

### ORDINATION OF FATHER JOSEPH POITRAS

Last Sunday and Monday were red-letter days in the annals of St. Mary's Academy. On Sunday Joseph Poitras, who for many years has been a protegee of the good Sisters, was raised to the priesthood, and on Monday he said his first Mass in the convent chapel.

A little before eight o'clock on Sunday morning His Grace the Archbishop of St. Boniface went to vest in the chapel, assisted by Very Rev. P. Magnan, O.M.I., and Rev. J. Dugas, S. J. Then all the Sisters of the Holy Names of Jesus and Mary, who had just completed their annual retreat, came forward and kneeling in two rows before the altar, renewed their vows, reciting the formula in unison. After this simple, but impressive ceremony was over, Mgr. Langevin began the Low Mass. According to the established ritual, the ordination service began after the Epistle. Father Sabourin acted as master of ceremonies. The assistants to the Archbishop were the two priests mentioned above. Father Sabourin assisted the newly ordained priest, Father Joseph Poitras, in the concurrent recitation of the Canon and concluding portions of the Mass.

The priests who imposed hands after the Archbishop were, Father Billiau, C.S.S.R., Carriere, S.J., Dandurand, O.M.I., Drummond, S.J., F. A. Dugas, V.G., J. Dugas, S.J., Hella, Hogue, Lacasse, O.M.I., Sabourin, Veilleux, S.J., and Woodcutter.

#### ARCHBISHOP'S SERMON

At the conclusion of the solemn function, Mgr. Langevin first addressed the nuns, who had that morning renewed their vows. They had thus once more confirmed their deliberate choice of the perfect life. With prayer and trust in God they would assuredly obtain the grace necessary for perseverance in their blessed vocation. Then, alluding to the newly ordained priest, His Grace added: "Your community has this day presented to the Lord, for elevation to the priestly dignity, a deacon, who, thanks to your generous assistance, has been well trained by the Jesuits and the Sulpicians. Feeling that he owes you a great debt of gratitude, he wishes me to express to you his grateful sentiments. At first I hesitated to do so, but the touching ritual of ordination and the presence of this select audience have inspired me to speak. Perhaps, without your help, my dear Sisters, this vocation, which required so much fostering care during so many years, might have not reached the happy fulfillment which we witness to-day, and therefore this feast is doubly an honor for you. United here we find the two great forces of the Church of God: virginity organized by the holy vows of religion, and the priesthood. The dignity of a religious vocation is great, but not so great as the priesthood. When communities are penetrated by the religious spirit and the sacerdotal spirit they are powerful; but when either of these spirits languishes, they have no longer the same power. The religious life is a strong support to the priesthood.

"When, according to the Pontifical, the archdeacon presents to the Bishop a candidate for ordination, the Bishop asks, 'Do you know him to be worthy?' This may seem a question of little importance; but when we reflect that the archdeacon's affirmative answer presupposes long years of study and preparation on the candidate's part, both question and answer really mean much. In his answer, the archdeacon says that he believes the candidate worthy of assuming 'the burden of this office'. He speaks not of an honor, but of a burden, and it is really a heavy charge. However, the Lord says to the new priest, 'I shall no longer call you a servant, but a friend, for a friend knows what his friend does. You will show that you are my friends if you keep my commandments'. The priest must be holier than others. Not only the state of grace is required, but 'virtus probata', habits of virtue, so as to be at the height of his vocation.

"It seems to me, my dear Sisters, that for a function so solemn as this is the fewer spectators the better. See how simple are the ceremonies. The Bishop imposes hands, then all the priests who are present do likewise as witnesses and to communicate something of the eternal priesthood they themselves have received. It is not only, on their part, an act of sympathy, it is a confirmation of their priesthood. This shows that they believe they have received an indelible mark, something that is indescribable, they share in the priesthood of Christ, they have the same power as the Master Himself. So has the young priest whose hands are still moist with the chrism. When tomorrow he shall say, 'This is my body'

it will no longer be bread, and when he shall say, 'This is my blood', it will no longer be wine. Truly we apply here the words of Holy Scripture, 'I said, you are as gods', wielding divine power. The reason why the Church is so quiet in her demonstrations is that the fact itself is so great as to need no exterior display. In the presence of the Blessed Trinity and the Blessed Virgin the Bishop recites the formula, the priests lift up their hands and bear witness to the fact that this young man is receiving the priestly power, and lo! he has that power.

