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A SILVER ANNIVERSARY.

THE REV. FATHER CHERRIER'S
25 YEARS OF PRIESTHOOD—
A TWO DAYS' CELEBRATION.

Free Press.

The celebration of the 25th anniversary of the ordination of a priest of the Catholic Church is always an event of more than passing interest, and in a parish like the Immaculate Conception of Winnipeg, where the pastor and the people are bound together with special ties of affection and esteem, the arrival of such an epoch in the life of the parish priest is long looked forward to and prepared for by the congregation. This has certainly been the case with the silver jubilee celebration of the ordination of the Rev. Father Cherrier, and the result is that a series of meetings and services were arranged, extending over two days, in the course of which the zealous pastor received many evidences of the high place he occupies in the esteem of those over whom he has pastoral charge, and also of his confrères in the clergy. The first of these gatherings took place Tuesday afternoon, when in the parish school house, Father Cherrier was entertained by the pupils and the members of the Children of Mary Sodality. A very attractive programme was carried out, consisting of musical and elocutionary items, all appropriate to the occasion, and concluding with the presentation of an address and a substantial amount in gold, which spoke volumes for the heartiness with which the young members of the flock have entered into the spirit of the festival. The address, which was read by Miss Winnie Tobin, referred particularly to the great interest Father Cherrier takes in the school, and voiced the appreciation of the little ones of the sacrifices he has made for the cause of education in the province. Father Cherrier made a feeling response, in which he spoke of his solicitude for the welfare of the children, and bid them all be faithful to the teaching they received in the school. He highly praised the members of the Children of Mary Sodality for the good work they were doing in the parish by precept and example, and he thanked them all for the beautiful words in which they had clothed the expression of their sentiments towards him, which, he assured them, found a warm response in his heart.

In the evening there was a large gathering of both priests and people in the church. His Grace the Archbishop of St. Boniface was present and the seats in the sanctuary were occupied by a representative body of the clergy. The service opened with a canticle admirably rendered by the choir, after which an eloquent sermon was delivered by the Rev. Father Jolys, parish priest of St. Pierre, Man., who spoke of Father Cherrier's double crown of priest and pastor. He gave a glowing description of Father Cherrier's career, picturing him first as a young ecclesiastic teaching in St. Theresa's Seminary in the province of Quebec, afterwards coming to this country and tak-

ing charge of the parish of St. Boniface and subsequently being appointed principal of the college. Then 15 years ago he came to the Winnipeg side of the river and ever since has remained the faithful and devoted pastor of the Immaculate Conception. Throughout his career here he had enjoyed in a special degree the confidence of his ecclesiastical superiors; he had been one of Archbishop Taché's principal lieutenants and he enjoyed the confidence of the present Archbishop in the fullest sense of the word. After the sermon came the benediction of the Blessed Sacrament, at which the following music was rendered by the choir: Lambillotte's "Quis Ascendet," "Ave Maria," solo by Mrs. Bernhardt; Mozart's "Magnificat," and Bach's "Tantum Ergo." At the close of the service the Rev. Father Giroux, parish priest of St. Anne's, presented to Father Cherrier an address on behalf of the secular priests of the archdiocese, the address being accompanied with a golden chalice and ciborium, which were a masterpiece of the goldsmith's and jeweller's art. Father Cherrier responded in feeling terms, accepting the gift as the expression of the love and friendship which united the clergy of the diocese and which was crowned with a fond attachment to their common pastor, the Archbishop.

His Grace then added a few heartfelt words, corroborating what had been said regarding his perfect confidence in Father Cherrier, and eulogizing him for the devotion he had shown as a young man, when he gave up brilliant prospects in his native province to enter on missionary work in the Northwest.

Rev. Father Dugas, parish priest of St. Boniface, then presented Father Cherrier with a purse from his old parishioners in the Cathedral City, and Father Cherrier having expressed his appreciation of this remembrance, the interesting proceedings terminated.

SECOND DAY'S CELEBRATION.

