

FATHER BONNARD, O.M.I.

Thirty Years of Missionary Life among Northern Indians—Interesting Experiences and Views.

(Winnipeg Tribune, June 7.)

His hair and heavy beard faded to a silvery gray, his hands hardened and calloused and his small and slender figure stooped under the labors and anxieties of over 30 years' missionary activities in the far northwest, beyond the outposts of civilization, Rev. Stephen Bonnard, O.M.I., is visiting at St. Mary's presbytery, enjoying a brief respite from his duties at the mission of Cross Lake, on the Nelson River and two-score miles beyond the northwest corner of Lake Winnipeg. Cross Lake is about 450 miles due north of Winnipeg and three days are occupied in reaching it by steamboat from Selkirk.

Father Bonnard came out from Old France when 26 years of age, a newly ordained priest, to dedicate his life to the propagation of Christianity among the then savage Indians of the Canadian Northwest. His first field of work was on the fringe of Esquimaux land, among the Chippeways about Lac Caribou, the first mail post on the Churchill river after the packet leaves Fort Churchill on Hudson's Bay. Three winters were spent there, when Father Bonnard was transferred to Pelican Narrows, a point on the same river, 500 miles from the northwest end of Lake Winnipeg, where he labored for 26 consecutive years. Since 1901 the venerable missionary had labored among the Indians at Cross Lake.

The Early Savages

"I shall never forget my first view of the American aborigines among whom I was to work," said the old priest; "it was when I was crossing the western plains in 1874 with Bishop Grandin, late of St. Albert, on my way to my first mission. In French we call the Indians 'les sauvages,' and these people we saw were savages in the true sense of the word. The women wore only a skirt, and the men simply a little apron, or if the weather was inclement, sometimes you would see them going about with a buffalo robe thrown over their bare shoulders. These were the Indians of the plains, and I was greatly surprised to find as we went further north and got among the 'Rockies,'—I mean the Indians, not the mountains,—that they appeared in garb so like that of a white man that I did not know they were Indians until told by my cicerone. The reason for this anomaly was that the latter Indians lived along the route followed by the white traders, who would strike into the interior country from the north end of Lake Winnipeg and continue northwesterly by way of Cedar Lake and Cumberland Lake and the Churchill river.

Curious Tribal Traits

"These Indians I called 'Rockies,' but they are Crees. Perhaps you may not know that the Crees are divided into four branches, each of which is determined by the nature of the country which it inhabits,—a most curious thing. There are the Rockies, the Swampies, the Bush Crees, and the Crees of the plains. And more peculiar still, the language of each differs, though not fundamentally, yet distinctively in pronunciation. In the language of the Crees of the plains, which is the mother tongue, the vowels,—a, e, i, o and u,—are preceded by 'y'. But the Crees of the swamps use 'n' and those of the rocks and bush use 'd' instead, while I am told that there is a branch of these Indians in Athabaska that use 'r' and those of Labrador substitute 'l'. Thus the negative 'no' is said among those different branches of the tribe as follows: On the plains, namawiya; among the rocks and the bush, namawida; in the swampy lands, namawina; in Athabaska namawira; in Labrador, namawila.

"But otherwise the Cree language is the same the continent over. I believe it is the richest of the Indian languages and certainly it is the most universal. From Labrador to the Mackenzie river you can make your way among the Indians with the Cree language; it is not the same with any others. Why? This universality of the language may be traced to the fact that the pioneer Scotch and French settlers almost without exception, married among the Crees, because, I believe, the Crees are the most intelligent of the Canadian Indians. The place of habitation affects the Indians in a more important way than in their language. It is a positively known fact that the Indians of the plains are steadily dying out, while the Rockies and the Swampies are just as surely increasing. My mission register proves the latter in figures as I have about thirty baptisms of children in a year as against four or five deaths."

Christianizing Indians

Speaking of the civilizing and the Christianization of the Indians, Father Bonnard said: "After my years among the Indians, I can say confidently that the pagan Indian once truly converted generally becomes a good and steadfast Christian. But I must say I have found it generally harder to moralize the Indian who has once been a Methodist than the pagan. It is not so with the Church of England Indian. The Church of England missionaries are sensible, broad-minded men, but the Indians are not taught the commandments of God by the Methodists so much as the commandments of the Methodists. An Indian is not supposed to catch fish for his dinner on Sunday, he should not lay off and take a sleep or chew tobacco, etc. These are not the commandments of God and they tend to make hypocrites of the Indians. Not only do we find this but the Hudson's Bay people and merchants also notice this fact. As to the Esquimaux, it is not possible, it seems for a missionary to live among them, they are so dirty and so immoral. It is seldom, indeed, that there is truly an Esquimaux convert."

