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THE LATE REV. FATHER HUDON.

At One Time Rector of St. Boniface College.

A WELL SPENT LIFE.

The funeral of the late Father Hudon, whose death occurred at the Jesuit scholasticate on Rachel street, Montreal, on Feb. 26th, took place at eight o'clock the next morning from the Church of the Immaculate Conception, and was very largely attended by the members of the Jesuit Order, and by the various Roman Catholic communities in that city. The requiem mass and libera were sung by the Rev. Father Filiatrault, who was Father Hudon's second successor as Superior-General of the Jesuits in Canada, the musical portion of the service being rendered by the boys of the Jesuit College. The ceremonies in connection with the funeral were most simple and impressive, no display being allowed by the rules of the Order with which the deceased was connected for so many years. After the service the body was taken to Sault aux Recollets, where it was interred in the cemetery of the Jesuits at that place.

Henry Hudon was born September 6, 1823, at Riviere Ouelle, seventy-five miles below Quebec. The first of his ancestors in Canada was Pierre Hudon, from the parish of Notre Dame de Chemille, in the province of Anjou, France.

In 1690 Pierre Hudon was one of that brave band of settlers who, by their vigorous defence of their homesteads, prevented the Maine adventurer, Phipps, from landing with his troops at Riviere Ouelle. In more than two centuries the Hudon family, all sprung from Pierre, has become very numerous in different parts of Canada, and is distinguished in clerical and business circles.

Henry was a student at the college of St. Anne de la Pocatiere, on the Lower St. Lawrence, when the Jesuits returned to Canada in 1842. In October of the following year he left his home and kindred to enter the Society of Jesus. No little will power was needed to be the first of all his acquaintances to join an order that was known to him only through tradition and history. One novice had preceded him in the novitiate at Montreal, but this first Canadian novice was unknown to Henry Hudon, when the latter took so momentous a step on the 18th of October, 1843, at the age of 20.

After his two years noviceship in Montreal, young Hudon was sent to Kentucky, where the Jesuits then had a college, and there he learned English so well as to soon be able to make himself useful in Fordham College, New York. There he pursued his philosophical and theological studies, with the exception of one year, 1850-51, spent at St. Mary's College, Montreal. In 1861-62 he was

again stationed in Montreal, as prefect of studies; but people were clamoring for him in St. Francis Xavier's College, New York, where he had already been vice-president. This office he filled again for eight years, till in 1870 he was appointed president of that large and flourishing day college. The first natives of this continent to rule the Jesuit colleges in New York were four Canadians, one of whom was Father Hudon. He ruled with so much gentleness and skill that he was continued ten years in office, a record which none of his predecessors or successors has equalled or even approached.

HIS WORK IN NEW YORK.

During this long term he had the chief management of a parish of eight or ten thousand Catholics in the heart of New York city, of well appointed parochial schools, and of 500 students in the college of St. Francis Xavier, which has the power of conferring degrees and is proverbial for the number of its graduates who have become priests. One of Father Hudon's pupils, Very Rev. W. Pardow, is provincial of the Jesuit province of Maryland, New York. Many others who once were under his paternal care have made a name for themselves in the ranks of the clergy, of the liberal professions, and in commercial pursuits. The many thousands, young and old, over whom his benign influence was felt look back to his rectorship with reverent affection.

It was he who planned and made the contracts for the beautiful St. Francis Xavier Church, which is an architectural gem. But in 1880, before the completion of that Church, Father Hudon was called to Montreal, with most of the Canadian Jesuits in the North Eastern States. Shortly after his return to Canada he was appointed the first Canadian superior of what was thenceforth to be known as the Mission of Canada, the Canadian Jesuits forming a separate organization from that of New York.

BUILT A JESUIT SCHOLASTICATE.

Hitherto the younger members of the Order in Canada had been sent to Europe for their training in philosophy and theology. Now, however, since the separation from the New York body, the resources of the mission were unequal to the expenses of foreign travel. Besides, there was a manifest advantage in home training. Consequently Father Hudon built just outside the then limits of Montreal a scholasticate, that is to say, a house of higher studies for Jesuit students, where the mental and sacred sciences are taught with unusual thoroughness and depth.

During his superiorship, which was prolonged much beyond the customary

term, he also took a prominent part in the movement to colonize the Northern regions of the province of Quebec, appointing members of his Order to lecture throughout the province in support of the movement. He even sent some of his men to start a colony at Lake Nominique, North of Ottawa.

