

Northwest Review

"AD MAJOREM DEI GLORIAM."

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ARCHBISHOP LANGEVIN.

Consecrated at St. Boniface on Tuesday Last.

A Most Impressive Ceremony Participated in by Distinguished Prelates, Zealous Priests and Devoted People.

Full Description of Receptions Tendered, Addresses Presented and Other Demonstrations of the Popular Joy Over the Great Event.

On Tuesday, the 19th instant, the feast of the glorious St. Joseph, patron of the universal church, the Very Rev. L. P. A. Langevin, D. O. M. I., was, in his own Cathedral at St. Boniface, amidst all the pomp and ceremony with which Holy Church loves to adorn her most sacred offices, and surrounded by hosts of distinguished prelates, zealous priests, and loving and devoted people, consecrated Archbishop of this great Archdiocese. We find it difficult however we write of this stirring event to resist the impulse which wells up from our hearts and urges us to use our space in giving expression to the deep feelings of joy and gratitude with which we are filled, but elsewhere in this issue, in our editorial columns, we have laid bare to our readers our own feelings and attempted to voice in a slight degree the sentiments of the whole Catholic community regarding this important epoch in the history of the church in northwestern Canada, and we will, therefore, here confine ourselves to a description of the proceedings actually connected with the consecration itself, and the subsequent events forming a part of the celebration. The first thing to chronicle is the arrival of the dignitaries and priests from the east and the west to assist at the consecration. The Archbishop-elect, himself, reached the city on Friday, having come that day from the mission at St. Laurent, where he had been in retreat. The same day the trains brought in several priests, and on Saturday Bishop Grandin, of St. Albert, and some fathers from Qu'Appelle, Calgary, Edmonton, and other points arrived from the west. The delayed train from the east which arrived on Saturday evening had attached to it a special car which had been secured for the transportation to the city of the eastern dignitaries. Many of our people, who would otherwise have been present to greet these illustrious visitors could not on account of the hour be at the station when the train pulled in—but despite this, the crowd that welcomed them as they stepped off the car was a very large one, and sufficient to convince them all of the deep interest which their visit created. Carriages were in readiness, and the visitors were immediately driven to the palace at St. Boniface to pay their respects to the new Archbishop. As the procession crossed the Broadway bridge the bells of St. Boniface rang out a musical welcome, which was soon after emphasized by Archbishop Langevin himself, who was waiting to receive the arriving guests. Greetings having been exchanged the visitors were taken to their respective quarters. Amongst those who were in the party from the east were the following prelates:—

His Grace Archbishop Fabre, of Montreal; His Grace Archbishop Duhamel, of Ottawa; His Grace Archbishop Begin, of Cyrene, coadjutor to His Eminence, Cardinal Taschereau; His Lordship, Bishop Grandin, of St. Albert; His Lordship, Bishop Laféche, of Three Rivers; His Lordship, Bishop Gravel, of Nicolet; His Lordship, Bishop Gabriels, of Ogdensburg; His Lordship, Bishop Emard, of Valleyfield; His Lordship, Bishop Decelles, of Drusipara, coadjutor at St. Hyacinthe; Very Rev. Antoine, Abbot of the Trappists at Oka. The following also arrived in the city during Saturday and Sunday: Rev. Father Lacombe, O. M. I., Edmonton; Rev. Father Bruchesi, canon at Montreal; Rev. Father Charpentier, Montreal; Rev. H. Langevin (brother to the archbishop), Montreal; Rev. Father Gaudet, P. P. Epiphany, Quebec; Rev. Father Villeneuve, college bursar of the Assumption, Rev. J. B. Morin, Alberta; Rev. D. L. Lefebvre, P. S. S., Oka; Rev. C. Maillet, P. S. S., Montreal; Rev. I. Lefebvre, Provincial of the Oblates at Montreal; Rev. Father Guillard, O. M. I., Provincial of the Oblates at Lowell, Mass.; Rev. I. Joboin, O. M. I., Montreal; Rev. V. Vegreville, O. M. I., Alberta; Rev. Father Geoffron, C. S. C., Montreal; Rev. Canon Baril, Three Rivers; Rev. V. Thibaudier, V. G., Nicolet; Rev. R. F. Froc, O. M. I., Rev. R. F. Martin, O. M. I., both of the

University of Ottawa; Rev. I. C. Allard, secretary of the Bishop of Valleyfield; Rev. F. Reid, St. Telephore; Rev. G. Lajunesse, St. Boniface; Rev. Father Gendron, St. Hyacinthe; Rev. C. Thérien, Montreal; Rev. A. Bélanger, Montreal; Rev. Canon Beaudry, St. Hyacinthe; Rev. Father Lamarche, P. P., Toronto; Rev. Father Lestane, O. M. I., Calgary; Rev. Father Remas, O. M. I., St. Albert; Rev. Father Gravel, Fort Macleod; Rev. Father Bigonnesse, O. M. I., Duck Lake; Rev. Father Gascon, O. M. I., St. Laurent; Rev. Father St. Germain, Fort Flicke; Rev. Father Magnan, O. M. I., Fort Alexander; Rev. Father Vales, O. M. I., St. Rose du Lac; Rev. Father George, O. M. I., Rev. Father Gillies, St. Andrews; Rev. Father Turcotte, O. M. I., Langvale; Rev. Father Fox, O. M. I., Rat Portage; Rev. Father Blais, O. M. I., Montreal. Archbishop Langevin's father also arrived; he is seventy-eight years old. He was accompanied by two sons, one a priest in the parish of St. Vincent de Paul, Montreal; the other was a zouave in the first battalion that went to Rome. An uncle of the Archbishop, his mother's brother, Rev. Father Raclot is also here. He is a canon of the diocese of Montreal, also bursar in the Archbishop's palace. It was he who built the new basilica. On Sunday several of the distinguished visitors officiated at the various services at St. Boniface and Winnipeg, an account of which will be found in our description of the St. Patrick's Day celebration in another column. During the day throngs of lay people visited the palace at St. Boniface and were permitted to inspect the valuable presents which had been sent to His Grace. Conspicuously arranged, there was a most interesting souvenir of the founder of the Oblate Order; namely, the mitre he actually wore, and which had been kept at the headquarters of the order in France, and forwarded now to Archbishop Langevin by the Superior General. On Monday morning Archbishop Langevin and the visiting prelates repaired to the St. Boniface hospital where a reception was tendered the new Archbishop. Appropriate addresses of welcome were read and congratulatory speeches delivered.

