



"AD MAJOREM DEI GLORIAM."

THE ONLY JOURNAL DEVOTED TO THE INTEREST OF ENGLISH SPEAKING CATHOLICS WEST OF TORONTO.

VOL. XI, No. 31.

WINNIPEG, MANITOBA, WEDNESDAY, FEBRUARY 5, 1896.

\$ 2.00 per Year.  
Single Copies 5 cents.

## THE IMMACULATE CONCEPTION CHURCH.

Inauguration of the New Organ  
—Magnificent Services—Sermon by Father Sinnett and Address by Rev. Fr. Cherrier.

Sunday last was a red letter day in the history of the Church of the Immaculate Conception, and that it was so regarded by the parishioners and their friends, was abundantly proved by the hearty manner in which they assisted at the various services. At 10.30 the church was filled to the doors when His Grace the Archbishop of St. Boniface, with all the pomp and ceremony with which our Holy Mother the Church delights to surround every function, solemnly blessed and dedicated to the service of Almighty God and His Church, the grand organ which has recently been erected there. The hour for the commencement of the proceedings having arrived, a procession headed by His Grace the Archbishop, who was followed by a number of the clergy and attendants, emerged from the sacristy and made its way to the choir loft, the congregation reverently kneeling to receive their Archbishop's blessing as he passed amongst them, and the choir singing appropriate psalms without accompaniment. The ritual for the blessing of church organs having been completed, the procession commenced to retrace its steps to the sanctuary, and this was a thrilling moment for all the parishioners present as it was then for the first time they heard the noble tones of the new organ, and as it burst forth in the magnificent peals of a grand triumphal march realized as they had not before done what an important step forward the acquisition of the organ really is. The Archbishop having robed himself in his pontifical vestments, proceeded to offer up the holy sacrifice of the Mass, assisted by the following: Rev. Father Chartier, S. J., Rector of St. Boniface College, as deacon of honor; Rev. Father Guillet, O. M. I., parish priest of St. Mary's, as sub-deacon of honor; Rev. Dr. Beliveau, His Grace's secretary, as officiating deacon; and Rev. Father Gravelle as deacon, with a number of boys from the college as attendants. The choir rendered Lambillotte's grand Mass in D, which was, as the daily press put it, a most suitable selection for so joyous an occasion. As will be seen by the list of prominent members the choir was a most complete and powerful one: Sopranos, Mrs. Lloyd, Mrs. Geo. Germain, Miss Vallade, Miss Corwin, and Miss F. Tobin; altos, Mrs. A. Buzzard, Mrs. F. W. Russell and Miss Howard; tenors, Rev. Father LaRue, S. J., and Mr. Markinski, J. Shaw and W. Shaw; Basses, Mr. A. Picard, Mr. Clement, Mr. LaLonde, Mr. A. Germain and Mr. J. Corwin. The rendition was perfect, each one taking his or her part in a manner which not only proved their ability but gave evidence also of careful training and faithful practice. We have before on many occasions referred individually to most of the ladies and gentlemen mentioned, and of these we need only say, that they surpassed all previous efforts, whilst at the same time the effect of the accompaniment played on the new and powerful organ gave them greater confidence and enabled them to show what they really could do. The addition of a few new voices since Christmas was, too, plainly noticeable, and of these we would particularly mention that of Mr. Albert Germain, who will prove a most valuable member of the organization. Of Prof. Sale, who officiated at the organ, we could not speak too highly. In our opinion, he was just the man needed to shew off such a grand instrument to the very best advantage, and this he was successful in doing, not only in the accompaniments, but also in the marche he played at the commencement, at the offertory, and the close of the service. A special collection was taken up for the organ fund by Mrs. A. Bernhart and Mrs. F. W. Russell, two members of the choir, who have devoted themselves for the past few months to raising funds with which to pay for the

