

DAILY AND SUNDAY, \$9.00
DAILY ONLY, - - 7.50
WEEKLY, - - - 1.00
SUNDAY, - - - 2.00

NO C. O. D. PACKAGES RECEIVED. NO DRAFTS ACCEPTED OR PAID.

GEO. K. SHAW, MANAGER.

DAILY, SUNDAY AND WEEKLY.

THE ARGUS

FARGO, N. D., July 12, 1892

W. A. Stephens, St. Paul.

Dear Sir: I enclose herewith list of advertising accounts due May 31st; some of them have been paid in whole or in part, as you will see noted.

Collections here now are dreadfully slow and hard. It is said to be always so here at this season. I am pressing the parties, but cannot make them pay. I presume the collections will come in later in the year, and help out.

I had our traveling man out on the road about ten days and he says it is much easier work getting subscribers for The Argus at the reduced rates. I have to keep him in town just now to solicit advertising and help on collections. I am in correspondence with Geo. W. Harrison, who is the subscription agent for the Minneapolis Tribune in North Dakota. He is said to be a good man, and if I can make a reasonable arrangement with him I think I will put him on the road and keep him out all the time and try to build up a big list. The concern would be much more salable with a big subscription list.

Will send you a statement for June in a few days.

Very truly yours,

Geo. K. Shaw

H.W. Cannon
PRESIDENT.

Win. H. Porter
CASHIER.

The Chase National Bank

New York,

July 12th. '92.

W. B. Stephens Esq. Priv. Secty

To James J. Hill Esq.

St. Paul, Minn.

Dear Sir:

I beg to enclose herein statements as follows: -

Account of H. W. Cannon Agent, showing debit balance of -----\$188,903.39 ✓

Against 3000 St. Nor. Pfd. ✓

15 M " " 4% B'd Subs. 14½ ✓

Account of J. J. Hill Esq, showing debit balance of -----\$ 28,472.26 ✓

Against 2 500 Manitoba. ✓

Account of Messrs Stevens-Hill-Moore & Schley, showing debit balance \$680,472.75

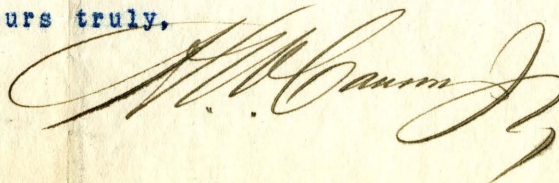
Against 8000 M & M

100 M " " " Con. gold 6%.

(owned entire by J.H.A.)

In accordance with instructions from Mr. Hill I have given orders to have 15,000/4% bond subscription, on account of H.W. Cannon Agent, sold and 3000 shares Great Northern preferred divided--one half of it to be put into Mr. Hill's personal account and the other half to be divided equally between the personal accounts of John G. Moore and H. W. Cannon. I have also given orders to sell 1000 shares of Manitoba stock from account of STEVENS-HILL-MOORE & SCHLEY as soon as there is a market for same at reasonable prices. Further statements of these transactions will be rendered at the end of the month.

Yours truly,



Jesus!