The morning and evening saw the church packed with parishioners and friends anxious to do honor to the great occasion. The morning saw the celebration of the central religious feature of the festival, namely grand High Mass, in the presence of the Archbishop of the diocese, and with all the solemnity with which this august service can be surrounded. The celebrant was Father Cherrier himself, and he was assisted by Rev. Father Béliveau, as deacon, and Rev. Father Rousseau, as sub-deacon, whilst in the sanctuary besides the Archbishop were Mgr. Ritchot and a goodly representation of both the regular and secular clergy of the archdiocese. The choir may be complimented on the way in which they rendered the musical portion of the service, which was as follows: Lejeal's "Kyrie," the "Gloria" from Mozart's first mass in C, Leonard's "Credo" and "Agnus Dei," and the sublimely beautiful and touching "Sanctus" and "Benedictus," from Rosewig's mass. The offertory piece was "Quis Ascendet." After the first gospel His Grace the Archbishop preached an eloquent and stirring sermon on the words: "Thou art a priest forever according to the order of Melchisedech." He spoke of the permanency of the priesthood, its dignity, the sacrificial character of the ministry, the long prepara-

tion for and daily abnegations of the priestly life, and he warmly thanked Father Cherrier for his unswerving devotion to duty, adding that he found in him filial obedience and intelligent execution of his slightest wishes.

In the evening the sacred edifice could hardly contain all those who attended. The proceedings opened with a selection on the organ, artistically rendered by Mr. A. Betournay, followed by a vocal solo by Mr. O. H. Day.

The Rev. Father Drummond then addressed the audience. He said that in congratulating his dear friend, Father Cherrier, rather than indulge in compliment and eulogy he preferred to view the subject from a higher plane. Twenty-five years of priesthood seemed to him to represent two things—stability of mind and stability of character. Stability was that in which man resembled most his Creator; an unformed man was naturally weak and unstable, and even amongst those who had some information there were various degrees of knowledge, and by knowledge he understood the science of things through their causes. A multitude of scraps such as made people pass for learned now-a-days, was not knowledge but mere information. Of this information the man who had no book learning had not much; if he had book learning of the modern kind he had very little knowledge. The most learned of men who had not religion was ignorant of the very first principles of things and could not co-ordinate them into a reasonable system. Compared to the most learned of unbelievers, the Christian who knew that there is a God, had the foundation of all philosophy. William Ellery Channing, one of the greatest minds the United States had produced, used to say that true knowledge consisted in the possession of a few great ideas, and the Christian who knew there is a God, that the human race had fallen through original sin, and been redeemed by the sufferings and death of Christ, and thus prepared for a happy resurrection, knew infinitely more than the learned scientist who did not possess these fundamental truths. Now among Christians none were so full of great ideas as well-educated Catholic laymen. The Catholic system of education formed the judgment, that master faculty which enabled a man to seize on the strong points in every question. The modern taste for scientific and mathematical training at the expense of literary and philosophical culture was apt to dehumanize the mind and harden the heart. The truest judgments of life were not based on mathematical equality but on the balancing of probabilities and the weighing of evidence. Amongst all Catholic students the most perfectly trained were to be found amongst the priesthood. Priests lost no time in dreaming about a possible new revelation because they knew past history. Carlyle used to say that one of the great mistakes of modern so-called thinkers was imagining that intellect began of late years. The whole development of the human mind had really not advanced very much since the days of Aristotle; from Kant to John Stuart Mill and Sir William Hamilton efforts had been made, but mostly futile ones, to improve upon the

