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Veritate Parendo

MY LORD, MY GOD!

The octave 'tis of Easter night,
A week since Jesus rose;
A week of witnesses in sight
To question if one chose.

The doubting Thomas doubteth still,
Demandeth special proof,
As if Jehovah must His will
Adapt to man's behoof.

Shalt thou, O Lord! this sceptic win
By yielding to his claim?
Or shalt thou punish I is great sin
By blotting out his name?

"O no"; the Master sweet replies,
"From evil I draw good;
"Unfaith shall open all men's eyes
"And give them certitude."

And so he comes with smile divine
To doubting Didymus;
"Touch, Thomas, touch these wounds of mine,
"Be not incredulous."

As Thomas feels these tokens fresh,
These gates of saving pain,
He knows that in his glorious flesh
The Christ has come again.

Athwart those stubborn lips there spring,
Adams from riven heart,
The words the echoing ages sing:
"My Lord, my God thou art!"

As Lord, He claims by sovereign right
Our every thought and deed;
As God, He is our life, our light,
Our help in every need.

May Thomas our belief increase
In Jesus' nature twain,
Whose blending brings us glad release
From sin's tyrannic reign.

"My Lord, my God!" O joy of joys
For soul by truth set right!
O cry whose sweetness never cloys
The spirit's appetite! L. D.

HOLY WEEK AND EASTER.

ST. MARY'S.

This church was thronged on the evening of Holy Thursday, when after devoutly reciting the beads, the large congregation listened most attentively to an admirable sermon on the Blessed Eucharist by the Rev. Father O'Dwyer, O. M. I. On Friday morning there was again a large attendance and this was repeated in the afternoon at the stations of the cross and in the evening when a touching sermon on the Passion was given by the Rev. Father Kavanagh, S. J., of St. Boniface College. On Saturday after the morning office the clergy were kept busy all the afternoon and evening hearing the confessions of those who desired to receive Holy Communion on Easter Sunday, and it was a most edifying sight at the 8.30 Mass on Sunday to witness the very large number of parishioners who approached the altar rails to piously receive their risen Lord. At 10.30 Grand High Mass was sung by Rev. Father Lamarche, S. J., with Rev. Father Poitras, O. M. I., as deacon, and Rev. Father O'Dwyer, O. M. I., as sub deacon. The choir gave Mercadante's Mass with "Regina Coeli" as the offertory piece, and in the evening at Vespers and Benediction the choir also sang special music appropriate to the dignity and solemnity of the feast.

THE IMMACULATE CONCEPTION.

Rev. Father Weckel preached the sermon on the Blessed Eucharist at this church on Holy Thursday evening. At the various offices on Good Friday there were large and devout congregations, and many strangers were present in the evening when the Rev. Father LaRue, S. J., preached the sermon on the Passion. At the early morning Masses on Easter Sunday the number of communicants was very satisfactory and must have been consoling to the zealous pastor. The members of Branch No. 163 of the C. M. B. A. attended and received Holy Communion in a body as did also the Children of Mary who during the Mass sang very nicely some appropriate Easter hymns. Mercadante's Mass was given by the choir at 10.30 and rendered with even greater success than at Christmas. This Mass was celebrated by Rev. Father Weckel, and the parish priest (Rev. Father Cherrier) spoke a few words on the feast of the day. In the evening the church was thronged and those present were privileged to hear a most excellent and inspiring rendition of the grand plain chant vespers. For this service the choir loft was given up to the members of the St. Boniface cathedral choir, assisted by a number of boys from the Indian Industrial school, and a portion of the brass band connected with that institution. The whole were under the direction of Mr. Ernest Leveque with Prof. Salle at the organ. We like plain chant, and may honestly

confess that in our opinion it is, after all, the most suitable and edifying music for church service, especially when it is given with precision and exactness as it was on this occasion. Those who heard this vesper service, would, we are sure, be glad to hear it repeated on an early occasion. Rev. Father LaRue, S. J., preached the sermon on the feast, taking as his text the words, "This is the day the Lord hath made," and after the sermon came the Benediction of the Blessed Sacrament when the regular choir of the church sang some very choice music which faithfully brought to a close a most worthy celebration of the great festival.

