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Persons and Facts

The Oblate Fathers of the diocese of St. Boniface commenced their retreat in St. Mary's church Tuesday morning. It is expected about 40 of the clergy will attend. Rev. Father Jodouin, a distinguished priest from Montreal, arrived from the east yesterday morning and will preach to the reverend Fathers in their retreat. It is also expected that His Grace Archbishop Langevin will address the clergy.

The contract for the new St. Mary's school has not yet been awarded. Tenders will be opened some time this week, and the contract awarded. It is not intended to do more than build the foundation this fall, and the school will not be ready for occupation for a year hence. The new place of education for the Roman Catholic children in the city will be along the same lines as the public schools.

The following is the personnel of the St. Boniface College for the year 1903.—Rev. H. Hudon, S.J., Rector. Father C. Chaput, S.J., Prefect. Father D. Plante, S.J., Bursar. Father Lewis Drummond, S.J., Professor of Philosophy. Father J. Blain, S.J., Professor of Sciences. Father A. Chossegros, S.J., Professor of Literature. Father J. Jette, S.J., Professor of Mathematics. Father G. LeBel, S.J., Professor of Verification. Father F. X. Robichaud, S.J., Professor of Method. Father J. Leclaire, S.J., Professor of Syntax. Father J. D'Orsonneus, S.J., Professor of Latin Elements. Father J. McDonald, S.J., Professor of 1st Commercial Course. Father F. Kennedy, S.J., Professor of 2nd Commercial Course. Father W. Reynolds, S.J., Professor of 3rd Commercial Course. Mr. Courcoux, Professor of French. Father S. Veilleux, S.J., Professor of English. Assistant Prefects: Fathers L. Armand, S.J., P. de Mangleer, S.J., F. X. Bellavance, S.J., A. Messier, S.J.

ST. BONIFACE CITIZENS' AND SOCIALISTS.

A community is within its rights when it refuses to have preached at it doctrines of any kind it deems distasteful and obnoxious. It is likewise fairly within its rights when it refuses to allow its streets or thoroughfares to be used for public gatherings when such inconvenience public traffic. The Socialists who visited St. Boniface are of the same class and apparently preach the same vagaries as those who beat the air in Winnipeg. It is a mental effort to get down to their compass. In endeavoring to illustrate the economy of municipal enterprise one speaker instanced the postoffice. This old, this venerable-with-age institution, was the product of one of the old parties—either the Tory or the Liberal. Nevertheless it is one of the best exemplifications of Socialism, and yet it comes from the bad work either of one or the other of the two parties that these "unfurnished brows" so soundly condemn. So narrow is their mental vision that they condemn the goose that laid the golden egg. Every year, just as the community develops civic ability, other public conveniences will come, as the postoffice came, from either one of the parties that happens to be strong enough at the time public opinion is ripe for such. These extreme, ironbound machine politicians, miscalled Socialists, are one of the disintegrating elements of communal progress.—Free Press.

THIRD GENERATION.

The 11th of August last the Rev. Father Dandurand, O.M.I., blessed at St. Jean Baptiste the marriage

of Mr. Hector Germain to Miss Loisel. One remarkable feature in this connection is that the Rev. Father Dandurand, who is now 84 years of age, and who has been 63 years a priest, had officiated, in 1845 in Ottawa, at the marriage of Nazaire Germain, the grandfather of young Hector Germain. Fifty years later when the said Nazaire Germain celebrated his golden jubilee at St. Boniface, Father Dandurand presided at the joyous and imposing ceremony. In 1871 it was the same Rev. Father that celebrated, at Ottawa, the marriage of George Germain, son of Nazaire Germain, and father of the above named Hector Germain. May the dear and reverend old priest live long enough to see the fourth generation.

Brandon Notes.

On Saturday His Grace the Archbishop of St. Boniface consecrated the beautiful new church which has been erected by the Redemptorist Fathers here—a church which, when completed, would do justice to the largest cities or wealthiest congregations of our Dominion. The interior is 52x84, with a seating capacity of four hundred. The building is of gothic architecture of the 13th century and presents a very fine appearance. In all probability the citizens of Brandon will never again have an opportunity of witnessing such a grand ceremony. His Grace was assisted on this magnificent occasion by the following clergy: Rev. Father Lemieux, C.S.S.R., vice-provincial of the Redemptorists; Rev. Father Denys, C.S.S.R., Superior of Ste. Anne de Beaupre, Quebec; Rev. Fr. Dugas, Vicar-General, St. Boniface; Rev. Father Trudel, the Archbishop's private Secretary; Rev. Father Poitras, O.M.I., St. Mary's, Winnipeg; Rev. Father Antoine; Rev. Father Bouillon, Oak Lake; Rev. Father Morand, Alma, Assa; Rev. Father Branchereau, Moosomin; Rev. Father Lewis, Superior of the Trappist Order, St. Norbert; Rev. Father Heymen, Brussels, and the following Redemptorists of Brandon: Rev. Fathers Godts, Charles, Paquay, Liebaert, Borgonie, Vrydags and Delaire, and Brothers Joseph, Isabald and Francis.