"My dear Sisters, this is truly a great day for you. You will be glad to receive the blessing of the new priest. What a fine crowning of your retreat! How you will bless God for having allowed you to contribute to this great work! And you, dear parents of the new priest, rejoice that your sacrifices have been accepted. What a blessing to have a priest in a family! What a great reward for what you have done! These things are little understood in the world. How many promising priestly vocations fade away because the family does not favor them! How long and painful is the preparation for the priesthood, how many dangers in the way! So, when the work is accomplished, we may truly thank God. We must thank God as the good Sisters have thanked Him in their beautiful Magnificat. These are heavenly days that help us afterwards to bear our cross, to go to God, to be ever faithful friends of Jesus. This friendship of God, what an honor, what a grace! It prepares us for heaven."

The Sisters who had, as His Grace remarked, sung such a fine Magnificat, now sang the Te Deum, after which both the Archbishop and Father Poitras remained some time in silent thanksgiving.

Besides the clergy already mentioned there were present the ecclesiastics, Rev. T. Pare and M. Mesnage, Brothers Edward and George, principals of St. Mary's School and Academie Provencher, and Brother Boily, S.J. The Poitras family, comprising the father and mother, the sister and brothers of the new priest, Mrs. Philibert Godereau, sister of Mrs. Poitras, and Mrs. Pierre Godereau, their sister-in-law, occupied the front benches on the right side, while among other persons present, besides all the nuns, were Mrs. Lane and Mrs. Cahill.

All this goodly company then adjourned to the reception room to receive, one by one, the new priest's blessing and to kiss his anointed hands, after which all the guests were entertained at a sumptuous breakfast. Then the extraordinary fact was noted that not one of the many persons present was alive when Father Dandurand, one of the brightest of the guests, was ordained nearly 64 years ago, the oldest of the others, Father Hella, being only sixty-two.

#### HOME CELEBRATION

Between six and seven on the evening of the great day Mr. Charles Poitras entertained at dinner in his pretty home on Kittson Avenue, Norwood, in honor of his son Joseph, His Grace the Archbishop of St. Boniface, the Very Rev. Vicar General Dugas, Rev. J. Dugas, S.J., Rev. D. Dandurand, O.M.I., Rev. Lewis Drummond, S.J., Rev. A. Sabourin, Messrs. J. B. and Pierre Poitras. The evening was spent most pleasantly in friendly converse and instrumental and vocal music.

#### THE FIRST MASS

On Monday morning at 8 o'clock, Father Joseph Poitras said his first Mass in the chapel of St. Mary's Academy, assisted by Father Drummond, one of his old teachers. Rev. Josephat Magnan served the Mass. Father Poitras gave Holy Communion to all the members of his family. There were present Father Sabourin and Rev. J. Leveque. The Sisters sang some beautiful hymns. After the guests had breakfasted they were shown round the splendidly appointed Academy from cellar to roof, from which the fine view of Winnipeg, St. Boniface, Norwood and the surrounding country was much admired.

All the visitors were invited to inspect the beautiful white silk chasuble, alb, girdle and complete set of altar linen (a dozen of each), the gift to Father Poitras of the Children of Mary who saved up the money therefor by denying themselves candies and other little luxuries during Lent. The new priest wore this chasuble at his ordination and first Mass. He also received from the Sisters of St. Mary's Academy a 20-dollar cassoock, from the superiors of the various houses of the Holy Names in this diocese, cash to the amount of \$70, a pyx-case, and many other gifts from members of his family and from friends.

### THE DUTCH CALVINISTS AND FATHER JOGUES

That Dutch Calvinists should help to make a Jesuit saint is one of the strange incidents in the ecclesiastical process through which the canonization of Father Isaac Jogues, the first Jesuit missionary to enter the State of New York, and the first priest to visit Manhattan Island, is to be effected.

Captured in 1642 by the Mohawks, who were the allies of the Dutch, after the most barbarous torture Father Jogues was ransomed from the savages by Arendt Van Curler, the Dutch Calvinist Governor of Fort Orange, now Albany, for one hundred gold pieces. Sent down the Hudson River to New Amsterdam, he was kindly received by the local minister, Dominic John Megapolensia, and the Director-General William Kieft. They not only clothed and kept him until he recovered from the effects of the Indian tortures, but sent him back to France with a safe conduct on board the next ship that sailed.

Van Curler was such a just man, and so great was the impression his character made on the Indians, that they used to call all his successors as governor by the title of Corlear.—Paulist Calendar.

#### NARROWNESS IN HIGH PLACES

There is a ripple of discussion down Boston-way over a little incident that occurred at the Harvard commencement. The honorary degree of LL.D. was conferred on Justice White of the Supreme Bench, who, besides being a fat man, is a Catholic.