instrument, and to whose indefatigable efforts in this direction the parishioners undoubtedly owe it that the purchase has been made. The congregation gave very liberally. Speaking after the first gospel the pastor of the church, Rev. Father Cherrier, said:—  
"I feel it an appropriate occasion to give a brief history of the organ. Some two years ago Mr. E. Brodeur, the manufacturer, passed through the city and visiting the church remarked on the need of an organ. To have an organ for the church was a wish dear to my heart for years, but I had not the means and there was no use entertaining the idea for the time being. However, some of the ladies of the choir devised a scheme, and submitted it to me. I went to the Archbishop, and with his approval, the ladies started to work immediately, and it is owing to their great success that we have now the pleasure of possessing such a beautiful instrument in our church. The organ is there to sing the praises of the Lord; it will be here also to remind the coming generations of the generosity of those who have so liberally contributed towards helping to pay for the instrument. Here I consider it my duty to tender my heartfelt thanks not only to the members of the congregation, but to the members of the sister congregations of St. Mary's and St. Boniface, and last, but by no means least, to our good friends who are not of our creed. I do not think there was one who was called upon by the ladies who did not respond, and that very generously. To them I extend my sincere thanks, and assure them that I shall pray to the heart of Jesus to give them the hundredfold promised in the gospel. With regard to the organ itself, I would say that I have known the builder, Mr. Brodeur, for many years. He has been in the business since 1866, and has met with great success. This is the eighty-sixth instrument of the kind he has placed in different parishes, and when he passed through here two years ago it was with an instrument which he donated to an Indian reserve in the west, called the Blood reserve, where he has a sister, a nun, devoting herself to the spiritual and temporal good of the Indians in the mission. We shall pray that he may receive abundantly a reward for the good he has done us in undertaking the work at such a low figure."  
Rev. Father Sinnett then ascended the pulpit and gave a most eloquent and touching instruction on the feast of the day—the purification of the Blessed Virgin. In the course of his remarks which held the closest attention of the whole congregation, he pointed out how they might learn several lessons from the example set them by Mary as related in the gospel of the day. First, there was the lesson of humility, and then, too, they might learn a noble lesson from the willingness with which she gave her Son to the service of His Heavenly Father. In this connection he spoke of the duty Christian parents owed of willingly giving up, if called upon to do so, their sons and daughters to the service of God and His Church. Speaking particularly of this country he paid an eloquent tribute to the work done by French-Canadians in not only sowing the seeds of the faith here, but in keeping it alive, and on the other hand asked how many children of English-speaking Catholics from the western boundary of Ontario to the Pacific Coast had been given to the Lord, either to serve him in the convent or as priests. He would not give the answer to that question, but would rather leave it to their earnest consideration and when they had pondered over it see if they could name a single one. In stirring language he urged them to be true to their duty in this respect, and trusted that it would not be long before such a cause of reproach would have disappeared.  
In the evening the services were of a special nature. Instead of the usual vespers they opened with an overture by Prof. Sale, followed by "Lauda Sion" by the full choir; "Ave Maria," a solo by Miss Vallade; sermon by Father Sinnett, and Benediction of the Blessed Sacrament at which Mrs. Lloyd sang an "Ave Maria." The church was again filled, the attendance being larger than in the morning and including many more strangers. Father Sinnett's sermon was a masterly effort and one of the finest orations we have ever listened to. He commenced by asking what had brought them there and answered the