The consecration took place at 8 a.m., after which the clergy and people entered the divine edifice in procession. The Archbishop complimented Rev. Father Godts and his congregation upon the erection of so grand a church, and exhorted the people to be exact in performing their duties towards God in the faith which they so earnestly professed. High Mass was then celebrated by Rev. Father Godts, pastor of the church.

On Sunday morning His Grace the Archbishop celebrated mass at eight o'clock. The entire Catholic population was present and almost every communicant in the parish received from his hand.

At High Mass, which took place at 10.30 a.m., even so spacious a building could scarcely accommodate the crowd. After mass, His Grace preached on the Sacrament, about to be administered, Confirmation, showing clearly its divine origin and thence its great importance. He also urged the people to study the doctrines of the Church, and exhorted parents to avail themselves of the grand opportunity offered by the Sisters of St. Michael's convent, in giving to their children a thorough Catholic and at the same time most efficient and practical education. He stated most emphatically that it was the duty of every Catholic to send his children to a Catholic school, and hoped that the Catholics of Brandon would not be remiss in this all-important duty.

After confirmation had been administered, Mr. W. H. O'Sullivan

read and presented to His Grace an address from the parishioners.

At 1.30 a dinner was given in the school-room, which was attended by the Archbishop, the Redemptorists and visiting clergy, the benefactors of the church and a number of leading citizens.

In the afternoon the members of the following societies of St. Augustine's church met His Grace and presented him with addresses: The C.M.B.A., the Ladies of Mercy, the Children of Mary, and the Boys' Society, to each of which the Archbishop replied with his genial word of encouragement and advice.

At 7 p.m. the Benediction of the Blessed Sacrament took place. The church was again filled to the doors. His Grace spoke most eloquently on Faith as a divine gift, and a gift which anyone, whoever he may be, may lose through infidelity or immorality.

The music, at all the services, was excellent. Mrs. Bullard acted as organist and Brother Isabald as leader, while the regular choir was assisted by some of the finest voices of the city, who kindly rendered their services for the grand occasion.

Among those confirmed on Sunday was Mrs. W. H. O'Sullivan, who had the happiness of being received into the church a few months ago.

Mr. James N. Murphy, of Winnipeg, was a visitor in the city on Sunday.

Mr. Edmond Drury, of Rapid City, spent Saturday and Sunday in the city.

Miss May Maloney, of Oak Lake, returned home on Monday, after visiting friends here.

The Misses Herriot, of Souris, have been guests at the convent during the past few days.

Mr. W. Bertrand and bride have returned from the east, and have taken up their residence in their home on 6th street and Princess avenue.

The many friends and pupils of St. Michael's convent will regret to hear that Mother St. Germaine, so loved and respected by all who had the happiness of knowing her, has been sent to the convent at Qu'Appelle. Let us hope that her health may be benefited by the change, as this is, we understand, the chief cause of her departure.

St. Michael's convent, and also the Polish school conducted by the Redemptorist Fathers, opened on Tuesday with large numbers of pupils in attendance.

Obituary.

Vincent Clavet.

The town of Port Arthur had been watching for days the brave struggle of the mayor's son, Vincent, with approaching death, when the grim reaper at last did his fell work on Friday, Aug. 28. Vincent was studying at St. Boniface College when, last May, his parents found his health failing, and therefore took him home. At first the rest and change of scene did him good, but four weeks ago he was prostrated with typhoid fever and finally succumbed. Vincent was a boy of more than ordinary virtue and he faced the end with perfect calm, receiving all the last rites of the Church. His father, Mr. George Clavet, with true Christian spirit, prayed that his son might be spared, but only on condition that he should grow up to be a good practical Catholic.

The funeral took place on Sunday afternoon. It was one of the largest ever seen in Port Arthur. No less than forty-five carriages followed the hearse. St. Andrew's church was one mass of flowers in

memory of the sixteen-year-old boy who, as the eloquent preacher, Rev. C. Chaput, S.J., of St. Boniface College, said, "was taken away lest wickedness should alter his understanding or deceit beguile his soul." Father Chaput, who had come expressly for the funeral, preached a stirring sermon from Isa. 55: "My thought are not your thoughts, nor your ways my ways," showing how the mercy of God in calling to himself an innocent lad was not duly appreciated by a shortsighted world which, after all, did not realize the delights of heaven. The funeral services were conducted by Rev. Father Neahl, rector of St. Andrew's. Next morning at 8 o'clock Father Chaput sang a Requiem Mass for the repose of the soul of Vincent Clavet.