Stagyrite. Of learned priests there were two kinds, the man merely of books and prayer who was no doubt eminently useful since "more things are wrought by prayer than this world wots of," but who has little knowledge of men; but the more learned man was the priest who to his theological knowledge added daily contact with men. And in this respect the priest who had heard confessions for 25 years knew his fellow-men as no other person could possibly know them. He knew their virtues in a way that none would suspect and, of course, he realized their weaknesses. All that tended to solidify his judgment, and he might say that in this regard his friend Father Cherrier was truly remarkable. Twenty-five years of priesthood also tended to strengthen the character. Stability of character was what they admired most and valued most highly. This was one of the secrets of the worldwide influence of the English race. Whatever might be the faults of the Anglo-Saxon he was in social and business relations eminently trustworthy. The expansive, gushing acquaintance they mistrusted; the man who wears well they grappled to their hearts with hooks of steel. This was precisely the effect which the formation for the priesthood tended to produce. A boy commonly felt his first call at the age of 16 or 17, and then during seven or eight years he was continually weighing his future responsibilities. If a man at the age of 25 could not make up his mind as to whether he would sacrifice the pleasures and comforts of that married life which the Church blessed and defended, he would never be able to make up his mind on any subject. Having once made up his mind he looked upon all the allurements of the world as temptations to be passed by with a steadfast gaze upon the Lord whom he had chosen to serve. They could realize what must be the stability imparted to a character which had practiced that self-denial and this fixing of the heart upon God for 25 years. In this respect especially he would thank Father Cherrier for the noble example he had always given to his brothers in the priesthood. Much as they admired that stability and maturity of judgment which the outside world recognized in him they admired still more that stability of character which made him unswerving in the path of duty. Though his feelings were deep he never allowed himself to be swayed by them. He reminded them of Shakespeare's wish: "Give me the man that is not passion's slave and I will wear him in my heart's core, ay, in my heart of heart." They felt when they asked his advice they would be sure to benefit by it, and if they confided to him the secret troubles of their lives they knew he was discreet as the tomb. Might God bless him for his fidelity to truth and duty and grant him at least 25 more years of continued usefulness and faithfulness in the service of the Lord.

Mr. J. A. McInnis then read an address to Father Cherrier from his parishioners. The address spoke of his fidelity to duty, his kindness, his patience in trials, his wisdom in giving advice, his learned and impressive expounding of the gospel. It referred to his consistent stand for the cause of Catholic educa-

tion and his championship of Catholic schools, and asked him to accept the accompanying purse and the chime of bells which would soon be put up in the church as an evidence of their appreciation of his untiring zeal.

Mr. Peter O'Brien, president of branch 163 of the C. M. B. A., presented an address from that body, expressive of their loyalty and devotion to Father Cherrier, and tendering him a valuable silver service as a token of their fraternal regard and esteem for him as a valued brother member and their respect and appreciation of what he did for the branch as its spiritual adviser and constant advocate and support.

Mr. Béliveau, president of the St. Jean Baptiste association of Winnipeg, then presented an address from that body with a gold headed cane and silver umbrella.

Rev. Father Cherrier responded to all in his usual eloquent and touching manner. He spoke of the unity which exists between pastor and people in his parish; he acknowledged his obligations to them for the faithful manner in which they always sustained him in parochial works, and declared he was ready to devote the remainder of his days to their service if they should so desire. He expressed his appreciation of their allusion to what he had done for Catholic education, in which he had always been guided by his ecclesiastical superiors, and he hoped that before long a full measure of justice would be granted Catholics in this important matter. With regard to the chime of bells he had received a cable dispatch that they had been on their way three weeks, so they could reasonably expect that they would soon be here. To the members of the Catholic Mutual Benevolent association he also expressed his thanks, highly eulogizing this great Catholic organization and speaking of the great assistance it had frequently been to him. He was proud of his membership, proud of the relationship which existed between him and the other members, and only wished every eligible parishioner was enrolled in its ranks. To the St. Jean Baptiste association he spoke of the Christian principle on which their organization was built up and their grand motto: "Union is Strength." In conclusion he thanked all who had participated in the grand demonstration of the last two days; he would never forget all the kindnesses he had received and would never cease to pray for them all.

The Rev. Father Cherrier then held a reception, all those present pressing forward to shake hands and congratulate him, and thus this most interesting festival was brought to a close.

Conformably to the latest vote of the University Council the contract for the foundations of the Science Department has been let to William F. Lee. This work, which includes only the excavation, stone foundations up to ground level and sewerage, is to be completed before the end of November and will cost less than \$2,500. It has been deemed necessary to begin this foundation work this autumn, if the entire building is to be completed, as it is hoped it will, by October, 1900. The site is on Broadway, Winnipeg, directly in rear of the court house.