Father Bonnard has at Cross Lake one of the finest missionary chapels in the interior of the Northwest country, costing \$3,000, and he is now urging the establishment of a boarding school in the mission in addition to the day school, as he finds that it is difficult to get the children to speak English after they return to their homes after the daily school session. Father Bonnard does not believe that the Indians will ever change very radically from their present mode of life, which is fishing and hunting in the summer and trapping and hunting in the winter. They conduct small gardens, growing fine vegetables, but beyond that do not seem to get into farming.

SOLEMN FUNCTION AT THE GREY NUN'S MOTHER HOUSE

On Thursday morning, June 6, His Grace the Archbishop presided at a very solemn function in the Grey Nun Mother House at St. Boniface. He was assisted by Very Rev. P. Magnan, O.M.I. and Rev. Lewis Drummond, S.J. Were also present the Very Rev. Vicar-General Dugas, Rev. Father Messier, Rev. Drs. Beliveau and Trudel, Rev. Fathers Dandurand and Bonnard, O.M.I., Rev. Father Jolys, Rev. Joseph Joubert, deacon, and Rev. Josaphat Magnan, deacon.

A little before eight o'clock the clergy proceeded to the Sister's Community Room, where the simple but impressive ceremony of conferring the religious habit was performed by His Grace. The following young ladies received the Grey Nun habit: Amanda Turenne, of St. Pierre (Sister Turenne), Malvina Bellavance of St. Joseph (Sister Bellavance), Louise Saint-Denis, of Sault St. Marie, Ont. (Sister Levis), Eugenie Lavallee of Saint-Francois-Xavier, (Sister Genthon).

This was followed by the Mass which the Most Reverend Archbishop celebrated in the large chapel, filled with the nuns and several ladies and gentlemen. Before the Gospel the following novices pronounced temporal vows of one year: M. L. Vitaline Lacroix (Vocal Sister Lacroix), Eva Renaud (Auxiliary Sister Seraphine), Florence Voz (Auxiliary Sister Alix), Madeline Weber (Auxiliary Sister Lydia). Then the following auxiliary Sisters took perpetual vows: Elizabeth Rousseau (Sister Gaetan), Josephine Gagnon (Sister Martine), Emelie Lorrain, (Sister Leandre).

Some years ago the Superior of the Grey Nuns in Montreal instituted a subordinate order of "Auxiliary Sisters of the Sisters of Charity of the General Hospital," who wore a black habit and were intended for the menial duties of the houses in which they were employed. When this institution came under the notice of the higher ecclesiastical authorities, they found it contrary to one of the regulations of Canon Law prescribing that there should not be two distinct orders under one head. It was therefore decided that the Auxiliary Sisters should adopt the same habit as the Grey Nuns and conform to the same rule as far as their occupations would permit. Their official designation is "Auxiliary Sisters of Charity of the General Hospital," while the other Grey Nuns who are bound to recite a special office are called "Vocal Sisters of Charity of the General Hospital." This change, the reasons for which were admirably and tactfully explained by His Grace, during last Tuesday's function, in a short and most instructive sermon, necessitated a voluntary renewal of their obligations on the part of all

those "Black Sisters" who were now willing to adopt the stricter Grey Nun rule. The following Auxiliary Sisters renewed their annual vows: Sisters Pu-dentienne, Constance, Basillise and Hermann, while the perpetual vows were renewed by Auxiliary Sisters Maximin, Petronille, Salomee, Lutgarde, Imelda, Suzanne, Eugenie, Nathalie, Elise, Theodora, Janvier, Damien, Maria, Julia, Sebastien, Candide and Flore.

Rev. Dr. Beliveau had prepared all these good Sisters for a thorough understanding of the nature of their obligations by a luminous exposition of the advantages and duties of the religious state, which he viewed especially as the home of greater and more abundant religious truth.