OUR DEAF AND DUMB SCHOOL.

The school which I have been attending for the past three years is situated at the corner of Portage avenue and Sherbrooke street, and although not as large as many other schools for the deaf in Canada, from an educational point of view, it is considered one of the best. There are at present about seventy pupils attending, and a glance into the class-room, to see some of their work, is well worth taking.

There are four class-rooms in all, and each class-room has three or four divisions. The method of teaching is the best adapted to the deaf, and the subjects taught are geography, Canadian and English history, arithmetic, newspaper work and language. The last named is the most important of all, because deaf mutes have no language of their own, and must be taught the names and uses of everything. This makes the progress of their education very slow, and unlimited patience is required on the part of the teachers.

The semi-mutes have a class-room to themselves, and are taught lip-reading, and to articulate. Some of the pupils take to lip-reading naturally, but others have to be taught word by word, but they pick it up quickly, and are in a few years adapts in the art of lip-reading.

I have given you a glimpse of the class-room and studies, so will tell you something about the hours spent out of them. Well to begin with, we get up at half-past six o'clock and have breakfast at half-past seven o'clock. When it is over we all line out of the dining-room, except the girls whose duty it is to wash the dishes. The other girls make their beds and sweep the rooms, and five minutes to nine o'clock all line for chapel. The Principal says prayers, then all the pupils go to their different class-rooms, where they remain until ten minutes to twelve. At twelve sharp we have dinner. After dinner the girls on duty wash the dishes, while the other girls are free to amuse themselves in any way they desire until half-past one, then all line for school. At three o'clock sharp school closes. The little ones go out to play.

The older girls go into the sewing-room and learn plain sewing, mending and fancy-work until five o'clock. From five o'clock until six o'clock they play out of doors, if the weather permits; sometimes they go for a walk. At six o'clock we have supper, and after that we generally play base-ball until study hour, which begins at seven o'clock and lasts until eight o'clock. The little ones go to bed right after study hour, and the other girls are all expected to have retired at a quarter past nine o'clock.

The girls who learn dress-making keep the same hours as those in school, but are allowed more freedom after five o'clock.

On Saturday there is no school. In the morning the girls sweep their rooms, and in the afternoon

are free to do what they wish, and they generally go down town.

The boys occupy the new building, which was built two years ago, and is called "McFadden's Hall." They are taught carpentering and printing.

A paper called "The Silent Echo" is published semi-monthly, and is nearly all printed by the pupils. The local news is written by the pupils, but the rest is done by their instructor.

Ed. Note.—The above was written by an ex-pupil of the Deaf and Dumb Institute. It will prove very interesting, not only because it makes us acquainted with the details of the regulations of that college, but more so because it prompts us to an expression of deep gratitude towards those who devote themselves to the welfare of a class so worthy of our heartfelt sympathy and protection.

CORRESPONDENCE

Winnipeg, Man., Aug. 26, 1903.

Editor Northwest Review.

Dear Sir,—In the Monday evening issue of the Free Press we read that the choice of the Sacred Congregation of Propaganda in recommending Dr. Bourne as successor to the late Cardinal Vaughan, "is not popular among English Catholics." Such a statement deserves only the credence which a paper, with a reputation like the Free Press, can give it. But apart from this point of view, I think it well to correct the misrepresentation, and to assure Winnipeg Catholics that such a state of affairs does not exist. I have the pleasure of being personally acquainted with the Bishop of Southwark, and can, therefore, speak from actual knowledge.

English Catholics may be surprised that Dr. Bourne has been recommended to fill such an important post, but the surprise cannot bring unpopularity with it. For seven years now he has ruled the diocese of Southwark, and on all sides can be seen evidences of his liberality of mind and his zeal for the cause of the Church in England. He has been the undoubted champion of the school system and has done more to keep the working boy in touch with his pastor, after school days are over, than any other Bishop in England. He has stood up fearlessly on all occasions for the flock which he rules and to him is due in a large measure the better feeling which exists towards our brethren at home today. But the cause for which he has labored most and the one dearest to his heart is the training of capable priests to carry on the work of saving souls in the vast wildernesses of the London slums. Mainly through his exertions the diocese of Southwark has today one of the best seminaries in the country.

Dr. Bourne is still a comparatively young man, but before many years have passed all English Catholics will bless the day on which he was chosen, if please God he should be, to take up the staff so ably carried by the late Archbishop. Yours, etc.,

IVAN A. McKENNA.

A FRENCHMAN SUICIDED.

Under the above heading the Telegram of July 29th informs its readers of a suicide committed by a certain Louis Hudson, farm laborer, near Morris.

We would be greatly obliged to the Telegram if it would kindly tell us the source of its information regarding the nationality of Louis Hudson. The name is certainly anything but French, and besides, we have it from very responsible parties that the man guilty of suicide, near Morris, was anything but a Frenchman.