The same morning the sisters and pupils of the Provencher Academy, St. Boniface, tendered a reception to His Grace and party. The children were arranged in rows one behind the other on a raised platform in a large room upstairs, which was prettily adorned for the occasion. The Archbishop party having arrived, a programme of music, song and dialogue was gone through, concluding with the presentation of a beautiful bouquet of wax flowers to His Grace and reading of addresses. His Grace thanked the scholars for their beautiful gift and pretty welcome, and expressed the pleasure he felt at the nature of the reception tendered.

On Monday there was a reception at Government House in honor of the Archbishop party. The weather being delightful, a very large number of people were present, one and all of whom were evidently delighted with the occasion. The three handsome drawing-rooms of Government House were thrown open to the guests, and His Honor and Mrs. Schultz received the distinguished visitors with a cordial welcome. The inner room had been set apart for refreshments, the tables being gracefully decorated with flowers and delicacies of confectionery. His Grace the Archbishop-elect and party arrived early, and were met at the entrance by the Lieut.-Governor and Mrs. Schultz. They left again soon after 4 o'clock to attend a

RECEPTION AT ST. MARY'S ACADEMY.
On arriving here they found the pupils ready to welcome them as they entered. The dignitaries being seated, Archbishop Langevin, having on his right his venerable father, a lengthy and well selected programme consisting of vocal and instrumental music, recitations, dialogues, addresses, floral offerings and symbolic representations was gone through. Exquisitely prepared engrossed and illuminated addresses in French and English were read, to which His Grace replied by thanking them for their words of welcome. He assured them that he was not leaving

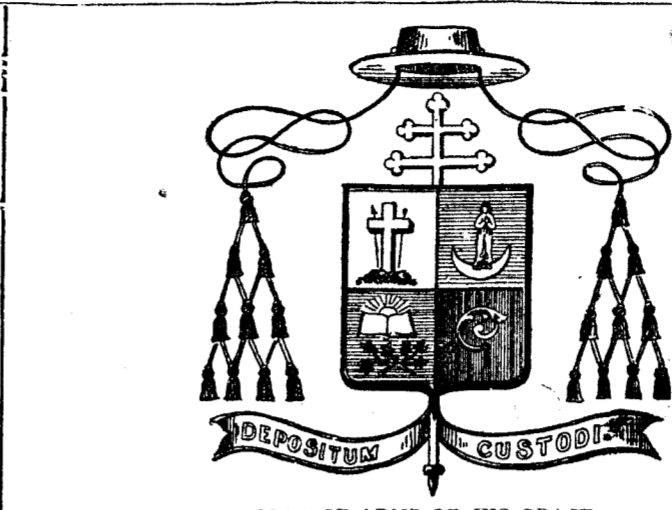
them, but should always remain their "Father Langevin." He spoke of the delightful symbols under which they had addressed him, and reminded them that although they cultivated music, poetry, etc., in that institution, it was not these which would make them really happy, but what they learned of religion, the lessons of virtue, obedience, charity. Asking them to all kneel down, His Grace gave the people his blessing, in which he was joined by the other bishops.

TAKING POSSESSION.
At an early hour on Monday evening the streets of St. Boniface were alive with people making their way towards the Cathedral to witness the important and interesting ceremony connected with the new Archbishop taking formal possession of his see. Soon after 7 o'clock the building was crowded, and the large congregation sat patiently waiting, until at 8 o'clock the clergy filed in from the sacristy and took their places in the sanctuary. His Grace Archbishop Fabre, of Montreal, seated himself in the chair placed in the centre aisle against the front of the altar, and at his feet the Archbishop-elect, Mgr. Langevin, knelt in his purple soutane, with bare head. The reading occupied five minutes, and at the close His Grace arose and bowed to Archbishop Fabre, who acknowledged the salutation and rose from the chair. Having knelt at the altar, the newly elected Archbishop withdrew to the side of the chancel, and the chair of state was removed. The Rev. Father Allard, vicar-general, then came forward and bowing to His Grace, read in French the address of welcome of the clergy of St. Boniface to the new Archbishop. At the termination, His Grace received the address, and moved forward to the chancel rail, where Judge Dubuc stood waiting to read the address of the lay people of the parish of St. Boniface. When this had been done His Grace returned thanks for the noble sentiments expressed by the addresses in the French tongue. His Grace's reply occupied half an hour. The formal installation of the Archbishop was thus completed, and the ceremony closed with the service of the benediction. His Grace Archbishop Fabre, assisted by Bishop Grandin and Rev. Father Allard, conducted the service.

At the close the greater part of the congregation went to the palace, and being joined by many who had not been able to obtain places in the Cathedral, the large rooms were filled to overflowing. Senator Bernier spoke extempore while presenting a beautiful bishop's ring as the offering of St. Boniface. A short time was spent examining the gifts to His Grace, and at an early hour the visitors withdrew to allow him that need of rest which a fatiguing day and the trying service of the morrow rendered desirable.