At the Communion all the Sisters who had taken the habit or pronounced their vows approached the Holy Table, and after Mass, in thanksgiving for this happy amalgamation of two hitherto distinct communities, His Grace intoned the Te Deum, which was sung alternately by the Clergy and the Sisters.

HIS GRACE PAYS PASTORAL VISIT TO KENORA PARISH

Special Correspondence to the Telegram

Kenora, June 12.—On Saturday evening His Grace Archbishop Langevin, arrived from Winnipeg to make his pastoral visit to the parish of Notre Dame du Portage. Owing to the lateness of the hour the reception which had been prepared, was postponed until Sunday morning. At the morning service His Grace administered the rite of Confirmation to about fifty boys and girls, after having given a most eloquent and touching sermon on the importance of this sacrament and of the First Communion, which he also gave to about twenty children. At the close of the service His Grace was presented with an address in English, read by Master Wilfrid L'Heureux, one in French, read by Miss Lola Cardinal. A tiny tot presented him a bouquet of American Beauty roses, with the innocent childish remark: "Here, dis for you."

In replying the archbishop took advantage of the occasion to briefly but clearly explain the position of the Catholic hierarchy, regarding the separate school question, saying that it was a question of principle rather than simply of Catholic schools, a question of justice to the minority in every case no matter to what creed they belong.

At 1.30 p.m., after installing the society of the Dames de Ste. Anne, a large procession left the church with the archbishop to visit the cemetery, where, after the prayers for the dead had been said, sermons were preached in English and French. From the cemetery His Grace proceeded to Norman at three o'clock, and there held a second Confirmation service, following this by still a third at Keewatin, during the course of the evening.

Archbishop Langevin was accompanied by his secretary, and they left by the Imperial Limited for St. Boniface on Tuesday.

The Address

To His Grace Mgr. Langevin, O.M.I. Archbishop of St. Boniface

May it please your Grace,—We, the pupils of Mount Carmel school hasten to welcome you on this your pastoral visit to our parish of Notre Dame du Portage. Some months ago, you honored us by visiting our classes, and on that occasion you left a remembrance for each one of us, which we assure you we greatly appreciated and are carefully preserving as a souvenir.

It is pleasing to us to know that we do not give Your Grace such trouble and concern about our religious teaching in schools, here in Ontario, as is given in Manitoba, and, indeed, now throughout our great Canadian heritage in the west, and we earnestly beseech our dear Lord Jesus Christ, that you may at last succeed in your nobly persevering efforts to obtain justice for Western Canada.

We regret that Your Grace will not be able to find time to visit our school but hope that you will return soon and pay us a longer visit.

We pray that God may grant you many years of health and happiness, together with divine help in performing your arduous duties. We ask your blessing and your prayers for our very good friend, Father Gendreau, who is indeed a kind father to us, helping always, and ever on the lookout to do us some kindness, no matter at what trouble to himself. We ask your Grace to bless us, and pray that we may obtain the grace to practise the virtues symbolized by our school colors; red for courage in attacking the hard

places in life; white for purity; green for the brotherly love which should exist among all Christians.

Signed on behalf of the pupils and parents.

DID YOU GET UP TIRED?

At this season tiredness fastens itself even upon the healthy and strong. If not feeling well you should build up, get more blood into your veins, increase your store of nerve energy. What you need is that builder and tonic, Ferrozone, which contains the strengthening elements your system needs. Ferrozone makes flesh, nerve and muscle; gives you appetite, abundant energy, buoyant spirits, in short Ferrozone assures health and costs 50c. at all druggists. Get Ferrozone to-day.

THE BOY WHO WHISTLES

I know a boy across the way
Who whistles all the livelong day;
I paused to listen, glad to hear
His shrill crescendos, sweet and clear.

He's all a boy, a sturdy lad,
He's always gay and always glad,
For care and trouble dare not stay—
He simply whistles them away!

He has his daily tasks to do,
His morning chores, his lessons, too
And yet he whistles like a lark
From early dawn to falling dark.

Oh, wise yet boyish friend of mine,
What true philosophy is thine!
Thy joy is catching—I would be
A messenger of cheer like thee!

—Low Marston Ward, in Boys' World.

Out of Town

"I haven't seen your cashier for several days."

"No; he's gone out of town."

"Gone for a rest, I suppose."

"We haven't found out yet whether he's gone for a rest or to escape it."