REV. DR. KING'S LETTER.

To the Editor of the Free Press.

SIR,—Your suggestion the other day that, if we were to judge from utterances of public men and newspapers in Ontario, the people of that province had gone wild over the school question, has evoked a reproof from the Rev. Principal King, who suggests that your statement was unfair and ungracious. I have no objection to the praise the good principal bestows on the Ontario majority in the commons, for voting against the remedial bill, but when he goes out of his way to reflect upon the action of the majority of the representatives from the maritime provinces, I cannot allow some of his statements and comments to pass unchallenged.

But first, as to the position in Ontario, let me with all due respect to Dr. King, say, that notwithstanding the confidence with which he tells us that "the facts of the case are obvious enough," he himself has made anything but a frank statement of the facts. His assertion that "a very large portion of the people of Ontario are opposed to separate schools, though by the constitution they are obliged to endure them," has no particular force in that connection, unless he wishes to suggest that the Protestant majority which maintain separate schools in Ontario simply endure them because of the constitution. This is not the fact. On the contrary, as the learned principal well knows, the Protestant leaders of opinion among the majority, both in public life and in the press have repeatedly declared that even as a matter of choice they prefer the separate school system as it obtains in that province, that is, for a mixed community of Protestants and Catholics such as exists there.

Having expressed himself as "deeply thankful" to the Ontario majority in parliament, Principal King tells us how their action contrasts, "so strongly and so favorably," with that of the maritime provinces' representatives, who, with some "noble exceptions," as he puts it, voted to force separate schools on Manitoba by coercive legislation.

Let Dr. King take heed, Mr. Editor, while charging you with being unfair and ungracious to the People of Ontario, lest he be himself still more unfair and ungracious to the majority from the seaside, whose conduct he so severely reprobates, by contrast with the praiseworthy action of their colleagues, and of the "noble exceptions" in their own ranks.

Why such merciless condemnation of the "ignoble" majority from the far east? Why are they practically held up to obloquy in contrast with the Ontario majority to whom the Principal is so deeply thankful? Simply because they voted for the second reading of the remedial bill. For this it is that the reverend principal of our Presbyterian college singles them out for blame as contrasted with the "noble exceptions" who were found on the same side of the division list as the Ontario majority. Again "the facts are obvious enough," but once more the doctor, I am afraid, is far from making a frank statement of them. He would lead us to believe that the Ontario majority, as the noble few from the seaside, who voted with them, did so as a protest against the injustice of coercing Manitoba—in other words, that they voted to declare that Manitoba ought to be left alone to settle its own school laws, and that Ottawa should "keep its hands off."

Now, no one, I am sure, knows better than Dr. King that such was not the case. He must know, for I am sure he

must have read the debate, that the issue was not at all as to whether the Dominion parliament was justified in passing remedial legislation. Did the Liberals deny the justice—or the necessity, indeed—of federal legislation, in any event? Most certainly not. The Liberals were in fact ranged in two camps, one section denouncing the bill and voting for its rejection, simply because it failed to go far enough to satisfy them in uprooting the Manitoba system. Had the remedial bill contained a stronger dose of coercion, they would, so one after another of them declared, have supported it. They actually denounced the federal government for not disallowing the law in the first instance. Even Mr. Edwards, a member of the Protestant majority from Ontario, took that position.

But there was another and a larger section of the Liberals who admitted the propriety—aye the necessity—of remedial legislation, if Manitoba failed to redress the grievances of the minority, but who held that the bill should not be proceeded with until a further effort should be made, first to ascertain more definitely the character of the grievances, and second, negotiate with the Manitoba Government in the hope that they could be prevailed on to make the necessary concessions.

I need hardly offer evidence to satisfy Dr. King that the prevalent opinion among Liberals was in favor of remedial legislation if need be. "The facts are obvious enough to him" if he will but think of them. He will recall Sir Oliver Mowat's declaration that there was a grievance, and that parliament ought to remedy it, if a remedy were not forthcoming in Winnipeg. He doubtless read the speech of Mr. David Mills, the most masterly speech, perhaps, of the debate. Mr. Mills shows, and I doubt not he convinced even Dr. King, that the question for parliament was not whether separate schools are or are not advisable for Manitoba. "The power of parliament is given to it," said Mr. Mills again, "for the purpose of seeing that the compact is observed, and that the rights and privileges of which it is a security are not impaired. The constitution imposes on parliament a constitutional duty to see that certain rights and privileges which have been conferred on a minority have not been taken away. It is a power imposing a constitutional duty for the purpose of fulfilling a compact when that compact is violated."