In 1884 he went to St. Boniface with Father Lory, and then accepted His Grace's offer of St. Boniface College. In the following year, 1885, he picked men from France, from England, from Nova Scotia, Ontario and Quebec, and commissioned them, under the leadership of the late lamented Father Lory, to man and direct that college, in which everything, thanks to the able management of the former directors, was found in perfect

working order.

This new addition to the Canadian houses of the Society of Jesus considerably lengthened the visitation tours Father Hudon had to make every year as superior of the mission. From the city of Quebec to Winnipeg, and afterwards to Brandon—which post he also accepted for a time,—was a far cry, especially when he had to visit on his way the remote Indian mission of Manitoulin Island.

Just here it may be well to insert a sonnet read to him at St. Boniface College, on the occasion of one of these yearly and most welcome visits. These lines have the merit of voicing the love which the gentle wisdom of his ways everywhere won for him.

Four-score and six—the name we give this year—
If halved, recounteth just the noble span
Of thy true Jesuit life. As it began,
So hath it held its course, serene and clear,
Mid clouds of labor and of grief. Severe
To self alone, most kind to brother man
Whene'er he failed to reach with thee the van
Of heavenward march, to him thou art most dear.
As first of his Canadian-born in age
And place, Ignatius blesses thee to-day,
With love of all thy widespread family.
And we, thy brothers of the West, presage
For thee, of crown well won a long delay,
E'en far beyond the golden jubilee.

Feast of St. Henry, July 15th, 1886.

Father Hudon was indeed by that time the first "in age and place" among the Jesuits born in Canada, for the first novice, mentioned at the beginning of this article, Father Regnier, had already gone to his reward. Yet on his resignation of the superiorship, in 1887, Father Hudon cheerfully took any work that was offered him, being gladly subject to those whom he had erstwhile governed with undisputed sway.

In the summer of 1891 he was named rector of St. Boniface College. Spite of advancing years and failing health he took the greatest interest in the spiritual, educational and temporal welfare of that important institution.

In 1893, at St. Boniface, Father Hudon celebrated the golden anniversary of his entrance into the Order. On that occasion he was the recipient of congratulations and good wishes from many distinguished prelates and priests in the United States and Canada. A purse of gold was also presented to him by the then Mayor of St. Boniface, at the close of a soiree given in Father Hudon's honor, during which the chief events of his long career were lovingly described in a spirited dialogue.

We had forgotten to mention that, in 1889, during the absence of the Rector in Europe, Father Hudon was acting Rector of St. Mary's College, Montreal.

In 1894 and 1895 Father Hudon was Minister of the novitiate of the Jesuits at Sault aux Recollets, and from 1895 up to the time of his demise was Spiritual Father in the scholasticate of the Immaculate Conception in Montreal.

PRAYER TO ST. JOSEPH.

We come to thee, O blessed Joseph, in our sore distress, and having sought the help of thy most blessed spouse, we now confidently implore thy assistance also.

We humbly beg that, mindful of the dutiful affection which bound thee to the immaculate virgin mother of God and of the fatherly love wherewith thou didst cherish the child Jesus, thou wilt lovingly watch over the heritage which Jesus Christ purchased with His blood, and of thy strength and power help us in our urgent need.

O Most Provident Guardian of the Divine Family, protect the chosen race of Jesus Christ; drive far from us, most loving Father, every pest of error and corrupting sin; from Thy place in Heaven, most powerful deliverer, graciously come to our aid in this conflict with the power of darkness; and, as old thou didst deliver the child Jesus from supreme peril of life, so now deliver the Holy Church of God from the snares of her enemies and from all adversity; have each of us always in thy keeping, that, following thy example and borne up by thy strength, we may be able to live holily, die happily, and so enter into the everlasting bliss of heaven. Amen.

An indulgence of seven years and seven quarantines for each recital of the above prayer. (Pope Leo XIII, August 15, 1889.)

THE MANITOBA SCHOOLS.

The "Tablet" and the Question.

(The Irish Catholic).

We regret to observe that the TABLET is allowing its imperial sympathies to overcast those which it ought to, and, no doubt, does, feel with the Catholics of Canada who are struggling to preserve that freedom of religious education in Manitoba of which Mr. Laurier and his Liberal colleagues are, apparently, willing to see them deprived. Recently our London contemporary has devoted no small amount of space to the production of arguments devoted to showing that the present Canadian premier can do no more than he has done, and that "the state rights" of Manitoba entitle the local legislature of that portion of the Dominion to act as it has done. In view of the fact that the course adopted by the body in question has been of a nature to inflict grievous injustice upon the Catholic population of Manitoba, and has aroused the gravest indignation amongst the French-Canadian people and their prelates, it might have been thought that the TABLET would have adopted a tone less clearly dictated by English desire to secure tranquillity in a dependency of the empire at the cost of injury to Catholic susceptibilities. There has not been a single argument admitted to the columns of the paper in question which might not have been with equal appropriateness urged against O'Connell's agitation for Catholic emancipation, or which might not be adduced with equal force as a reason for refusing to yield justice to the Catholic voluntary schools of England at the present moment. We are perfectly aware that the TABLET has in some degree endeavored to avoid editorial responsibility for the policy which has found advocacy in its pages. It has, however, allowed those who have used its columns for the inculcation of the doctrines of expediency and time-serving a freedom and extent of expression which cannot fail to remind its readers of the conduct of those English Catholics who almost feared to cast off the broken links of the fetters which the strong hand of O'Connell rent asunder.