Tuesday morning broke fair and mild, one of those perfect days for which our climate is famous, and from early morning a constant stream of people—residents of St. Boniface, of Winnipeg, and from country points far and near—flocked to the entrance of the historic cathedral. Never before, not even, we believe, on that sad day in June last, when the remains of the late Archbishop were consigned to their last resting place, has such an enormous number of people tried to find room within its walls. Standing room was soon at a premium, the pews, the aisles, the galleries were thronged—and so deeply interested were those present in the sublime ceremony that very few even of those who had to stand made any attempt to leave until the close. And we may well congratulate all who had the happiness of being present, for they had the great privilege of witnessing a scene the like of which, it is probable, some of them will never have the opportunity of seeing again; and which will cause them to forever remember this, one of the greatest days in the annals of the church in the Archdiocese of St. Boniface. The cathedral was prettily decorated with flags and bunting. The altar never looked more beautiful, and the effect from the galleries as one gazed down on the immense audience, and then at the assemblage of prelates and priests, was indeed most striking. His Honor the Lieut.-Governor occupied a position in the centre of the first row of seats, and on his immediate right sat the father of Archbishop Langevin, whilst round about were many of Winnipeg's most prominent citizens. Punctually at 9:30 the ceremonies commenced, the prelates and priests at that hour filing into the sanctuary. Mgr. Begin, of Quebec, was the first prelate to enter the church, and beside him sat Mgr. Gabriels, of Ogdensburg, and facing them Bishops Decelles and Gravelle. Bishop Emard, of Valleyfield, joined the prelates, on the left hand of whom was the Very Rev. Dom. Antoine, of Oka, mitred abbot, in the white vestments of his office. Bishop Leféche, of Three Rivers, arrived as the orchestra struck up the opening bars of the Grand March, and shortly afterwards the Archbishop and his party entered the church. Bishop Grandin, of St. Albert, headed the procession of prelates, and following him came Archbishop Duhamel, of Ottawa, and two priests. Behind them walked Archbishop Fabre, the consecrator with a mitre and crozier, in his white and heavily embroidered robe of office, and last the Archbishop-elect, Mgr. Langevin, with his purple biretta upon his head, in his vestments of gold and white.

Those who assisted at the consecration were: Consecrator—Archbishop Fabre. Assistant bishops—Senior, Archbishop Duhamel; second, Bishop Grandin. Assistant priests—Rev. Father H. Langevin, brother of His Grace; Rev. Father Thérien, a bosom friend. Archbishop Fabre, having vested, sat at the altar, and Mgr. Langevin, wearing his biretta, was led to him by Archbishop Duhamel and Bishop Grandin. Archbishop Duhamel then said to Archbishop Fabre, the consecrator, "Most Reverend Father, our holy mother the Church, requires of you to raise this priest, here present to the burdensome office of a bishop." Mgr. Fabre—"Have you the apostolic commission?" Assistants—"We have." Mgr. Fabre—"Let it be read."



COAT OF ARMS OF HIS GRACE.
The coat of arms adopted by the new Archbishop consists of the episcopal hat, from which are suspended tassels. Beneath it a shield divided into four parts. The top dexter shows the Blessed Virgin standing on a quarter moon, emblematical of the immaculate Conception, bottom dexter contains the crozier, typical of episcopal authority. Top sinister carries the Oplate cross, showing that His Grace belongs to that order; bottom sinister has the open Bible, with the sun rising over it, and below, the maple leaf. Attached to the shield and under it is the motto, "Depositum custodi"—guard the deposit—specially chosen by the Archbishop.

THE PAPAL BRIEF

was handed to the consecrator by a priest, who handed it in turn to Rev. Father Drummond who, in a clear voice, read aloud the bull from Pope Leo XIII. It was written on parchment and endorsed at the back by the Department of the Propaganda, with the number 10,494, showing the number of the nomination from the time of which they have a record. The brief was headed: "Leo P. XIII." and was sealed at the lower left-hand corner with the Papal seal, and signed at the right with the name "C. Cardinal de Ruggiero." The document, which was of some length, was caught in the stiff terms of legal phraseology for the most part and was addressed to "Beloved Son, Louis Philippe Adelaire Langevin of the Congregation of the Oblates of the Immaculate Conception, greeting and apostolic blessing." "Having reserved to ourselves," the brief read, "for many centuries the nomination of bishops, we have proceeded to consider the case of the Church of St. Boniface, which was presided over by Alexander Tache of blessed memory, its last bishop, and having taken information on the subject and consulted our venerable brothers the Cardinals who belong to the Propaganda, we have determined to choose you as bishop of St. Boniface, because we have heard of the integrity of your life, of your wisdom, experience and other virtues. We therefore confide to you the spiritual administration and temporal governance of this church, trusting that God will bestow upon you all the graces you need, and that the Church of St. Boniface under your guidance may increase and prosper."

This concluded, Archbishop Langevin read the oath of office in the following words: "I, Louis Phillip Adelaire Langevin, Archbishop-elect of the Church at St. Boniface, will, from this hour hereforward, obedient to blessed Peter the Apostle, and to the holy Roman church, and the most blessed Father, Pope Leo XIII, and to his successors canonically chosen, I will assist them to retain and defend against any man whatever, the Roman popedom, without prejudice to my rank. I will take care to preserve, defend and promote the rights, honors, privileges and authority of the holy Roman church, of the Pope, and of his successors as aforesaid; with my whole strength I will observe, and cause to be observed by others, the rules of the holy Fathers, the decrees, ordinances, or dispositions and mandates of the Apostolic See. When called to a synod I will come unless prevented by a canonical impediment. I will personally visit the Apostolic See once every ten years, and render an account to our most blessed Father Leo XIII, and his successors as aforesaid, of my whole pastoral office, and of everything in any way appertaining to the state of my church, to the discipline of the clergy and people and to the salvation of the souls entrusted to my care, and I will humbly receive in return the apostolic mandates and most diligently execute them. But, if I am prevented by a lawful impediment, I will perform all the things aforesaid by a certain messenger specially authorized for this purpose, a priest of the Archdiocese, or by some other secular or regular priest, or tried virtue and piety, well instructed on all the above subjects.