The compact in this case was admittedly violated. The minority, according to Mr. Mills, is entitled to redress. The power and duty, according to him, were cast on parliament to remedy the wrong; but some people thought that a little more "taffy" should be given to Manitoba in hope that it would settle.

Talk of the "noble exceptions" among the maritime representatives as being opposed to federal legislation. Why, sir, one of the leaders of the noble few is Mr. Duncan Fraser, who a year ago carried his candidate against the government, in a Catholic constituency in Nova Scotia, by convincing the Catholic electors that they were more certain of securing redress at the hands of the Grits than of the Tories. Mr. Fraser is a "noble" fellow in the principal's estimation. But is Mr. Fraser opposed to remedial legislation? Dr. King has doubtless read his speech in the debate the other day. "Why," said Mr. Fraser, "did the Dominion not say to Manitoba: You are wrong, let us reason this matter together, and let us try and settle it? . . . I, for one pledge myself that I would be the first to stand up and say that a province that will not do the right when properly approached shall be coerced into doing it. . . . If the government had done that (that is, made a proper approach) there would be scarcely a voice against them to-day."

So Mr. Fraser after all is a coercionist, and he is a "noble" fellow simply because he thought it desirable to have further negotiations with the Manitoba Government before passing the bill.

Principal King mentions the circumstance that the maritime provinces themselves successfully resisted the institution of separate schools within their own borders, and he does so, apparently, to make the case against the members representing those provinces all the stronger, because of their present effort to impose separate schools on Manitoba.

But did it not occur to him that they may have been convinced, as Mr. Mills was, that the question was not one of approving or disapproving the principle of separate schools. The Manitoba legislature itself has settled that question in 1871. The only question for parliament was, as Mr. Mills pointed out, to see the fulfilment of the compact. And why does not Dr. King frankly own that the maritime provinces did not after all successfully resist the institution of separate schools. Though not recognized by law are they not practically established in each of those provinces to-day?

How can Dr. King say that the action of the majority from the maritime provinces was less noble, less honorable or less patriotic than that of the minority whose conduct calls for such high praise? Were they bound to coincide with the views that Manitoba had not been properly approached? Let me tell Dr. King that in this province and amongst the supporters of the college over which he presides, there are not a few who will regret that he should have felt called upon practically to cast reproach upon men who had such a solemn and delicate duty to perform as those men had on this important question. Why should men, for instance, like the Hon. Senator Dickey, and his son, who is here on the present commission, and their friends generally who voted on that side, be held up as offering such a striking contrast to Mr. Fraser and his associates, who after all differed with the government only as to the manner of approaching the province with a view of securing redress for the minority?

FAIRPLAY.

Winnipeg, March 30.

THE POPE AND IRELAND.

The Holy Father Sends His Blessing to Dillon and Inculcates Unity.

LONDON, March 12.—The following highly important and gratifying communication was received to-day by Mr. John Dillon, M. P., from Mgr. Kelly, rector of the Irish College in Rome: Colegio Irlandese, Rome, March 2.

MY DEAR MR. DILLON,—I am to report that to-day, after the discourse of the Holy Father in reply to the address of the Sacred College, I had the honor of laying at his feet your personal felicitations.

I said: "Holy Father, our members of parliament have recently elected a new chairman in the person of"—Here His Holiness interrupted me, saying: "Dillon, is it not? Has he accepted?"

I answered: "Yes, Holy Father, and to-day he charges me to lay at your feet his homage and felicitations, and at the same time to implore your benediction."

He manifested by his look and attitude a particular and paternal acceptance of your message. Then he said: "Yes, I bless him; and let them be united, let them be united."

With that he laid his hands impressively on mine, evidently wishing to inculcate unity as the desired fruit of his blessing.—Irish World.

