

# Northwest Review.

"AD MAJOREM DEI GLORIAM."

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## ST. MARY'S CHURCH.

THE NEW PORTION BLESSED BY HIS GRACE.

IMPRESSIVE SERVICES AND ELOQUENT SERMONS.

HIS GRACE SPEAKS ON THE SCHOOL QUESTION.

Sunday last marked an important epoch in the history of St. Mary's Church and parish as it saw the solemn blessing by His Grace the Archbishop of the additions which have been made to the sacred edifice. The REVIEW has already printed a description of these changes, and our readers are therefore aware that the building has been considerably enlarged, and the seating capacity very much increased. Notwithstanding this however the church was taxed to its utmost capacity to hold the throng which attended both the morning and evening services, and as a matter of fact hundreds of chairs had to be placed in the aisles and even then all those present were not accommodated with seats. The services, as on all important occasions at St. Mary's, were of an exceedingly solemn and impressive character, the presence of His Grace the Archbishop, with a large number of priests, in the sanctuary, the beautiful and tasteful decorations, the magnificent arrangement of the altar, and the finished music by the choir all contributing to the solemnity of the ceremonial. In the body of the church could be noticed most of the members of St. Mary's splendid and devoted congregation, and one recognized also a large sprinkling of non-Catholics comprising some of the most prominent people in the social and business life of the community. The REVIEW earnestly congratulates the zealous clergy of St. Mary's and their flock on the steady progress they are making. They have now the most imposing, and probably the most commodious church in the city, and when all the circumstances are taken into consideration it may fairly be said that they have done nobly and may justly feel proud of what they have accomplished.

### THE BLESSING.

At 10.30 o'clock the procession of altar boys marched from the front entrance of the church up the centre aisle. It was followed by the clergy and the Archbishop. His grace after robing through the ceremony of the blessing of the new extension of the building. The procession retraced itself from the sanctuary down through the church and back again. Then the solemn pontifical mass was begun. Rev. Father Grenier was deacon of honor, Rev. Father Morin, subdeacon of honor, Rev. Father Potras was assistant priest, Rev. Father Blair was deacon, and Rev. Father Dorais subdeacon. Rev. Father Gravelle was master of ceremonies. Inside the altar rails were a large number of clerics.

### FATHER CHERRIER PREACHES.

After the Credo, Rev. Father Cherrier, pastor of the Immaculate Conception, preached an eloquent sermon from the text, "I have loved on Lord, the beauty of Thy house and the place where Thy glory dwelleth." 25th Psalm, verse 8. The preacher delivered a powerful and instructive sermon based on the foregoing text. He said that it must have been while meditating on the words of the psalmist that the pastor of St. Mary's was prompted to make this church what it is today, to appeal to his flock to subscribe funds sufficient to make such a beautiful temple. He said there are some people in this world who will deprecate the erecting of such a costly edifice to the worship of God. They say God does not need such palaces; was He not born in a lowly stable? This oft repeated quibble, said the preacher, cannot come from true worshippers of God. It is not the honor of God such people seek but

rather they say God should not be adored at all. Was it not according to the will of God that Solomon erected that beautiful temple where the children of Israel met to adore Him who brought them out of the land of bondage? Was it not by the guidance of the Holy Spirit that the early Christians after emerging from the catacombs of Rome at once erected temples worthy of the Creator? The building of Christian churches is eminently according to the promptings of the human heart, and is highly pleasing to the Most High. Though God is everywhere, though this universe is one magnificent temple, yet there must be churches. At all times and among all people there were places consecrated to the worship of the deity. On the mountain top and in the forests was the deity worshipped, on the former as being nearer to God, and on the latter as being more favorable to recollection. One of the reasons why God caused the tabernacle to be erected was to prove to the Israelites that there was no necessity of going to the mountain tops to worship Him. Rather would He come down among His people. When the time came for God to manifest His glory in a manner more worthy of His infinite majesty, Solomon was inspired to build a house worthy of the Lord. This was 480 years after the deliverance from the land of Egypt, and 1,000 years before the coming of the Redeemer. Solomon began the erection of the temple after the model of the tabernacle Moses erected in the desert. The number of hewers of wood employed for the building of Solomon's temple was 30,000; there were 80,000 stone cutters, 70,000 superintendents. The sound of the hammer was never heard where the temple was being built. Father Cherrier then went on to give a vivid description of the interior of the temple. As a proof that God was pleased with the erection of costly palaces of worship, the preacher quoted from scripture to show that on the night when the sacrament of the Lord's supper was instituted, Jesus told His Apostles they would find a large furnished room in a certain house where the supper would be held. The description of St. Peter's church in Rome, as given by Father Cherrier, was highly interesting. He told how he felt when he put foot on the threshold of that most magnificent of Christian temples. He said he then felt nearer to Heaven than at any time of his life. He also alluded to the cathedral of Milan, and to Westminster Abbey in London. St. Mary's, he said, of course could not be compared to any of these temples, but considering that only a few short years ago, the people worshipped in a small building, now the presbytery, it was wonderful how rapidly Catholicity had advanced. Father Cherrier praised the people of St. Mary's for their zeal and urged them on to greater things for the glory of God.