"I will not sell or give away, or mortgage, entfeoff anew, nor in any way alienate the possessions belonging to my manse without the leave of the Roman Pontiff. And should I proceed to any alienation of them, I am willing to contract, by the very fact the penalties specified in the constitution published on this subject."

The service then proceeded as follows: The elect and his assistants were then seated, and the consecrator and his assistants proceeded with the examination of his head, answered, "So from my whole heart I am willing in all things, to consent and obey." A series of questions was put to him by the consecrator, to all of which he replied "I will." Then the consecrator invoked heaven to bless him. Again was he interrogated as to his faith, and answered "I believe." After the examination the elect and his assistants were then seated, and the consecrator and his assistants proceeded with the examination of his head, answered, "So from my whole heart I am willing in all things, to consent and obey." A series of questions was put to him by the consecrator, to all of which he replied "I will." Then the consecrator invoked heaven to bless him. Again was he interrogated as to his faith, and answered "I believe." 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have consented to become the bishop of this diocese if I had not really and truly felt in my heart ready to die rather than give up the cause of our schools. These are my dispositions: I know they are yours, because I can trust you: I know you are here, and I think that a population which has fought during four years, given so much money for the Catholic schools, I think they can go proudly before the whole Dominion and say, 'Here are we, the Catholics of Winnipeg, and we have been faithful to our Catholic programme.' I will bless you, my dear brother; I will not only bless you, but also those here present who are not of our faith. There are some here who do not belong visibly to our Church, but whom I hope and believe may belong to the soul of the Church, and I will bless them, too, because at any rate the blessing of a bishop can do them no harm. I remember to-day the noble words of my saintly predecessor when he said that those who do not belong to our Church were always kind to the missionaries. Yes, we remember many friends, kind friends too, who live outside the unity of the Church, and I was really glad this morning to hear the coadjutor of the Cardinal Archbishop of Quebec speak of the many thousands of people who belong to the soul of the Church, although they do not belong to the exterior body. Yes, I will bless you all, and I will ask our friends to go and tell those who live around us, whether they live in the Parliament buildings, in the public offices, or wherever they may be found, that the new Archbishop of St. Boniface has room in his heart for them all. That he wishes to be a sincere friend to them all. That it is not in vain he has put in his coat of arms the sweet maple leaf, but to show that he will be faithful to his country, to the fair Dominion of Canada, to the British flag, and to all his friends, no matter to what denomination they may belong. Yes, my dear old parishioners, I thank you very much, and again I repeat before this noble assembly, I am proud of you to-night, as I have been proud of you every moment of the time that I have known you.

We give as nearly as we can the exact words used by His Grace, but we are conscious that our report does not convey in the slightest degree the deep feeling which underlay the language. It has been often said in our columns that Archbishop Langevin is an orator, and never did he prove it more conclusively than when he delivered the reply to the address of his old parishioners. He spoke so evidently from his heart that his words went straight to the hearts of all his hearers, and those who heard him for the first time, and saw the effect his speech had on his audience, could come to no other conclusion than that the new Archbishop of St. Boniface is a great man, with a wonderful gift of oratory, and one who, as he makes the acquaintance of more and more of his people, will be their idol—a leader whom it will be the proudest privilege of their lives to follow, and a bishop whom it will be their delight to honor and obey.

Benediction of the Blessed Sacrament was then given by His Grace the Archbishop, assisted by Rev. Father H. Langevin, his brother, and Rev. Father Therien. This brought the proceedings at St. Mary's church to a most fitting close, and the whole archiepiscopal party at once proceeded to St. Mary's Academy, where they were entertained at supper by the ladies of St. Mary's parish. This over, they went to St. Boniface College to attend an entertainment by the students arranged in honor of the great event.

The reception committee of ladies of St. Mary's parish, appointed to receive the archiepiscopal party on their arrival was as follows: Mesdames Gauthier, Bois, Richard, E. Barrett, Grand, Girdlestone, Harold, Smith, Costigan, F. Kelly, D. Smith, MacPhillips, Cauchon, Hastings, Egan, M. Kelly, Cass, Thomas, Bawlf, Livingston, Savage, Kilgour, Allman, Guilmette and Plaxton.

The following young ladies from the convent waited on table, and carefully attended to the wants of the guests: Misses Gellay, Adams, O'Donnell, Moffatt, O'Brien, Chale, Stanford, Carroll, Grasse and Barrett.

A musical programme was carried out. The party then drove to St. Boniface to attend an entertainment given at the college in their honor, a report of which we will give in our next issue. Next morning they visited the Industrial school and Wednesday night the Catholic Order of Foresters of St. Boniface gave a concert and entertained His Grace.

In bringing this report to a close we would say that we have attempted to give our readers as complete and full a description of everything connected with this great event as our means and circumstances will permit. We are conscious we have not done as well as we would wish, for had we treble the time and the space which is at our disposal we could not find any subject which we would be more delighted to lovingly dwell upon, and write about. We would only now add one word and that is that we think our report will at least show we were justified in the prediction we made a couple of weeks ago that the consecration of Archbishop Langevin would be made the occasion of a popular demonstration of love and gratitude such as has rarely, if ever, been seen on a similar circumstance either in Canada or in any other part of the world. The whole Catholic community here has entered thoroughly as one man into the spirit of the occasion, the people have given ample proof of their devotion to the person of their beloved Archbishop and to the sacred office he fills—a devotion which we are confident will grow stronger as the years go by.