BIRTHDAY OF AN AGED PRIEST.

Rev. Peter Havermans, of Troy, N. Y., Celebrates His 90th Anniversary.

Rev. Peter Havermans, of Troy, N. Y., the senior Roman Catholic priest in active service in the United States, and for fifty-four years in service in that city, celebrated his 90th birthday on March 21. He was born in Germany in 1806, and became pastor of St. Peter's church, Troy, in 1842. Since 1845 he has been pastor of St. Mary's Church. He was one of the founders of St. Joseph's Seminary and other Roman Catholic institutions.

Negro Catholics.

There are 141,190 negro Catholics in the United States out of a total population of 6,094,243. They have thirty-seven churches. There are also eleven churches which, although principally attended by negroes, are also open to white people. Forty-two priests serve them. Of schools there are 109, attended by 8,496 pupils.

THE EVANGELISTERIUM.

A Work of the Monks of Old in the Astor Library.

There are \$200,000 worth of ancient manuscripts in the Astor Library, but the oldest of these is the Evangelisterium, which is said to have been expressly executed for Charles the Bald, the grandson of Charlemagne. He was a patron of the fine arts and was especially fond of embellished manuscripts. This rare and precious manuscript is written on fine vellum and is an oblong quarto of 400 pages. The first four pages have splendid full-length miniatures of the four Evangelists, profusely illustrated with liquid gold and emerald green, shaded with red and white on an emerald ground, the pictures covering the entire page.

St. Matthew is represented as a beardless youth inclined on a lectern, upon which there is a book with the first words of his Gospel inscribed on it. St. Mark is represented as bearded and sitting upright on a throne, holding in his left hand a closed book with the first words of his Gospel inscribed on its back. On the third page is the picture of St. Luke, looking more aged than his companions. He is shown with an inkhorn in one hand, writing his Gospel. St. John is shown at a throne, holding an open scroll in his hand, upon which many words are discernible. The fifth page of this volume contains the emblems of the four Evangelists, viz., the four living creatures that the Prophet Ezekiel beheld in a vision surrounding the throne of God. Matthew has for his symbol a creature with a human head, Mark the lion head, John the eagle, while Luke is represented by the winged-bull-headed figure. The ninth page is a magnificent specimen of interlaced capitals peculiar to manuscripts of the Carolingian era. This highly illuminated sheet forms the title page of the book. It has only fifteen letters, but a closer examination reveals the marks for hidden letters. The words are: "Legendum per Anni Curriculum."

One page is equally embellished with brilliant gold and colors and has the word "Dominus" inscribed on it. There are several other pages equally embellished with multiplied interlacing and leafy shadowings. The services for the principal festivals are marvellously executed and the seventeen pages for Easter are magnificent. A comparison with modern specimens shows that we have but little advanced over the monk artists of the ninth century. Dr. Frederick Sanders, the venerable librarian of the Astor Library, justly calls this manuscript an "unrivalled beauty."

This superb specimen of art was secured some fifteen years ago by the late Mr. Astor from the famous London bibliophile, Bernard Quaritch, who catalogued it in 1880 at \$5,000. There are more costly manuscripts in the Astor Library—for instance, the Antiphony of Charles X., for which the late J. J. Astor paid \$10,000. But this old manuscript of Charles the Bald has, as an antique, no rival.

Conquests of Obstacles.

When God wants to educate a man he does not send him to school to the Graces, but to the Necessities. Many a man has never found himself until he has lost his all. Adversity stripped him only to discover him. Obstacles, hardships are the chisel and mallet which shape the strong life into beauty. The rough ledge of the hillside complains of the drill of the blasting powder which disturbs its peace of centuries; it is not pleasant to be rent with powder, to be hampered and squared by the quarrymen; but look again; behold the magnificent statue, the monument, chiseled into grace and beauty, telling its grand story of valor in the public square for centuries. The statue would have slept in the marble for ever but for the blasting, the chiseling and the polishing. The angel of our higher and nobler selves would for ever remain unknown in the quarries of our life but for the blasting of affliction, the chiselling of obstacles, and the sandpapering of a thousand annoyances.—Orison Sweet Marden.