In conferring these degrees, the president of the university usually makes a few personal remarks complimentary to the recipients and indicating why they were selected for the honor. And coming to the name of Justice White, President Eliot described him as "a Confederate soldier, Catholic by education and conviction, and a jurist and publicist."

The Boston Republic makes this comment: "Thoughtful persons have been wondering what the president of Harvard meant when he went out of his way to blazon Justice White as a Catholic. The other gentlemen who received the high distinction attending the bestowal of an honorary degree from Harvard were not classified as Methodists or Episcopalians. Their religion was not referred to. It was regarded as a thing too sacred, too intimate to oneself to be clarified in the market place—even though the market place be the classic shades of Cambridge.

"President Eliot's words emphasizing the religious belief of Justice White symbolized a condition which obtains here in Massachusetts which we must acknowledge whether we accept it or not.

"He knows the full value of English words, and what is no doubt intended to assert—by inference—was the understanding—assumed by many in New England—that the Catholic is a being apart, scarcely a sharer in the fullness of our national or academic traditions, and, hence, to be reminded when he is honored that the distinction between himself and his Protestant fellow-citizen is never lost sight of."

Professor Eliot, who set out in this proceeding to be liberal and broad-viewed according to his lights, will no doubt be surprised that a Catholic paper should thus analyze his state of mind.

Yet his words do symbolize a certain unconscious narrowness in the higher walks—even in the academic walks. There is (as a consequence of environment and inherited standpoint), a well-bred amazement evident at times, that Catholics should emerge on the intellectual and social mountain peaks, or even play golf on the literary landscapes. They are kindly treated—but as guests, so to speak.

Of course this liberality (though warped and not full blown), is of a higher order than the snobbish liberality one sometimes meets in the gentleman or lady who tells you, "Why, bless my soul, I have no prejudices against the Catholics—my gardener for the last three years is a Catholic, and our girl in the kitchen is a treasure of a Catholic!"

But it is a related "liberality." It denotes a limited horoscope. You will find it even in the college professor, who may not be expected, of course, to incline toward the Catholic view, in history or sociology, but who may be expected to know that there is a Catholic view in these large subjects that fall within his department; and that Catholic savants have labored and pro-

duced results therein which should not have passed his notice, but which nevertheless have.—Catholic Citizen (Milwaukee).

#### Notes from Ste. Rose

On the principle of better late than never, we send on a few notes left on the writing table by your correspondent before departing for a time to "fresh fields and pastures new": Our Procession of the Blessed Sacrament which was delayed for a week on account of the weather took place today in a lull between the rain and a slight thunderstorm. It was very beautiful, attended by hundreds of persons and was formed by the children of Mary, bearing their banner, six little First Communicants in white, scattering flowers, four acolytes bearing lamps, the nuns, the Blessed Sacrament under a canopy borne by four gentlemen, the ribbons borne by four others; the Ste. Rose band, which discoursed sweet music at intervals with the singing. There were three altars erected, one at Mr. Archambault's, most tastefully arranged as a high sanctuary in the open air, so, at this Benediction the Sacred Host could be seen by all; one at the Convent and one at Mr. R. Robinson's, all of which were very pretty. Avenues of trees had been planted all along the route, and we think the angels prevented the rain from falling during this time, we being so desirous that our Blessed Lord should deign to bless our fields and roads with his Divine Presence. How happy our dear dead must have felt as He passed so near the graves of their mortality; perhaps another year when our great cross is planted, we shall see an altar placed there at its foot, so that the grace of the Sacrament may bring them rest and refreshment and when Jesus is passing by He may stay and bless them:

"The tender feet which walked the troubled water

And soothed the surging sea.

The feet which bare him like a lamb to slaughter

Are drawing near to me,

The spotless hands, so often raised in healing.

Then fastened to the Tree

Today are lifted up with tenderness feeling

In blessing upon me."

And when footsore and weary He is passing by in the early morning, having watched and pleaded all night for you in the lone Gethsemane of the Tabernacle, will you close your heart to Him because it is such a poor and humble place all unworthy of His entrance therein, will you leave Him outside standing and knocking at the door which you fear to open, even through pity for Him that you have no better place to offer Him. O, no, a thousand times. He will forgive the poverty of the abode, bid Him come in and rest His tired feet, you will bathe them with your tears, the throne you will give him is a lowly one, but through many years you have kept it sacred to Him alone. He will be at home at once with you, who chose poverty as His earthly inheritance. If you ask Our Lady she will lend you her violets, mothers share all things with their children, and St. Joseph will bring his lilies to adorn your dwelling for this Holy Communion.

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