From far and near, from persons of all sorts and conditions, presents have been sent to His Grace, and we give below a list of them, which is as complete as we are at present able to make it:

Rarely if ever has a cleric been the recipient of so many and so costly gifts on any occasion as has His Grace, Archbishop Langevin. From France presents have been sent, from Eastern Canada, and the Northwest, from people in every walk in life, all testifying to the universal love and esteem in which he is held. Following list is as complete as it is possible to ascertain at present. The mitre, crozier, cross, chalice, cruet, vestments, etc., were used during the consecration service.

Soulier, superior general of the Oblate order. Under-vestments—Gifts of Archbishop of Montreal. These are considered very rich.

Purple Cassock and other vestments—Donated by the Grey Nuns of St. Boniface, Montreal, Ottawa and Ogdensburg; the Sisters of Jesus and Mary at Hochelaga, Montreal and Winnipeg; by the pupils of the academy on Notre Dame street, Winnipeg; by the Sisters of the Faithful Companions of Jesus, at Brandon; convent of St. Pierre Joly, Man.

Gold watch, with cross of diamonds on inside of case, valued at \$50—gift of St. Mary's parishioners Winnipeg. Presents were also received from the following: Sisters of the Good Shepherd at Montreal and Ottawa; Very Rev. Father Collin, Superior of St. Sulpice, priests and laymen, Montreal; class mates, college mates, many friends, Sisters of St. Ann, of Lachine.

Father Dupret, who prepared His Grace, when a boy, to receive his first communion, has not forgotten him, and has forwarded a suitable gift. The Oblate Fathers of Montreal have donated an episcopal armchair which is considered a very rich and rare present.

Besides the above His Grace has been the recipient of a number of costly gifts.

"TRILBY."

Considering that inquiries from Winnipeg booksellers have revealed the fact that more than three hundred copies of *Trilby* have been sold in this city alone, the following article by Conde Pallan, contributed to the *New World*, of Chicago, will be greatly appreciated by readers of taste and discernment. Mr. Pallan is the W. S. Lilly of America, with more soundness of doctrine and a still more Catholic tone than the distinguished author of "Shibboleths."

Du Maurier's *Trilby*, although over a year old, is the vogue. The reading world, or rather the novel-reading world—for here is a distinction wide enough to drop a universe in—is talking *Trilby*, nothing but *Trilby*, and the newspaper market, responsive to the popular mood, coins the fad of the hour into the burlesque *Trilbyana*.

Trilby is popular—this no doubt. But popularity in these days of multitudinous novel-reading is suspicious. Virtue is not a popular ingredient in modern fiction, and when the novel-reading populace seizes upon a new novel with avidity, the slumbering critic, who should be the very conscience of art, may arouse himself to the inevitable odium of damning what the public is praising, at least by reading with an appetite that bespeaks a relish. *Trilby* fits the case. It is being devoured by the hungry dies that swarm about the latest novel, depicting life on its impermissible side. Now, the first thing that the critic—who, I insist, ought to be the very conscience of art—must be awake to is the impermissibility in art, for the making of a novel is art-work, sometimes art in truth and oftener a lamentable parody.

The critic who has no eye for the impermissible, which is the untruthful and therefore the false, has no comprehension of art; he has no conscience. A man without moral judgment cannot criticize; he of all others is least apt to understand and to tell us what is or is not beautiful and truthful in human expression, whether that expression be in literature, in sculpture or in painting. No enviable task, then, is the critic's, when the popular clamor, the ephemeral voice of the fleeting moment, is against him, and *Trilby* is the fad of the hour.

There is much in *Trilby* that is catching. The style is easy, familiar, with a strong flavor of *bonhomie*. There is quite—at first reading—a reminder of Thackeray in it. Second reading does much towards effacing the resemblance. There is neither the chastity nor the purity of Thackeray's style. There is a careless exuberance, a wordiness of which Thackeray is never guilty. Again, Du Maurier's style fails in that delicate exactness of expression, that harmonious preciseness of shading, in which Thackeray, as all great masters of the language, excels. Yet there is a visible affinity between the two, a certain genial glow of manner and sympathy, a take-me-into-your-confidence manner which attracts and charms the reader with its familiar warmth. There are tender touches striking plaintive chords, sparks of wit, sputterings of humor, that echo Thackeray in a distant way, sufficient, however, to remind us and to charm us, but not to deceive us.

become minimized, even forgiveable and forgettable by the susceptible reader. *Trilby*, innocent but not virtuous, is an anomaly beyond experience, and if not an anomaly, at least an improbable ethical estimate of human character. An innocent *Trilby* at the same time a Parisian *grisette* of sullied honor in the Latin Quarter, drops sheer into the morally impossible. *Trilby*, depicted as Du Maurier depicts her, a woman of such magnificent possibilities and at bottom of such sterling qualities, could never model of the most notorious and dissolute section of the modern Babylon. And in this flagrant incongruity of Du Maurier's characterization of *Trilby* is the most glaring artistic defect of the book, for without the incongruous, impossible *Trilby* Du Maurier delineates, the *motif* of the book would lack the hinge to turn on.

Not so capital an incongruity, yet an important factor in the mechanism, is Svengali's hypnotic power in making *Trilby* sing. It is an hypothesis at variance with the true character of hypnotism. Du Maurier assumes that the faculty or power of the hypnotizer is transferred and incarnated in the subject. It was not, he tells us, *Trilby* who sang, but Svengali in *Trilby*, using her voice as his instrument. Such a result is absolutely beyond the character and power of hypnotism. The hypnotizer can only suggest to the subject, to do what the subject already knows how to do either through experience or potentiality. The subject cannot do what is either not in him by nature or has not been acquired by experience. Now, *Trilby* was absolutely tone-deaf; see never could distinguish and never had discriminated one note from the other. She could not, under hypnotic suggestion, have expressed through her voice what she had never heard through her ear. It is only by granting an Arabian Night's license and giving free reign to our fancy that Du Maurier's supposition of Svengali's hypnotic influence over *Trilby* is at all tolerable. But this is not art; it is fancy. If we are to measure the value of Du Maurier's book by an artistic standard, it falls lamentably short both in the harmony of its delineation of *Trilby*'s character and in the violence which it does to its mechanism; for absurd is the assumption that the hypnotizer comes into personal possession of the subject and holds him the victim of an alien will and the instrument of a foreign faculty.

