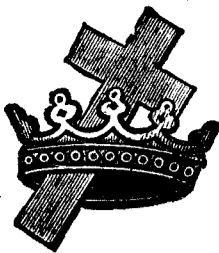


Northwest Review.



"AD MAJOREM DEI GLORIAM."

THE ONLY CATHOLIC PAPER PUBLISHED IN ENGLISH IN NORTH-WESTERN CANADA.

VOL. XV, No. 5.

ST. BONIFACE, MANITOBA, TUESDAY, AUGUST 22, 1899.

\$3.00 per year.
Single Copies, 5 cents.

BLESSING THE CORNER STONE.

INTERESTING CEREMONY AT THE NEW CATHOLIC CHURCH ON SELKIRK AVENUE.

Free Press.

The ceremony of the blessing of the corner stone of the new Catholic church of Selkirk avenue, Sunday afternoon, attracted an enormous number of people who listened to the addresses and followed the beautiful ceremonies with the closest attention. Considerable progress has been made in the erection of the structure and an idea can now be formed of the appearance the sacred edifice will present when completed. A stone basement about ten feet high is surrounded by what will evidently be a most commodious and handsome church with an imposing entry approached by a flight of steps and crowned with a lofty tower. For the occasion a platform had been erected at the sanctuary end of the church, and the interior was decorated with British flags, whilst from the tower floated the papal colors. The proceedings commenced exactly at three o'clock when His Grace the Archbishop of St. Boniface stepped to the front of the platform and delivered in English a stirring address on the importance of the work they had assembled to do. The ceremony, he said, was pregnant with most salutary lessons for one who cared for the things of the other world, for those who were hungry and thirsty for the truth. That church was a monument of faith, it was a proof of belief in the other world, and also an act of love for and confidence in the most Holy Trinity—the Father, the son, and particularly the Holy Ghost. The ceremony was, too, a holy one because it was grounded on scripture, and they would find in it continual references to the old testament. Appropriate psalms of David would be recited, the words of Jacob on the road to Mesopotamia would be used, and the ceremonies would call to their remembrance the words of St. Paul, "the stone was Christ." When they saw the wall sprinkled with holy water they would call to mind actions of Moses, the great law giver, in sprinkling the book of the law and the people with holy water, and the explanation of this by St. Paul that he did it as a symbol of what Christ would do who was Himself the corner stone. So when the holy water was sprinkled they were reminded of the purity of heart that was necessary to please God. His Grace went on to explain the significance of the repeated references taken from the Old Testament which showed that in all ages religion was one. God never left men without some direction to guide them and the religion of the Patriarchs and Prophets was a preparation for the Christian faith, the shadow of which the substance had come since. The same God of Abraham, Isaac and Jacob was the God of Christians and the true religion of today must keep in close connection with the Old Testament. He could understand that men who invented new religions might find it strange that Catho-

lics kept so strongly the traditions of old, because those men received no mission, and did not understand that the true religion of to-day must consecrate the good things that united them with the old religion and remind the people of it constantly. His Grace then went on to give a lucid description of the various ceremonies which would take place, and in conclusion he addressed a few earnest words to those for whom the church is intended. They had come to this country to live freely in the exercise of their religion. They had been told, perhaps by men who misrepresented, that having crossed the immense ocean they had come to a place where there was no Catholic parish, but that was a false assertion. They found here bishops and priests; they found the same creed recited here, the same confession to God and the apostles. They could receive the same sacraments; in a word there was no difference between what they had been used to from their infancy in Europe and what they found here. They found in this country the same Jesus in His Tabernacle, they attended the same Holy Sacrifice of the Mass, and they found all the consolations of religion which they had been used to in the old countries. When a man comes to this country he should not ask for special privileges, exemption from this or that, as, what was needed in this country was men ready to abide by the just laws of the land. A just law was a direction coming from the proper authority and made for the good of the people, and Catholics accepted the laws of the country as such. Catholics did not come here asking for exemption from military service or exemption from anything else to which true citizens were liable; they asked simply what was granted to all others, true liberty to serve God in the church, in the family, in the school. In conclusion he spoke to them of his joy on this occasion, of the two excellent priests he had given them to minister to them, and he exhorted them all to be good Catholics and, therefore, good citizens. Addresses in Polish and German were then delivered by the Rev. Fathers Kulawy and then the ceremony in connection with the corner stone were proceeded with. The stone was duly blessed and a number of papers and documents were inserted in a cavity prepared for them. The cavity was sealed up by the archbishop and the stone then was carried to its proper place, the archbishop using for the purpose a silver trowel, which was a masterpiece of the silver worker's art. The ritual was a most elaborate and impressive one and its beauty and effectiveness was considerably enhanced by the splendid manner in which the grand plain chant music was rendered by the Immaculate Conception church choir. The whole of the proceedings passed off most auspiciously and at the close quite a substantial collection was contributed in aid of the building fund.