Assumption Convent,
St. Peter's Mission,

July 12th 92

Mrs. J. J. Hill,

St. Paul,

Minnesota

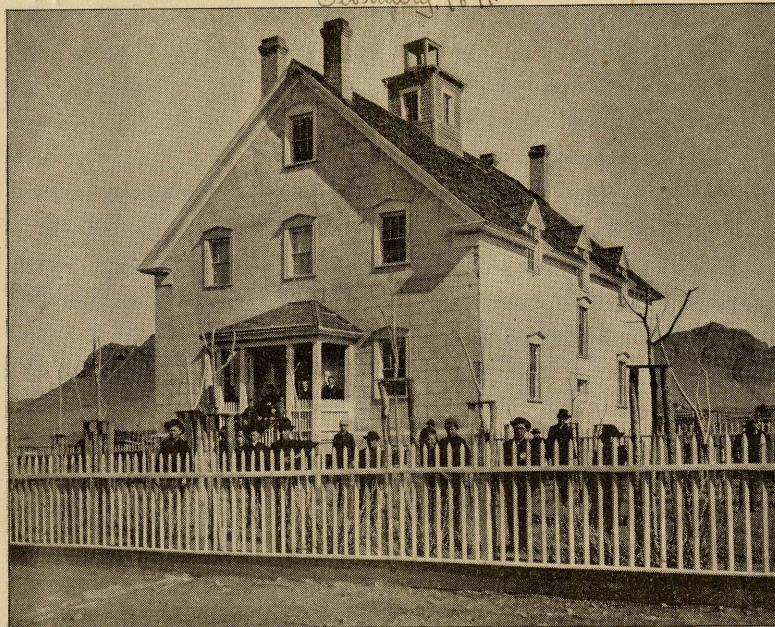
Dear Madam,

You are
so much the friend & com-
panion of Catholics, for me not
to hope in you also in this
very bitter hour. Everywhere
I hear of your mighty
influence and the gentle
way in which you exercise
the power of
giving joy. Won't you
help me: I beg in the name
of all your hold most

Dear,

We have at this mission
200 children, and though
the Hon. Commissioner Morgan
has acknowledged our claim,
by some mystery we cannot
obtain help from Washington.
The government Inspector
pronounced our school the
finest in his district, and
yet I shall have to send
my poor girls adrift into
wickedness and sin, if the
hand of charity does not come
to my assistance. Your honored
husband sent me \$50 last
June, promising me the
same amount for five years.
Perhaps the fact has escaped
the notice of his secretary. Will you
not be so kind as to inform others
you are, an Angel at Home and Far?
Yours. The Mother Superior.

*From the Messenger of the Sacred Heart.
February, 1891.*



Jesuit MISSION HOUSE, ST. PETER'S, MONTANA.

THE URSULINES IN THE ROCKY MOUNTAINS.

NESTLED among the Montana Buttes is a spot of which few but the Angels have heard. It seems nearer to heaven than any other on earth, and yet a natural winding road connects it with the Manitoba Railway station, Cascade. Hither wandered Father De Smet with a devoted companion fifty years ago; hither in 1884 came six devoted Ursulines from the prosperous Toledo mother-house.

Like many great things the Ursuline foundation in the Rocky Mountains had a small beginning. First conceived by an ignorant laborer, the thought was communicated to one of those sterling characters not often found even under the hallowed seal of priestly consecration. From him, with the lightning's power and with its speed, the thought became a deed under the guidance of two of the most noted prelates of the North American Church.

How few noble-hearted nuns who have drunk deep at the springs of self-immolation, how few generous-hearted girls who yearn with all the eagerness of pure youthful enthusiasm for the active seclusion of religious life, have heard of the picturesque Ursuline Novitiate of St. Peter's Mission! And yet its door swings gladly back to welcome devoted workers into the whitening field where may be yearly garnered a rich harvest of souls.

St. Peter's Mission lies fourteen miles south of Cascade in the hilly district of Western Montana. It boasts a post-office, a Jesuit mission house, an Ursuline convent, several rich ranches, and many picturesque huts and "tepees." Thus the people of the surrounding country, old and young, enjoy plentifully the advantages of religion and education. While the boys, both white and Indian, are trained in separate schools by the Jesuit Fathers, the girls enjoy like advantages at the hands of the Ursuline Sisters.

We who trace these lines for the readers of the MESSENGER have long listened to the Sisters' enlightened teachings, and would not exchange them now for all the advantages that Europe and our own American so-called "fashionable" boarding-schools afford. All who have given the matter of education serious Christian thought, know well that the heart together with the mind needs careful training, and that no hand so well as woman's can gently strike its strings and make them vibrate to what is noble and good.

The Convent at St. Peter's is a series of log-cabins, hung with the saintly memories of the dead, vocal and bright with the cheerful voices and the smiling faces of the noble workers of to-day who keep

With many a slight disguise
The secret of self-sacrifice.

Under the watchful polar star rises the "Fish-back" Butte; a little to the east is the "Square" Butte, the glory of the landscape; while proudly forming the apex of this gigantic triangle rises the "Crown," a resplendent hill, full of inspiration, which to the thoughtful mind speaks in accents not unlike those suggestive and delicate promptings of Hawthorne's *Great Stone Face*.

had felt something of the still more wonderful power he wielded over the minds of men by leading them to think along with himself as he expressed his thought in sermons or written books. Catholics cannot doubt that he was raised up in this difficult generation to bring back the minds of men to the eternal interests of the soul, so often forgotten in the midst of the passing interests of worldliness and worldly science. It will be pleasant and comforting for them to follow him in his co-operation with the Spirit of God while working out his Providential mission.