There is another side of *Trilby* which makes it even blacker than a starless night in Christian eyes. It is paganism from cover to cover. Its paganism is that of the nineteenth century, the paganism that has deliberately closed its eyes to the light. The paganism of the ancient world was born of darkness and ignorance. Greek and Roman groped in the gloom of the error, that palled their entire religious horizon. To lift that pall of themselves was beyond them. But the modern pagan sins willfully in the full light of day. The sun of Christianity has been shining upon and illuminating the path of humanity for nineteen centuries. Christianity has wrought and elaborated a civilization incomparably greater, nobler, higher and better than the civilization of the ancient heathen world and the heathen world still outside of Christendom. The morality of this new civilization is Christian, spun from the looms of Catholic truth, and the only conception of morality, which the modern pagan possesses and yet would wrest from its natural root and engraft elsewhere, is Christian in its essence and in its name. He cannot speak of morality and its sanctions save in Christian terms and, in spite of himself, save with Christian meanings.

Trilby is a typical exemplification of the rebellious spirit of this modern paganism. It would make morality the fruit of merely natural benevolence. Not a character in the book acts from a genuinely religious motive or with a single thought of the supernatural, and wherever the opportunity offers religion is flouted and sneered at. Virtue in this view is simply a social custom, and even then at times a tyrannical and ridiculous conventionalism. But it is not only by implication or in an incidentally contemptuous fling that religion is held up to scorn and ridicule; there is an open repudiation of religion deliberately elaborated in its pages and carefully woven into its drama. Little Billee—perhaps the author's reflection and idealization of himself—indulges in no less than twelve pages of stupidly vulgar and shallow religious—or, rather, irreligious—soliloquy, consisting largely of the starest and thinnest difficulties marshalled against religion in the mind of a theological ignorant and moral coward, who seeks to evade the practical logic of an irreligious life by platitudinizing his fears into vapid objections long ago exploded and relegated to the limbo of tyrosism. Similar parody of reason is his supposed exaltation of rationalism. Little Billee's irreligious diatribe is addressed to an irrational brute—a dog! Fit auditor for such a denunciation, perhaps, contemplated by Du Maurier in the construction of this dramatic absurdity! To the level of the brute does the rational creature, indeed, descend, who raises reason in blasphemous judgment against his Maker! It is true that Du Maurier, perhaps through some temporary pricking of conscience, disclaims the responsibility of Little Billee's ways of thinking by parenthetically remarking that these ways are not necessarily his own. But we do not need to go to Little Billee's flippant monologue to gather Du Maurier's ways of thinking on this subject, for both by implication and exemplification they taint the whole book, exhaling like a nauseous stench from all his views of life and art. They are again brought out with deliberate point and prolix emphasis in *Trilby*'s exposition of her theology. In this view God—if there be a God, for the question is by no means definitely settled—is pictured as a benevolent imbecile who will surely "declare a general amnesty even for the worst." And the final standard of morality is brought to the sensuous level of "enjoying oneself without hurting anyone else." God, in a word, is stricken out of His own universe, out of the life of man, and if He be at all, exists only as the senile dispenser of general amnesties! The creature has no duties to his Creator, no intelligence wherewith to know Him, no will wherewith to love and serve Him. He goes through this life sounding the full kamet of his animism—forgetting, scoffing, denying his Maker—and dies in the blasphemous confidence of a general amnesty, should, perchance, there be a

God to face in a possible next world! This is the pagan creed of Du Maurier's book, purposely, designedly, expounded in its pages—the paganism of the nineteenth century, with the light of the truth full in its eyes! And it resolves itself into the sombre shadow of fatality, all the darker because of the light which shines so clear around about it in this nineteenth century of Catholic grace and salvation. In Du Maurier's drama, in spite of the warm glow of a genial, familiar style, it works itself out in ineffable sadness and in irremediable catastrophe. The denouement is only not tragic because it is worse—it is fatality. Tragedy is at least a solution—a solution of sin into punishment, a vindication and a manifestation of justice in human events, where it does not always display itself. But in Du Maurier's book there is no sin—only environment, temperament and the inexorable tread of an eyeless fate. *Trilby* and Little Billee are simply the flesh and blood puppets of cosmic energies working themselves out into human emotions; the outcome is suffering, misery, blank death and nothingness. The heart of the book is pessimism; its keynote despair, the logic of its philosophy. With all the graces of its manner, the glow of its sympathy, the geniality of its Bohemianism, it is a sad, dismal and depressing novel. The reader quits it with a bad taste in his mouth, a depression at the heart, disgust in his affections. It teaches nothing and would destroy much. Its basis is a denial of the supernatural, and any book so founded cannot but logically end in the negation of the natural for the unseen foundations of human life rest secure in God alone. The novelist who seeks to depict the conflict, the passion and the issues of human life deprived of the religious basis, which spirit, which was wrought and impregnates the social and the domestic life of Christendom, as it exists to-day, can only give us a picture of darkness and failure. Where the Light of the World has once shone there can be no other illumination. If Christ dwell not in the human soul, it becomes the habitation either of the demon or the beast.

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CALENDAR FOR NEXT WEEK.