The new Coadjutor Bishop of Toledo, Spain, is only 32 years of age, probably the youngest bishop in the world at present, though Mgr. Taché holds the record, having been preconized 29 days before the completion of his 27th year, while he was still really only 26.

REV. FATHER CHERRIER.

TWENTY-FIFTH ANNIVERSARY OF HIS ORDINATION WILL BE CELEBRATED.

On Aug. 30th, Rev. Father Cherrier, parish priest of the church of the Immaculate Conception, will have been ordained to the priesthood for 25 years and on Sept. 26, of this year, he will celebrate his fiftieth birthday. On the occasion of Father Cherrier's twenty-fifth anniversary of his induction, the congregation had intended to celebrate the day by a gathering together of all priests from city and provincial congregations and as many of the Catholic congregations as could attend. It was the intention also to have the new bells, which are being prepared for the church in Belgium, rung for the first time and be blessed to the use of the church, but these bells will not reach Winnipeg in time and it is now probable that the date of the celebration will be changed to a later one.

Rev. Father Cherrier has been in Winnipeg for the past 21 years. Twenty-five years ago he was ordained at Montreal and taught as professor of literature and science at Ste. Therese College, Quebec, for the next four years. He then moved to Manitoba and for three years officiated as parish priest of St. Boniface. For the three years following he was secretary of the bishop's palace and bursar of the college. In '81 to '83 he was president of the college and lectured on theology.

For the past 15 years Father Cherrier has been working with his present charge at the church of the Immaculate Conception, and those who remember the parish in the days when he took hold can see what was accomplished in those 15 years, due largely to his zeal and untiring devotion to his work. In the fall of 1891 the present church was begun, being completed on the 17th day of March, 1893. Owing to the smallness of the congregation when the project of erecting a new church was discussed, many doubted if it was not an undertaking of rashness rather than of zeal on the part of the parish priest. The church is now a credit to the city and to all who contributed to the fund for erecting it, and from the time it was built until now the congregation has increased in numbers until the large church is even now too small.

The new chimes, which are to be placed in the steeple, are being manufactured by Adrien Cauvard, of Tellin, Belgium, a noted bell maker who has taken medals and diplomas at Brussels, Branzelbs Amsterdam, Barcelona and Freiburg, and is considered probably the best manufacturer in this line in Europe. The chimes consist of three large silver bells, weighing altogether 2,400 pounds. The largest weighs 1,200 pounds, the others 700 and 500 pounds, respectively. It is expected that the tone will be very rich and powerful. One bell is pitched at B flat, another C natural and the third D natural. They will leave Belgium for Canada on August 15, which does not give them time enough to reach Winnipeg for the anniversary celebration which was to have been

held August 30, and which may possibly be postponed until the bells arrive.—Free Press, Aug. 8.

THE ACQUITTAL OF BROTHER FLAMIDIEN.

Catholic Times (England).