question by saying it was the inauguration of an instrument which was to be used for the honor and glory of God. Until that morning the organ was silent, for the church reserved the right to bless everything she consecrated to divine worship. An organ was essentially a church instrument, for by its very construction it was unfitted for the livelier airs of the world. He wished that evening to call their attention to a few characteristic notes of music in general and the application of the same to religious music. Speaking first of the origin of music he said it came from God and was as old as human nature itself. The history of the first two thousand years after creation was all reduced in the sacred writings to about three hundred sentences, yet throughout they found distinct notice of music and in particular of the organ. It was the oldest of the sciences and the arts; it went back to the days of Adam, and it was right and natural that it should do so, for besides being the language of the youngest child and the untutored savage it was the language that appealed to the heart, to the intellect and to the sentiment. Ordinary language was only composed of conventional terms, the inhabitants of no two countries understanding each other, but music spoke to men of all nationalities. More than this, music was the language of God, who created the angels to sing His praises, and all nature, animate and inanimate, all things that exist, by performing their proper functions, their actions were in the ears of God as so many instruments of music. Father Sinnett then carried his hearers through old pagan times shewing how the labors of ancient statesmen, orators, philosophers, architects and builders were enlightened and inspired by music, and when they came down to the time of their Divine Saviour they found His birth was heralded by the chanting of angels; at His entry into Jerusalem the people sang their Hosannas, and when He was about to leave the world they were told in the scriptures "the hymn being sung He went out to meet His enemies." Passing on to another branch of the subject he appealed to their own experience of the power of music. In patriotic terms he referred to the effect the singing of such great songs as "Ella Britannia" and "God Save the Queen," which went straight to the heart of Britons and touched their noblest sentiments; he pointed out the enthusiasm of the sons of Erin for their national music; and how the hearts of French-Canadians could be stirred by the singing of "Vive la Canadienne." As another instance he cited the famous march of Sheridan when "Marching Through Georgia" enabled the men to forget their difficulties and excited them to renewed efforts. The power of music was enchanting, infinite; it aroused all the manly spirit that had been dormant until it struck the strain that God Himself had placed in every human breast. Speaking of religious music, he said it was as old as the church, and the same psalms which were sung in the catacombs were still sung every day in the Catholic church. He traced the progress of the music of the church, referred to the hymns of St. Ambrose, and St. Augustine and spoke of the services rendered music by St. Gregory in the year 600, whose chants were still unrivalled. Coming particularly to the organ he showed how the world owed the present organ to the Catholic Church, and then proceeded to give many interesting statistics regarding celebrated instruments. From this he passed on to a description of the organ inaugurated that day, and in glowing language praised the congregation for the noble manner in which they had built such a worthy temple to the honor of God and were continually augmenting it. He paid a deserved tribute to the untiring zeal and energy of the worthy pastor, and in graceful terms referred to the assistance rendered by many not of their faith. In conclusion he reminded his hearers that that church stood on the very spot where Bishop Provencher offered up the first Mass ever celebrated in this country, and he brought his eloquent oration to a most fitting close by offering up a fervent appeal to that great man now in heaven to watch over the congregation and bless it.  
Before closing our report of this interesting occasion we would wish to ex-

tend our earnest congratulations to the pastor and people of the Immaculate Conception parish on the progress they are making. In all matters pertaining to their religion and their church the Catholics of the North end are united as one man under the guidance of their beloved pastor. We read "it is not in man to command success, but to deserve it" and their success is only in accordance with their deserts. For what they have done and are doing they are entitled not only to the admiration but also to the support of all Catholics in this country, for they are an honor and credit to the faith. So far as the Review is concerned we shall always give them this to the fullest extent of our power. We praise them for what they have done, we rejoice in the success they are achieving, and we wish them God speed in their future undertakings.  
The following is a detailed description of the organ: It has been built at a cost of 2,000 by Mr. Eusebe Brodeur, of St. Hyacinthe, P. Q., who has the reputation of being one of Canada's most successful organ builders. It has two key boards of fifty-eight notes, with pedals C to D, extending over twenty-seven notes; and is divided into three parts, viz., the grand organ, the swell and the footboard. The grand organ has ten stops, divided as follows: First, Montre, 8 feet in metal, 58 notes; 2nd, Bourdon, 8 feet in wood, 58 notes; 3rd, Salicional, 8 feet in metal, 58 notes; 4th, Dulciana, 8 feet in metal, 58 notes; 5th, Flute Harmonique, 5 feet in metal, 58 notes; 6th, Prestant, 4 feet in metal, 58 notes; 7th, Nazard, 2-3 feet in metal, 58 notes; 8th, Doublette, 2 feet in metal, 58 notes; 9th, Mixture, 3 rows in metal, 174 notes; 10th, Trompette, 8 feet in metal, 58 notes.  
The swell organ has seven stops, divided as follows: First, Principal, 8 feet in metal, 58 notes; 2nd, Clarabelle, 8 feet in wood, 58 notes; 3rd, Gamba, 8 feet in metal, 58 notes; 4th, Voix Celeste, 8 feet in metal, 58 notes; 5th, Violina, 4 feet in metal, 58 notes; 6th, Flutina, 4 feet in metal, 58 notes; 7th, Hautbois, 8 feet in metal, 58 notes.  
The footboard has two stops: First, Bourdon, 16 feet in wood, 27 notes; 2nd, Violincelle, 8 feet in metal, 27 notes.  
These make a total of 1,156 speaking notes, in addition to which there are the following: First, Tremolo in the swell; 2nd, union of the swell with grand organ; 3rd, union of the swell with the pedals; 4th, union of the grand organ with the pedals; 5th, stop for shutting off the pedals; 6th, signal to the pumper. There are also three coupling pedals in the grand organ, and two similar ones in the swell, each of which has a double action, and there is another pedal of expression in the swell. The organ box is of hardwood, the panels and the frame being in ash and the mouldings in black walnut, and it has a very handsome appearance, quite in accordance with the beautiful interior decorations of the church.