- MARCH. 24, Sunday—Fourth Sunday in Lent, Solemnization of the Resurrection of Christ...

THE SCHOOL CASE.

As we go to press we are in receipt of a dispatch from Ottawa announcing that His Excellency has assented to the Order-in-Council providing for remedial legislation, and Parliament is called to meet on the 18th of April next.

Death and Funeral of Mrs. McNeerney.

We take the following from the Pawtucket (R. I.) Evening Post:—Mrs. Mary McNeerney died at the residence of her son-in-law, Dr. Francis Johnson, Pine street, at 9:45 o'clock on the evening of Friday, 8th of March, after a painful illness of ten weeks.

The deceased was the mother of the late wife of Dr. Johnson and also of Mother Leo, superior of the Rhode Island Catholic Orphan asylum, and of Mrs. William O'Brien, of Hamilton, Ont.

Mrs. McNeerney had a very large circle of acquaintances who were endeared to her on account of her kind and affable disposition.

The funeral took place from the residence of Dr. Johnson and services were held at St. Mary's church Monday morning at 9:30 o'clock.

A solemn High Mass of requiem was celebrated and the church was well filled by a large number of relatives and friends of the deceased.

Many of the old and prominent residents of the city were present. Rev. Father James Smith of Taunton was celebrant of the mass; Rev. William Galvin, of Westley, deacon, and Rev. George Maguire of St. Michael's, Providence, sub-deacon.

In the sanctuary were seated Rev. Fathers Gillan, Garcin and Delemarre.

The choir was augmented by several soloists and the music was of unusual excellence and impressiveness. At the offertory Mrs. William Gillan rendered the Pie Jesu. Mr. Robert Casey sang the Agnus Dei, and Miss Sarah Graham the Libera.

At the close of the services Rev. Father Galvin gave an eloquent eulogy on the life of the deceased and her devotion to the church. The casket was then conveyed to Old St. Mary's cemetery, where interment took place, the committal service being read by Rev. P. F. McKenna.

The bearers were Thomas Glancy, Bernard McGrath, Michael Cassidy and John F. Bligh. The floral tributes were numerous and handsome.

Mrs. McNeerney was the grandmother of Mrs. (Dr.) J. K. Barrett of this city.

R. I. P.

Diseases of Chest and Lungs.

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The Apostle of Ireland.

A Magnificent Celebration of the Feast of St. Patrick.

IMPOSING RELIGIOUS SERVICES

Eloquent Sermons by Visiting Church Dignitaries—Grand Concert at the Bijou Theatre for the Poor of the City.

The glorious Seventeenth of March falling this year on a Sunday, and the presence in the city of so many distinguished Prelates and Priests from various parts of the Dominion who had come to attend the consecration of our new Archbishop, gave an opportunity for the carrying out of the religious observance of the festival of St. Patrick with a degree of solemnity and grandeur which had never before been attained on a like occasion in this country, and in all probability has never been excelled in any other part of the world.

This year, however, so far as attendance is concerned the record was more than maintained, in fact, never before do we remember seeing a larger or more appreciative audience assembled in the Bijou Theatre. We congratulate the members of the St. Vincent de Paul Society on this fact, and at the same time we would say that they deserved the support they received, for they had arranged for their patrons what proved to be a most interesting, and, in every sense of the word, enjoyable entertainment.

As will be seen by a reference to the programme which we give below most of Winnipeg's leading vocalists, instrumentalists and elocutionists had a part, and as nearly all of their selections were appropriate to the occasion the enthusiasm of the audience was at times raised to the highest possible limit, and throughout was well maintained.

The concert was under the patronage of His Honor Lieut.-Governor Schultz, who, however, was unfortunately unable to be present, and owing to the late arrival of the train from the east none of the visiting dignitaries were able to attend. However, in the midst of his many other pressing obligations His Grace Archbishop Langevin found time to visit the concert. He came in shortly after the programme had commenced, and his appearance as he advanced up the hall to take his seat was greeted with a spontaneous and hearty burst of applause.

The following was the programme presented:—PART I. 1. Quintette, "The Harp that Once Through Tara's Hall,"... Messrs. A. Made and V. Bouche. Guitars: Messrs. D. E. McLaughlin and L. Bouche.

2. Duet—"Estudiantina,"... Lacombe Miss Madge Barrett and Mr. H. Arnold. 3. Song—"Selected,"... Mr. Jos. Hall. 4. Song—"Dear Little Shamrock,"... Cherry Mrs. Flora McIvor.

5. Violin solo—"Scene de Ballet,"... De Beriot Mr. Paul Henneberg. 6. Song—"The Skipper,"... Jude Dr. H. D. Smith.

7. Recitation—"Top of the mornin',"... Lea Fall Mr. O'Connell Powell. (During which Mr. ruce Eggo sang "The Bells of Shandon.") 8. Song—"Father O'Flynn,"... Stamford Mr. Crick.

PART II. 9. Piano solo—"Invitation a la Valse,"... Weber Mlle. G. Mollot. 10. Song—"Kathleen Mavourneen,"... Crouch Mrs. Flora McIvor.

a chosen generation." It was the distinguishing mark of the true Christian, the preacher said, to love even those whose sole ambition seemed to be, so to speak, the crushing and persecuting of the servants of Christ. Persecution but increased the number of Christians, and the Church flourished in the face of bitter opposition.

Justice, said His Grace, was the glory of God, and he hoped that justice might be brought to this glorious land, which should reach not only Ontario and Quebec, but spread to Manitoba, and the other provinces. "If we asked for rights," said he, "it is because we know that Almighty God has given us these rights. The church, inspired by the Holy Ghost, will ask only what is right. The church claims the right to teach our children in school and in church. It is because the church is inspired by the Holy Ghost to proclaim the truth to the smallest child as well as to the highest intellects in the land, and the child will be better instructed if religious and secular teachings be combined. The family, the school, and the church are dear to the faithful."