The riotous conduct of the mob at Lille in connection with the case of Brother Flamidien is a lesson as to the danger of popular agitations with regard to judicial questions, which should be decided calmly and without passion. The attacks upon the Brothers and the clergy to which this affair has given rise reveals the cruel side of King Demos. The facts of the case are simple and do not disclose a particle of evidence against the Brother who was accused. The Christian Brothers at Lille keep a school for extern pupils, and one night a lad named Foveaux who attended it did not return home. Search was made for him during the two following days, and on the third day his dead body was found by the porter in the parlor of the Christian Brothers' establishment—a room visited by many outsiders—near a box which might have served to hide or carry it. Brother Flamidien had taught the boy's class and had superintended it on the evening when he was missed. On this ground alone he was arrested. Forthwith a disgraceful campaign of outrage and calumny commenced against the accused Brother, his confreres, and the clergy. The institution was, so to say, besieged, and a priest or Brother could not go along the streets of Lille without being insulted. The "juge d'instruction" who gave orders for the investigation of the case adopted every expedient to sustain the charge against Brother Flamidien, but in vain. The Brother gave conclusive proofs as to how he spent every moment of his time, and now, after five months' detention in prison, he has been acquitted and set free by a full bench consisting of members of the Preparatory Chamber and the Chamber of Correctional Appeals. And instead of sympathizing with a man who has suffered undeserved hardship the mob cry aloud for his blood. The incident offers a notable illustration of popular ideas of fair play in France.

Some 50 years ago a case such as that of Brother Flamidien, in which so much popular passion has been aroused, occurred at Toulouse. The dead body of a little girl was found beside a wall which separated the yard of the Christian Brothers' establishment and the cemetery of St. Aubin. One of the Brothers was charged with the double crime which had been committed. The juge d'instruction could discover nothing to justify the accusation, but he was a man of prejudices, and he stirred up a popular agitation against the Brothers. The times were troublous. The struggle for liberty of teaching was carried on fiercely, and the throne of Louis Philippe was being undermined by revolution. Juries were intimidated by demonstrations in the streets. The accused Brother, Frère Leothade, was pronounced guilty and sent to penal servitude for life. After a martyrdom of 3 years he died, protesting his innocence on oath before receiving the Holy Viaticum. Later on the author of the outrage and assassination confessed his guilt on the bed of death; he was a commercial traveller.

THE CATHOLIC COPTS.

Since the fifth century the Egyptian Copts have, as a body, belonged to the Monophysite heresy. After the lapse of thirteen hundred years, during which time such Popes as Eugenius IV., Pius IV., and Gregory XIII. have made efforts to secure their return to unity with the Church, the present Pope has at last succeeded in bringing about some sort of reconciliation. His efforts on behalf of all Eastern Christians are well known, and the enthronement of Bishop Macarius on Friday last as Catholic Coptic Patriarch of Alexandria bids fair to remove all traces of heresy and schism. The Copts number about 500,000, of whom some 20,000 are Catholics. But it should not be difficult to bring back all these Monophysites to the faith. They believe in the Seven Sacraments, in the Real Presence, in prayers for the dead, in intercession to Our Lady and the Saints, in veneration of holy pictures, and the bulk of their clergy observe celibacy. This should make Protestants, who regard these doctrines as late corruptions of Popery, ask themselves how it comes about that the Copts, who separated from the Catholic Church in the fifth century, still retain doctrines and practices which are usually regarded as peculiar to Catholics. Is it not clear that the Church must have held them at least as early as the fifth century? Or how did the Copts come by them?—Catholic Times (Eng.).

THEY ALL GOT IN.

It appears that one idle day the frog, the duck, the lamb and the skunk started forth together to visit the show. Just what sort of show it was the chronicler doesn't state. Anyway, it was something that the queerly assorted quartet was anxious to attend, and they hopped and waddled and gamboled and trotted toward the big canvas inclosure with delightful throbs of anticipation.

Finally they reached the door-tender, the frog leading the line.

Well, the frog had a green-back and passed right in.

The duck had a bill and followed the frog.

The lamb had four quarters and followed the frog and the duck.

But the unfortunate skunk was left of the outside. He had only a scent, and that was bad. Naturally he turned away, feeling pretty blue. As he was slowly going back over the hill he met a hoop snake rolling along at a lively rate toward the show. The skunk greeted him, but the snake did not stop.

"Don't interrupt me," he cried over his shoulder. "I've got to do a turn and I'm a little late," and he rolled along.

At the top of the hill the skunk noticed another old friend approaching. It was the sardine.

"Hello!" cried the sardine.

"What's the matter?"

So the skunk told him.

"I can guess how you feel about it," said the sardine sympathetically. "I belong to the smelt family myself. But, say, old fellow, you come right back and go in with me—I've got a box."

And the skunk and the sardine went back together.—Cleveland Plain Dealer.