same thing could be done in Canada, however, they might profitably study the situation in Germany, and learn whatever lessons were to be derived from the spectacle presented to the world by the union there of Catholics of all classes and parties in one harmonious whole. In this connection too Catholics surely had an example set them by their very enemies. Look at the societies which the opponents of the Church get up under the pretext of Charity! A great many good people and even some Catholics, seemed to think that what was said about the dangers of Freemasonry was exaggeration, but many events had shewn lately that the object of this and kindred organizations was simply the denial and overthrow of the Christian religion. This could not be successfully denied, although so many were ready to believe that such societies were simply doing a work of benevolence. The German Catholics, however, understood from the very beginning the true nature of the enemies they had to contend with, and the necessity, if they wished for success, of grouping all the faithful in one powerful alliance. The year 1871 was a critical one, and memorable were the words in which the President of the German Catholic Congress opened the first assembly, stating that although the Catholics numbered only 14,000,000 and formed but one-third of the population of the great empire, their enemies would find they had deep rooted convictions, and they would see everything crumble away rather than allow their faith to diminish. The address was a masterpiece and contained very much that the Catholics of this country could draw profitable lessons from. In 1881 German Catholics assembled in congress once more. There were grave fears entertained in certain quarters as to the final result of these assemblies, but when the President arose those fears were soon dispelled so noble and truly Catholic were the words which he addressed to his audience. Father LaRue went on to point out another lesson which might be learned from their enemies who on every possible occasion made use of the press, seeking as it were, to deafen the ears of the multitude by the voices of innumerable papers. Here, again, the German Catholics shewed they thoroughly understood the situation. The foremost man amongst them was the great Windthorst, one whose noble deeds were not only the glory of Germany but of the whole Catholic world. He laid down as a principle that Protestantism was not the great antagonist Catholics had to cope with, but rather Socialism, which was the natural outgrowth of its parent stem, Protestantism. Windthorst quickly saw that one thing necessary was to change the nature of the Catholic League and make it combine all classes of people; he went further than that for he said: "Let our answer to Socialism be a union of Catholics of all nationalities in the world." Freemasonry, he recognized, with its numerous ramifications was nothing but the banding together of the enemies of Christ and His Church. He (Father LaRue) cared little what denial this assertion might meet with, the attitude of the Church in the matter being sufficient proof of its truth, for they knew how the Church had branded those societies one after another. Had the Church and society in Canada the same dangers to fear as the Germans had? He need not answer the question in such an assembly for Catholic instinct made them sensible of the breakers ahead. What then remained to be done? He would say follow simply the example of Catholic Germany, and adopt the means made use of there. He had mentioned already that the Press was a most powerful weapon in the hands of their enemies and was it not a distressing fact that the enemies of the church and society should be all powerful, triumphant, in the field of journalism. What could be the cause? Some might answer "the means are wanting," but was that a fact? Visit the homes of Catholics and there they would find a daily paper in every house—a paper which besides not being truly christian in spirit was very often a medium through which the enemies of the church vented their feelings and lost no opportunity of misrepresenting and distorting Catholic practice and doctrines.  
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## THE CATHOLIC TRUTH SOCIETY.

Address by Rev. Father LaRue, S. J.—The Dangers Ahead and How They May be Averted—Lessons to be Learned From the German Catholics.

At the regular weekly meeting of the Catholic Truth Society held on Thursday evening, the members had the privilege of listening to a most interesting and instructive address by the Rev. Father LaRue, S. J., of St. Boniface College. In the course of his remarks he said he wished to speak to them of the great work their society was performing, the dangers which were ahead, and the means they might take to avert them. There was a people to-day who offered a great example to the whole world—the German Catholics, who had been fighting for their rights in a most wonderful way. The great work in that country dated from the year 1848, when, seeing the necessity of uniting together, the Catholics began these great assemblies which are still held at regular intervals. Putting all considerations of party to one side these German Catholics took the sign of the cross as their emblem. It might seem a dream to think that the