial aid of sectarian schools, the fact remains that many thousands of dollars annually are devoted to purposes and projects not one-tenth part as deserving as the prosperity of schools presided over by noble and self-sacrificing sisters.

Last week the writer paid a visit to St. Francis Regis Mission, located 1¼ miles south of Meyers Falls, postoffice Ward, for the purpose of ascertaining facts and procuring data regarding the history and works of this pioneer benefaction and blesssing to the aboriginal residents of Stevens county and this entire section of the great Pacific northwest. Unfortunately Father Van der Vellen, the mission father in charge, was absent in Spokane, but Father Schuler, temporarily in charge, cheerfully furnished the information which forms the basis of this article.

Through manuscript possessed by the reverend father it is shown that the inception of the noble work of the mission's foundation was due to the early missionary labors of Reverend Fathers Blanchet and DeVoes, the former vicar-general of the diocese of Quebec.

The works and travel of these reverend gentlemen were contemporaneous with the heroic labors of the noble Belgian father DeSmet among the savage tribes of the wilds of Montana. Difficult as was communication between distant points in those troublous days, Father Blanchet contrived to advise Father DeSmet in regard to the glorious virgin field awaiting them through which he had passed in his voyage down the Columbia river. These advices resulted in the appointed meeting of the co-workers in the summer of 1841 at Portland. That meeting gave birth to the St. Francis Regis, or Colville, Mission, which more than any other agency had to do with the subsequent peaceful occupation of the Colville and Columbia river valleys by the whites.

Pages might be written of the efforts and self-sacrificing labors of the reverend farthers during the early days of the mission, as pages might be written of the self-sacrifice and devotion to duty of the mission fathers of today. Man's approbation was not their chief desire and incentive then, as it is not their incentive and chief desire today.

Fathers Blanchet and DeVoes were succeeded in the head of affairs at the mission by Father Joset in 1844, he by Father Ravalli about 1856, he in turn by the Reverend Father Congiato. It was during the incumbency of the latter reverend gentleman that the mission was forced to close—in 1861, but was re-opened in 1864 by Reverend Father Giorda, Reverend Father Menetrey being intrusted with its care. However, during the time it remained closed, the spiritual needs of the many Indian converts to Christianity were not neglected, each winter the mission here being visited by Reverend Father Joset of the Coeur d'Alene Mission.

The St. Francis Regis Mission has been in the present quarters since 1873. At the present time there are 39 Indian boys at the mission school. Father Schuler has charge of house affairs at the mission, varied by an occasional visit to Colville and Chewelah. The boys are eager students, and generations of ease-loving savagery seem not to have, in their case, inbred an ineradicable aversion to healthy manual labor. As the writer paced the platform of the modest country station, awaiting the train that was to bear him south to Colville, the prefect, Mr. Anderson, in company with Reverend Father Couffrant, chose a detail from the line of boys who were marched out for that purpose, and the hearty enthusiasm and goodwill with which they handled the picks and spades passed to them in grading the terrace approach to the mission house would have been a desirable object lesson to many an equal number of average white boys.

THE SACRED HEART ACADEMY

The Sacred Heart Academy, west of the railroad, at the mission, is exclusively for girls, and is in charge of eight of the sisters. As the writer entered the gate and approached the house between two rows of tall, straight trees to which reluctant spring had not yet restored the vernal drapery of which cruel winter had bereft them, he came upon a group of young Indian girls diligently at work in the garden, under the practical tutelage of a calm-eyed, sweet-faced sister.

When the writer stated his desire to secure data regarding the academy's history and work, the sister superior pleasantly consented to impart the desired information, but invited him first to visit the different departments of the institution. This he did, in company with his kindly conductress, and the round of visits was certainly a rare treat and a delight.

The saying is true that cleanliness is next to godliness, and it is also true that the child schooled in such an atmosphere of purity and cleanliness and godliness as exists at the academy of the Sacred Heart must of necessity lead a pure, clean and godly life after.

After the tour of the different departments, the visitor followed his guide to the reception room, where, after being seated, the latter strove in her kindly way to put the visitor at his ease, while she proceeded to impart to him the information he desired.

Primarily the story of the school is that in 1870 the Providence sisters came from the provincial mother house at Vancouver, Wash., and at first taught white children at Colville, having charge of the entire county school district. Afterward, in 1875, they inaugurated a school for Indian children, which has continued ever since. The original founders were Sister John of the Cross, Sister Aurelia, Sister Mary Albert, Sister Augustine and Sister Mary Daniel.