### FATHER LARUE PREACHES.

During the evening services Rev. Father Larue, S. J., preached from the Psalm cxxi, "I have rejoiced in those things that have been said to me." These words are not unknown to Catholics who cherish a love for their church, a love which they inherited from their Divine Master. At all times there were altars erected to the worship of the deity; of course these altars were built for the adoration of false gods. Still this showed that at all times, and among all nations, there was a desire to pay homage to a supreme being. Later on man, to gratify his own passions, abolished the altar. Man clinging to his God, as in the first ages when he adored false gods, showed that there was a feeling in the human heart that could never be eradicated. This is particularly manifest in times of danger; it is then we feel there is a master above us. In this temple, as in others like it, there is an altar, and on that altar there is the blood of the Redeemer, and also a priest who offers the sacrifice. We are commanded to drink of this blood. But when? Only in the true temple. The speaker then went on to show that God had chosen one nation among many, and that nation had erected the temple of Jerusalem in which was an altar. Upon that altar animals were offered as a sacrifice, and there was also a priesthood. Christ the Divine Master, had rejected the sacrifice of animals and in its stead He required the sacrifice of Calvary. And where is this sacrifice of Calvary to be found? It is to be found everywhere where there is an altar. We Catholics love our church because in it there is to be found an altar with a victim and a priesthood offering this victim for us. The God of the Jews was one of fear. Yet the same God is our God. He, however, manifests Himself to us as a God of love. He resides in our churches, in the tabernacle.

The reverend gentleman then pictured the Virgin Mary, pressing the infant Jesus to her bosom and exclaiming "I am happy." Yet that child had to be baptized. So it is with all mothers. No Catholic mother can rejoice until the waters of baptism have

cleansed her child from the sins inherited from our first parents. Later on in life, we have on bended knees in the church, pronounced the same vows as our sponsors did. If we enter other churches we see nothing but a pulpit. In the Catholic church the mother has more to show her child than that. She can show him the altar and tell him that Jesus of Nazareth is there present. The reverend gentleman quoted Napoleon as having said that the happiest day of his life was the day he made his first communion. This is another epoch in the life of the Catholic. As age advances and death claims its own, here again the church presents its charms to the Catholic. The priest prepares the departing soul so that it may exclaim, "I shall go to the house of the Lord." And when all is over, the body is brought to the church, a priest receives it at the door, it is brought before the altar upon which a priest offers the holy sacrifice of the mass and prays for the soul. Like Job, we can exclaim, "I shall see my Saviour with the eyes of the body." The speaker then referred to another death more dangerous than that of the body, the death of the soul and pointed out the benefits of the confessional. In the Catholic church there is an altar as well as a pulpit, not a pulpit that stands in the way of the altar, but one from which the truth is spoken alike to king and peasant. This is the reason why Catholics recognize the voice coming from their pulpits as the voice of God.

The speaker then spoke of the sacrifices of the congregation in enlarging their church. They had few rich people among them, yet they had contributed most generously. What is given to Jesus will be repaid. The reverend father referred to how the Catholic churches were increasing not only in Canada but also in the United States, and made an earnest appeal to the congregation for their prayers.