Obituary

THE LATE FATHER HAMEL

Peter Hamel was born in the city of Quebec Feb. 22, 1832, made his college course in the Seminary of that city and entered the Jesuit novitiate Sept. 8, 1851, taking his perpetual vows two years later. Between 1853 and 1865 he alternately taught the classics in New York and studied philosophy and theology. On the 23rd, 25th and 26th July, 1865 he received the three holy Orders from Cardinal McCloskey. From 1866 to 1869 Father Hamel again exercised his remarkable professorial talent. The next year, 1869-70, was spent at the Tertianship of Belgium, and the following year Fr. Hamel was Minister (or Steward) at St. Mary's College, Montreal. The next year he taught philosophy at St. Francis Xavier's College New York. In 1872 he was missionary at Guelph, Ont. The next year he taught the Jesuit Juniors at Sault-au-Recollet, and the following year he was Prefect of Studies at St. Mary's College, Montreal. In 1875 he returned to Guelph as superior of the parochial residence and held that post with great acceptance for seven years. Then it was that he planned that beautiful church which is the pride of the "royal city." From 1882 to 1887 he had charge of Port Arthur, where his saintliness, charity and zeal are still held in veneration. There he was discovered by a visitor sent by the General of the Order and the humble, retiring Father Hamel was soon appointed Superior General of the Society of Jesus in Canada. During the four years of his government he originated a number of improvements and, by instituting a suit for damages against the Toronto "Mail" for having slandered the Jesuits, he rendered great service to the entire Catholic body, which had hitherto been deemed the fitting target for every irresponsible slanderer.

When Father Hamel's term of superiority was over, he immediately offered himself for the loneliest, most humiliating and fatiguing missionary work. Byng Inlet, Sudbury outlying missions, Sault Ste. Marie, Garden River, all the hardest work in these places he took upon himself in spite of his three-score and more years. When he thought himself assuredly alone he practised the most heroic bodily mortifications, and, as a logical result, his heart was ever aflame with the love of God and his neighbor. He died in the 74th year of his age and the 54th of his religious life, on June 6th, at the Immaculate Conception in Montreal, still thirsting for missionary work, and ever leading a life of inward contemplation and prayer; a man of many sided culture, classical, philosophical, theological, but above all a man of God.

Can Eat Anything Now.

How many Dyspeptics can say that?
Or perhaps you are dyspeptic and don't know it.

Have you any of these symptoms?

Variable appetite, a faint gnawing feeling at the pit of the stomach, unsatisfied hunger, a loathing of food, rising and souring of food, a painful load at the pit of the stomach, constipation, or are you gloomy and miserable? Then you are a dyspeptic. The cure is careful diet; avoid stimulants and narcotics, do not drink at meals, keep regular habits, and regulate the stomach and bowels with

BURDOCK BLOOD BITTERS,
Nature's specific for Dyspepsia.
Miss Laura Chicoine, Belle Anse, Que., says of its wonderful curative powers:—"Last winter I was very thin, and was fast losing flesh owing to the run-down state of my system. I suffered from Dyspepsia, loss of appetite and bad blood. I tried everything I could get, but to no purpose; then finally started to use Burdock Blood Bitters. From the first day I felt the good effect of the medicine, and am now feeling strong and well again. I can eat anything now without any ill after-effects. It gives me great pleasure to recommend Burdock Blood Bitters, for I feel it saved my life."



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EXPELS NUNS; LOSES LEGACY

The town of Courtaulin, situated near the castle of Mont Morency, France has just lost a legacy received from one of the dukes of the famous house of the same name, because of having expelled the Sisters of Saint Paul from that town.

The legacy consisted of many acres of ground and a large sum of money, which were left to the town for the purpose of establishing a girl's school and a refuge for old people in charge of the sisters.

As soon as the religious orders were expelled from Courtaulin, the heirs of the Mont Morency family brought for the recovery of the property on the ground that the conditions imposed by the testator could no longer be observed.

The tribunal of Chateaudun has just given a decision condemning the town to return to the Mont Morency heirs all the lands belonging to the legacy, together with \$15,000 in cash and the costs of the case.

Beware of Ointments for Catarrh that Contain Mercury

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is tenfold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co, Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Halls' Catarrh Cure be sure you get the genuine. It is taken internally and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free. Sold by Druggists. Price 75c. per bottle. Take Hall's Family Pills for constipation.