The academy is beautifully and heathfully located, illness among the pupils being of extremely rare occurrence. The grounds of the institution are about 300 acres in extent, 40 acres being in cultivation. There is a fine orchard, the sisters themselves preserving and putting up the delicious fruit. There are 43 girls at the academy, probably two-thirds of them Indians. Miss Grace McCabe, who assists in teaching the Indian children, is the only lay teacher employed. The sister superior has nothing but praise for the conduct of her Indian charges, and in fact the only word approaching complaint she utters is the regret for lack of room. Applications for admission to the school are refused almost daily, owing to lack of room to accommodate more pupils.

The superior, while admiting that improvements and additions to the school had been spoken of, sadly explained the fact that, owing to lack of funds, such improvements could not be thought of, at least for four or five years. The sisters at the academy are: Sister Magdalen, superior; Sister Lewis Angela, Sister Mary Ignatius, Sister Mary Afra, Sister Ethelreda, Sister Ledwina, Sister Isabella, Sister Valentina.

As the time for the visitor's departure drew near, the kindly sister superior insisted upon him taking lunch before leaving, which he did, a tray being brought to the parlor containing a generous lunch.

After the visitor had finished lunch, Sister Magdalen reentered the parlors, followed by her entire corps of coworkers, and for the next ten minutes the sisters' gentle converse and pleasant manners charmed the writer into a genuine regret that it was likely the train he must take would for once be on time.

As the time came for his departure, and the writer arose to leave, the other sisters bidding him a kindly good-bye, Sister Magdalen accompanied him to the door, which in closing shut the writer from a most pleasant visit.

While awaiting the arrival of his train at the depot platform, the spirit of the place, breathing as it did the essence of wordly peace, seemed to take entire possession of the visitor's being, and the little graveyard on the hill a few hundred yards north of the mission, in which lie buried two of the fathers, Father Riellon and Father Vancino, seemed to whisper that there is a way to win peace and contentment in this world, as well as glory and peace beyond.

A gentleness that grows of steady faith;
A joy that sheds its sunshine everywhere;
A humble strength and readiness to bear
Those burdens which strict duty ever layeth
Upon the soul. —Lowell

Following is a list of names of the fathers now stationed at the mission, with the itinerary embraced by each in the performance of his missionary and parochial duties:

Reverend Father A. Van der Veldon, S. J. (father in charge)—stationed here since 1904 as superior of the mission. Visits, by turns, Colville, Chewelah and Oroville.

Reverend Father Caldi, S. J.—stationed here about seven years. Visits, regularly, Republic, twice monthly; Northport, once monthly; Marcus, once monthly; north or south half of reservation, once monthly (Indians); Kettle Falls and all the country along Kettle river and Columbia river, down to Miles postoffice (for Indians and whites); Curlew, once monthly.

Reverend Father A. Couffrant, S. J.—visits, frequently, Colville, by turns (Colville and Chewelah are visited regularly every Sunday and Feast day); Oroville, twice monthly, by turn; Molson, twice monthly; Loomis and Addy, occasionally.

Reverend Father J. Krogler. S. J.—visits, regularly, Chewelah, three times monthly; Jumpoff, once monthly; Valley and Springdale, occasionally.

Reverend Father H. Schuler—attends mostly to St. Francis Regis Mission church; visits Chewelah once monthly, and Colville occasionally.

The whole mission district comprises the greater part of Stevens county, all of Ferry county and the northwestern part of Okanogan county. There are twelve Catholic churches to be visited in the places last mentioned—nine for white settlements, three for the Indians.

Places occasionally to be visited, where no churches are built as yet, but some contemplated, are as follows: Daisy, Kettle Falls, Molson, Onion Creek, Nigger Creek (Indian), Deep Creek, Toroto, Malo, Orient, Hunter Creek, Fruitland, Rogers Bar (Indian), Fort Spokane, Lot's Camp and Hall Creek (Indians).

All these places are from 20 to 120 miles from the mission, except Kettle Falls—five miles. These places are mostly visited by Father Caldi, sometimes by Father Schuler.

Kolaskan's Camp (white, some Indians); Half-breed Valley (Indians). Nai Ka nlegn (Lake Indians); Arzina postoffice (white settlement).