In its latest issue, however, the TABLET has gone further than it has hitherto ventured to do, and has committed itself to the open advocacy of a doctrine which seems to us slavish in the last degree. Commenting on an able and useful letter which it publishes over the name of "A London Priest," it expresses dissent from the views of its reverend correspondent and writes as follows:—

It is worse than useless, it is misleading to talk in this connection of the violation of "fundamental laws," or to speak as if "a formal treaty, like the Manitoba Act, involving the honor of the federal government and the word of the Queen," had been "torn to shreds."

The clauses in the Manitoba act which govern the situation are these two:

(1). Nothing in any such law shall prejudicially affect any right or privilege with respect to denominational schools, which any class of persons have by law or practice in the province at the union.

(2). An appeal shall lie to the governor-general in council, from any act or decision of the legislature of the province, or of any provincial authority, affecting any right or privilege of the Protestant or Roman Catholic minority of the Queen's subjects in relation to education.

The judgment of the privy council, delivered in July, 1892, decided that the first clause does not cover the case of the separate Catholic schools in Manitoba. We may regret the effect of the judgment, but it is obviously idle for any individual to set up his own interpretation of a statute against that of the highest tribunal in the empire. THE DECISION OF THE PRIVY COUNCIL IS FINAL, and we must, therefore, take it that the Manitoba legislature, when it abolished the separate school system, was at least not acting ultra vires.

"The decision of the privy council is final!" We have rarely read a more craven suggestion, where there was question of maintaining Catholic rights, than that contained in the words which we have emphasised and now quote. Of all the tribunals of England, probably the privy council has been the one most consistently unjust, unsatisfactory and despotic wherever it has been called upon to adjudicate upon matters connected with religion. To tell the Catholics of Canada, therefore, that its decisions are "final" in their regard is to insult a brave and high-spirited people. We shall be much astonished if our co-religionists of the Dominion will accept any such doctrine of finality in order to please their present Liberal governors, their agents in London, or the TABLET and its Tory friends, who fear that agitation in Canada may weaken the bonds of Imperialism.

We decline, for our part, as we feel certain the earnest Catholics of the Dominion will also do, to recognize the question at present in dispute in Canada as one which can be adjudicated upon by any existing law, or settled by the quirks or quibbles of political and pettifogging lawyers. A gross injustice has been done the Catholics of Manitoba, compelling them to inflict upon themselves heavy pecuniary mulct in order to secure for their children an education under auspices consistent with their ideas of the duty they owe to those for whose souls they are responsible. If a people treated in this manner were content to accept the decision of the London privy council as "final," the blood in their veins could scarcely be that of free men. The time seems to us to have come when the Catholics of Canada should make it apparent to all parties concerned that they are determined to insist upon the full vindication of their rights and the restoration to their fellows in Manitoba of those privileges which they enjoyed before the spirit of Orangeism and religious ill-will became dominant in that state. Never, probably, did occasion exist more favorable for the assertion of Catholic claims successfully despite Protestant domination. The rule of the Empress-Queen in Canada depends upon the good will of her Catholic subjects, and not upon the decrees of her privy council, or upon the pleas of lawyers. It is scarcely for us to say what steps they should take in order to make manifest their determination to secure justice—although we have a pretty clear conception as to the line of conduct which would most accord with their own dignity and with its maintenance. We feel, however, that it would be nothing short of deplorable if the idea went forth that the TABLET in any important degree voices the sentiments of the Catholics of these countries, or if it was to be assumed that they adopt the intolerable doctrine that the assertion of the rights and claims of their co-religionists in any portion of the British Empire is to be governed by the supposed needs of imperialist expediency. If we had our will, we should gladly see the conceding of such rights and claims made not merely a question of expediency, but a matter of absolute necessity. If in these words we seem to offer some counsel to our Canadian co-religionists, we do so simply because we express only the views which we have always sought to enforce nearer home.