### THE MUSICAL FEATURES.

Mr. Louis Bouché, director of St. Mary's choir, has surpassed himself. The choir under his leadership yesterday was heard to better advantage than at any time since its formation. It is not the intention of the Northwest to enter into a detailed criticism of the singing at both the morning and evening services. A general review will suffice. In the first place the choir proper was strengthened by the addition of Miss Edith J. Miller, the noted contralto. This in itself was sufficient to guarantee its merit. Miss Miller's beautiful voice was heard to perfection. Her rich, clear contralto notes rang out through the building in a manner that caused the listeners delight. Both morning and evening she sang beautifully. Miss Barrett, soprano of the choir also added laurels to those already won. Her Ave Maria during the vespers was a beautiful rendition, and the duets in which she and Miss Miller sang were simply superb. Mr. Arnold comes in for no small degree of praise merited by the choir, and Mr. Crick was in perfect voice. His "Confiteor" of the Credo was as good as anything he has yet done in this city, which says much. This notice would be incomplete without a reference to Mr. W. Keneally, who may be said to have made his debut. His rendition of "O, Salutaris" in the evening was as sweet as anything of the whole service. He possesses a tenor voice, rich and sympathetic, and one that gives promise to place him among the leading vocalists of the city. The Kyrie of the mass was perhaps the poorest rendition of the day. The Gloria contained some exquisite passages, the most notable of which were "Laudamus Te" by Mr. Crick and "Adoramus Te" by Miss Barrett. The "Credo" as a whole was well rendered. But by far the sweetest of the day was the "Benedictus qui Venit." In this the entire choir took part, and the forty voices blended harmoniously together. Miss Miller's "Agnus Dei" was a perfect gem in itself, as was also her rendition of "O, Divine Redeemer." All in all the choir acquitted itself most creditably. Mr. Evans was the organist. The programme of music rendered was:

Morning service: "Kyrie," quartette and chorus, Bellini; "Gloria," soli and chorus, Mercadante; "Credo," soli and chorus, Mercadante; Offertory, "O, Salutaris," Miss Miller, Rossini; "Sanctus," quartette and chorus, Rossini; "Agnus Dei," soli and chorus, Mercadante.

Evening service: Gregorian Vespers; Offertory, "O, Divine Redeemer," Miss Miller, Gounod, and "O, Salutaris," Weig, Keneally; "Sanctus," quartette and chorus, Rossini; "Ave Maria," soprano solo, Miss Barrett, Ligli Luzzi; "Tantum Ergo," quartette and chorus, Hayden.

### THOSE WHO WERE PRESENT.

Besides the Catholics of the three parishes, there were present a large number of Protestants. His Honor Lieut.-Governor Patterson, His Honor Lieut.-Governor Mackintosh, and Mr. Charles Patterson occupied the first pew in the centre aisle. Hon. Mr. Tarte and Mrs. Tarte were seen in the pew opposite. All through the building

might be noticed people of other denominations. It may safely be said that St. Mary's never before contained so large congregations.

### HIS GRACE SPEAKS.

It was not the intention of the Archbishop to speak yesterday, but the occasion was such a memorable one that he thought it his duty to address a few words to his people. He spoke at the close of the evening services, and never before was he more eloquent. He said:—

"It would be strange if I were silent on this most important occasion. It may be my duty to come and congratulate you; it is my duty to come and rejoice with you. We have a magnificent church, and I see with immense pleasure that my worthy and zealous successor has carried out the plans that I could not realize. The change of government in this parish brought no change of policy. The same ideas of progress have prevailed, and I see that you have remained faithful to the direction of your pastor. I thank you in the name of the church because today we feel proud to see that splendid building. You all feel as if you had increased your earthly possessions, as if you had something you had not before—it is your church. Oh, how the thought thrills every zealous Catholic, because the church concentrates for you a great and most sublime idea—the idea of your worship, the idea of your love for Jesus Christ. Perhaps, however, some of the people will say, how is it that they have made such great expenditure for St. Mary's church under present circumstances?"

Should not the Archbishop have remembered that the times are hard, and that it will be imprudent to give consent to such an undertaking? I answer this objection by saying that this church is a monument to your faith, and it is now a monument of our hope. If we did not hope in the future of this country, if we did not hope that the liberties secured to us by the constitution were to be restored, we would not increase our churches and I would give no such permission. Our hopes it is true, have not always been realized, but surely we are now at the point of securing forever that most sacred right of Catholic parents, to teach their children according to the dictates of their faith. We need churches to come to and pray in, to receive sacraments to show that we are faithful to the promise of our baptism, to our first communion, and to the other sacraments that we have received. But we need a church and at the present moment an enlarged church in order to come and pray for our schools. We need this more than ever now, because the hour is a most solemn one. I have kept this most precious gold watch that you presented me with on the day of my consecration, and it has marked the time for me ever since, and tonight the time has come of knowing what has been and is being done to us. The time of knowing if we are mere children who have some one to answer for us without consulting us. It is time to know what they mean to do with us and what they have done. If our rights are secured, if we are to have what we are certainly entitled to under the constitution regarding the education of our children it is all right, we will accept what will be given to us. But, if things have been settled without our consent, and in that settlement our rights have been sacrificed I ask who in this country is entitled to so dispose of our rights, and in what name and on what principle of the constitution does he do it? You come to this church, brethren, to know what you have to do; you come to pray, but also to receive a direction. We believe in the great principle of authority, and you come to your church of St. Mary's as every Catholic goes to his church to receive the direction of the church. You come to ask what is the right of Caesar, and what is the right of God; you come to ask how you will render to Caesar what is Caesar's, and to God what is God's. We cannot be independent of the principles of our faith, neither can those principles be immolated to suit the tastes or interests of a few politicians. It is not a political question, it is a question of justice, it is a question of a Catholic conscience, and each one of you, no matter who you are, must consult his conscience directed by the church, and also consult the constitution. So that with the constitution of Canada in your hand and with the dictates of your Catholic consciences there can be no question as to what you have to do. I am not an Archbishop to do as I like, but I have first to receive a direction. I am your Archbishop to enquire about my duty, and what is my duty is yours. You Catholic parents have your obligations, I have mine. Your children belong to you by nature, they belong to the church; to me by grace, by the grace of their baptism they are mine, and we must both, therefore, see that their rights to a Catholic education be safeguarded. Caesar must protect the rights of the