The Democratic Position

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tive of the reform element, and yet he has so little of the reform spirit and his record is so barren of any work in behalf of reform that he will hardly satisfy the expectations raised among republicans by some of the president's regulations. His advocacy of perpetual franchises in the Philippine islands, coupled with a perpetual guarantee of income, shows that he looks at the corporation question from the standpoint of the corporation rather than from the standpoint of the public.

On the subject of imperialism, the last nine years have shown the folly of a colonial policy. We are paying at least $100,000,000 a year for the privilege of following the tail end of the European procession, for our army and navy alone cost us more than $100,000,000 a year in excess of their cost ten years ago. Secretary Taft testified before congress that we never could hope to have more than 20,000 or 30,000 Americans in the Philippines. We have not anything like that number there, but even if we had, it would cost us more than $3,000 a year for each one of the 30,000 to make up the $100,000,000 a year of additional expenses. We could better afford to pick out the 30,000 who want to go to the Philippines and support them at good hotels, doing nothing, than to maintain an imperialistic policy for the purpose of giving them a chance to live in the orient.

This is the statement of several of the questions upon which events have demonstrated the correctness of the democratic position. No real reform can be expected from the republicans because they are too deeply indebted to the predatory interests for their support, and if Secretary Taft, who is considered the reform candidate, is antagonistic to labor, weak on the trust question and lacking in positiveness on the tariff question, how can we hope for anything better from other republican aspirants?

The democratic party will enter the campaign with confidence. Its platform and policies are strong, its forces are united, while the republicans are divided, and its appeal to justice will find a quicker response than heretofore, because public conscience is being awakened by the investigations that have shown corruption in politics and greed in the favor-seeking corporations that have dominated the government.

The suicide of G. S. Thomas, cashier of the First State Bank of Newport, in the Colonial hotel, Spokane, on Sunday, by strychnine, is part of the aftermath of the country's financial stress within the past six months. Unhappy domestic relations were a factor in the determination to rid himself of life. Mr. Thomas' accounts are said to be entirely correct, and as his fortune of $25,000 or $30,000 is safely invested, direct financial stress would seem to have had nothing to do with his rash act. He and his brother, Sam Thomas, owned 50 per cent of the stock of the Newport bank. He leaves two brothers, a son and daughter, father, mother and sister. His former home was in Kent county, Mich. Deposits had been reduced in the bank in the last six weeks from $180,000 to $70,000. The Security State Bank of Newport will take over the interests of the Thomas brothers and will have a paid in capital stock of $25,000, and will have $25,000 of the old company's money to use until the affairs of the old company are settled. Mr. Thomas had a son, G. H. Thomas, 21 years old, who is in a sanitarium as the result of injuries received in a train wreck at Milan, Wash., two years ago.

The Chewelah Hotel Co. this week filed with the county auditor articles of incorporation, with 25,000 shares at $25 each. This money they propose to use in the erection of a hotel. The incorporators are Dr. S. P. McPherson, E. Oppenheimer, F. L. Reinoehl, F. M. Jarvis and W. H. Brownlow.

The planer at the Arden sawmill started operation Wednesday. They have about 1,000,000 feet of pine lumber to plane.

The Forest Mining and Milling Co. filed articles of incorporation with the auditor recently. It is incorporated with a capital stock of $1,200,000; shares $1. The incorporators are: Martin Melody, Richard Kenedy, John Hart and William Vickery, Waukegan, Ill.; William G. Waller of St. Paul, Minn.; Thomas Turner of Chicago, Ill.; Geo. Bryant of Orient, Wash. The articles of incorporation were filed by Wakefield & Witherspoon, of Spokane, attorneys for the company. This company is a reorganization of the old Waukegan Mining Co. which operated the old Easter Sunday mine on the reservation near Bossburg for several years. The Easter Sunday mine is located 9 mles from Orient, and has been worked since 1897. Though never much of a shipper experienced men say that it has the earmarks of a paying property.

Prosecuting Attorney Rochford has filed information against Harold and Frank Blair, 19 and 21 years old, respectively, for stealing two hogs last October. The theft was committed at Rattlesnake River, in the extreme southern part of the county, and a younger brother, Howard, who had been arrested for the crime and sent to jail in default of bail, was released Wednesday. Frank Blair is married, and lives just across the river, in Spokane county. Their father has arrived from Chehalis and will arrange for the young men's defense.

Two new restaurants have been opened in Nothport this week. Evidently the Sunday closing is bringing results in that city.

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The best place in the city to get your meals. Strictly up to date and first class in every particular. Meals at all hours

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