God does not regularly choose out men to work great things in the souls of others without first making their own souls ready for the great work. Happily, we have many words from the worker himself—written at the various periods of a life exposed of necessity to the glare of publicity—which may help us to appreciate the spiritual worth of this remarkable career.

While as yet only a young Protestant minister at the University of Oxford, he visited Rome and had an interview with one who was destined to help him much later on in reaching the term of his course—the future Cardinal Wiseman. “When we took leave of Monsignore Wiseman, he had courteously expressed a wish that we might make a second visit to Rome; I said with great gravity, ‘We have a work to do in England.’ I went down at once to Sicily, and the presentiment grew stronger. I struck into the middle of the island, and fell ill of a fever at Leonforte. My servant thought that I was dying, and begged for my last directions. I gave them, as he wished; but I said, ‘I shall not die.’ I repeated, ‘I shall not die, for I have not sinned against light, I have not sinned against light.’ I never have been able quite to make out what I meant.”

Thus he wrote thirty years after; but meanwhile He Who searcheth the reins and the heart of man well knew whither He was leading this sincere soul. It was at this time that Newman himself wrote lines inspired by the great thought weighing upon him. They have become familiar wherever the English language is spoken, and they express more perfectly than anything else we can know the inmost spiritual life of this man whom God

was leading on to be the "Father of many souls" in their way to the light of the Christian Catholic faith.

Lead, kindly Light, amid the encircling gloom,
Lead Thou me on;
The night is dark, and I am far from home,
Lead Thou me on.
Keep Thou my feet; I do not ask to see
The distant scene; one step enough for me.

All this first part of his life the young Newman had been a diligent student of holy things. He preached the first sermon of which we have record in 1825; and before the great movement Romeward with which his life is connected had begun he published his first book—*The Arians of the Fourth Century*.

In his writings of this time we have glimpses of an unusually earnest soul, one to whom conscience is all in all. It may be said here that one of the lessons of his life, which was also inculcated in many of his writings in defence of his final faith, was simply this: Faith in the Divine Revelation is not likely to be accepted by one who merely reasons about it as a matter of speculative truth or falsehood; it is not the mere knowledge of truth which is sufficient for receiving into the heart God's gift of faith, but the willingness to receive it is also required. And this supposes that a man's reason acts not only by judging truth from falsehood, but also by judging right from wrong and acknowledging the obligations of conscience. Thus, in a sermon on "Secret Faults," preached January 12, 1825, he goes on in this way—curious enough at that time of dead calm in the Established Church of England:

"If you receive Revealed Truth merely through the eyes and ears, you believe words, not things: you deceive yourselves. You may conceive yourselves sound in faith, but you know nothing in any true way. Obedience to God's commandments, which implies knowledge of sin and of holiness, and the desire and endeavor to please Him—this is the only practical interpreter of Scriptural doctrine. Without self-knowledge you have no root in yourselves personally: you may endure for a time, but under affliction and persecution your faith will not last. This is why many in this age, (and in every age), become infidels, heretics,

B. LOWERRE TITUS,

INSURANCE AND LOANS.

Moorhead, Minn., July 12, 1892. 1890.

S.S. Breed Esq.

St. Paul Minn.

Dear Sir;-

Enclosed I hand you policies #315880 State, and
101119 Mil. Mechanics Ins. Cos. for \$1350. each on the Grand Pacific
Hotel, to take the place of policies for the same amounts expiring
to day,.

Mr. Titus wrote you on the 9th, asking if it would not be better to
write this insurance directly in the name of Mr. Hill and add an
endorsement showing Mr. Hill's title to the property, will you please
advise us if this way meets with your approval.

Respectfully.

B. L. Titus
JL



Minnesota Historical Society

Copyright in this digital version belongs to the Minnesota Historical Society and its content may not be copied without the copyright holder's express written permission. Users may print, download, link to, or email content, however, for individual use.

To request permission for commercial or educational use, please contact the Minnesota Historical Society.



www.mnhs.org