people. Caesar must uphold the constitution, Caesar has the right to insist that every child in this land should receive a first class secular education. This is his right and we recognize it. But there are also the rights of Catholic parents, and I would like to know who is the man who may dispose of them and barter them away. Your children must not only have a smattering of religious teaching; there must not be any question of bringing Christ into the school room at a certain hour, but He must reign in that school as He should reign over the whole world, and when you have satisfied the state by giving a proper secular education, the state has nothing to do with the rest, that is our own business. I declare that if we were not in the hands of our politicians, who act only for their own interests, and if we had only to depend upon the honest will of the people of the country, who look to what is right and just, the question would be soon settled according to justice, equality and the constitution."

His Grace concluded his address by thanking the Catholics of Winnipeg for the manner in which they stood by him. As long as they were staunch supporters, he had every confidence in ultimate success. He was not a politician; he was Archbishop and would demand the rights guaranteed by the constitution. He had every confidence of obtaining British fair play.

### REV. FATHER GUILLET.

It would be unfair to conclude this notice of St. Mary's opening without giving some mention to its indefatigable pastor, Rev. Father Guillet, O. M. I. Father Guillet came from Montreal shortly after the appointment of Archbishop Langevin to the see of St. Boniface, and was duly installed pastor of St. Mary's in succession to the archbishop-elect. So great was the popularity of his predecessor (Father Langevin) and so deeply had their former pastor endeared himself to every man, woman and child in St. Mary's that Father Guillet entered into his new role with feelings of doubt lest perhaps he might not be to his flock all that they had experienced in their late pastor. But Father Guillet from the first moment of his entry into the parish has been revered and loved by all, and today he has reason to be proud of having built such an elegant addition to the edifice.

### THE ANGELUS IN SPAIN.

The Angelus in Spain has thus been beautifully described by a Protestant traveller: "At sunrise, a large, soft-toned bell is thrice tolled from the tower of the Cathedral, summoning all the inhabitants wherever they are, or however occupied, to devote a few moments to the performance of a short prayer in honor of the blessed Virgin, called the 'Angelus Domini.' At mid-day, and again at the close of the evening, the bell thrice tolls again. To a foreigner it is curious and not uninteresting to observe the sudden and fervent attention which is paid in the streets, within and without doors, in the Alameda, on the river, by everybody, high and low, the idler and the laborer, infancy and old age, to this solemn sound. The loiterers in the promenade are suddenly stopped, and each group repeats within its own circle the consoling prayer. The politician breaks off his argument, the young men are abashed in their gay discourses, and take off their hats, the carriages are drawn up, all the worldly business and amusements are forgotten for three minutes, till the cheerful tinkling of lighter bells announces that the orison is over."

### ON THE PICKET LINE.

During the late war a priest approached the commanding officer of the Federal troops that had fallen back after a sharp skirmish with the rebels, and requested a pass to get out beyond the lines. "There are," said the Father, "a number of wounded soldiers in the camp hospital beyond." "But, said the commander, "the pickets of both lines are at close quarters, and you may be shot." "It is my duty to administer to the spiritual wants of the wounded," replied the priest with much firmness and persistence, "and danger is a secondary consideration." The commander with eyes full of admiration, called an orderly and gave directions to have the priest conducted to the Federal pickets. There he was left to take his course alone into a deep woods full of the enemy and full of danger. He had advanced but a few hundred yards when he was halted and suddenly several rifles were presented to his breast. A few words, along with the presentation of the Federal pass lowered the guns and the Rebel soldiers became his escort to the camp hospital, where he gave ministrations to the forsaken, wounded soldiery.

This simple priest was the present distinguished prelate, Archbishop Gross, of Oregon.