The offerings were given to the schools in accordance with the custom of the parish, which devotes the offertories of the third Sunday in the month to this purpose. At the close of the offertory Mrs. Barrett sang, "The Harp that Once Thro' Tara's Hall," very sweetly. At the beginning and end of the service in honor of the day, the organist played a harmonious selection of Irish melodies. His Lordship Bishop Grandin, of St. Albert, celebrated the mass. The choir sang Gonnod's mass of the Sacred Heart. At vespers the Rev. Father Guillard, provincial of the Oblates, preached on St. Patrick, the patron saint of Ireland.

THE IMMACULATE CONCEPTION.

Sunday last at this beautiful little northern church recalled vividly to our minds that other St. Patrick's Day, some two years ago, when our late lamented Archbishop celebrated the first mass within its walls. Those who were present on that occasion will remember the deep solemnity of the services, the beautiful and touching music of the choir, the inspiring sermon which was delivered, and the immense number of people who thronged the edifice. In all these respects was the experience of two years ago repeated on Sunday. If we mistake not, the choir rendered the very same mass—to our mind one of the very best, an most devotional in their extensive repertoire—viz.: Leonard's Mass in C; in place of our late Archbishop we had on Sunday last His Grace the Archbishop of Montreal, who addressed to the congregation some stirring and inspiring remarks suggested by the feast of the day; and the attendance was a very large one. We cannot praise too highly the admirable manner in which the choir rendered the delightful and soul-inspiring music of the mass. This organization has during the past two years gone on from one success to another, each effort seeming to be better than the last, and we have no hesitation in saying that they were never heard to better advantage than on Sunday. The leading quartette composed of Mrs. A. Bernhart, soprano; Mrs. Buzzard, alto; Mr. Markinski, tenor; and Mr. Tomney, bass; is certainly a most powerful and exceedingly well matched combination, and they are admirably supported by the other members of the choir, and are constantly showing with admirable effect the improvement they are making under the training of the talented organist Mrs. Geo. Germain, and the zealous parish priest, who takes a very deep interest in all things pertaining to the musical portion of the services. During the offertory Mrs. Geo. Germain and Mr. Tomney gave a magnificent rendering of Lambillotte's grand "Justus." The mass was celebrated by His Grace Mgr. Fabre, Archbishop of Montreal, with Canon Racicot as assistant priest, Father Gaudet, of L'Epiphanie, P. Q., as deacon, and Father Grenier, S. J., of St. Boniface, sub-deacon.

In the evening the church was thronged to the doors, and everyone who was present must now be congratulating themselves on the fact, as they had the privilege of assisting at a most beautiful service and of hearing one of the most masterly expositions of what Catholics actually believe regarding St. Peter and his successors, and the proofs on which that belief rests. His Grace Archbishop Duhamel, who sang the vespers and also gave benediction of the Blessed Sacrament, was the preacher, and for upwards of an hour he held the undivided attention of the packed congregation, whilst he eloquently and impressively discoursed on the important topic he had under consideration. The choir acquitted themselves admirably, the special points calling for mention being the "Laudate," and the "Magnificat" at vespers; Mr. Tomney's "O Salutaris," Mrs. Bernhart's "Ave Maria," and the "Tantum Ergo," at Benediction.

ST. BONIFACE.

At the cathedral High Mass was celebrated by Mgr. Begin, Archbishop of Quebec, and the sermon was read by His Grace the Archbishop of Montreal, Mgr. Fabre. Special music was also given by the choir, and the sacred edifice could barely accommodate the throng of worshippers. Summing up our account of the St. Patrick's festival this year in the city, we would repeat what we said at the commencement, that the circumstances being propitious for a grand celebration, they were taken advantage of to their fullest extent. Nothing that the church could do in honor of the great Apostle of Ireland was left undone, and coming as it did on the eve of the consecration of our beloved Archbishop, the whole Catholic community, with their hearts full of gratitude

to Almighty God, thoroughly entered into the true spirit of the occasion.

ST. PATRICK'S SOCIETY BANQUET.

The banquet held by the St. Patrick's Society at Kenealey's English Chop House was a great success. President D'Arcy was in the chair, supported on either side by U. S. Consul Duffie, Mayor Taylor, Ald. Andrews, Mr. O'Malley, M.P.P., A. F. Martin, M.P.P., Colonel Brophy and others. There was an abundance of good cheer, and the mingled wit and eloquence which characterized the after-dinner speeches gave a distinctly national tone to the gathering. The toast list comprised "The Queen," "The President of the United States," "The Local Dominion and Civic Governments," "St. Patrick's Day," "The Land We Live in," "The Emer Isle," "The Army and Navy," "Sister Societies," "The Learned Professions," "The Ladies," and "The Press." Mr. Thomas Mathers, replying to the toast of the day, spoke eloquently of the real worth of Irishmen, their achievements and their victories, and Mr. Jos. Fahey, in response to "The Land We Live in," made a most patriotic address. Between the toasts there was a constant succession of songs and recitations, so that the enjoyment of the occasion as well maintained throughout, and when the company dispersed in the wee sma' hours of the morning it was felt that they had been present at one of the most pleasant reunions ever held by the St. Patrick's society.

LECTURE BY FATHER FOX.

Are Catholics Anxious to Make Converts? An Interesting Discourse.

Under the auspices of the Catholic Holy society the Rev. Father Fox, O. M. I., at St. Mary's church on Monday night delivered a lecture entitled "Are Catholics Anxious to Make Converts; if so, why?" There was, considering the numerous other attractions, a fair sized audience. The reverend lecturer said that Catholics were often accused of holding doctrines which they repudiated, and inculcating practices that were utterly unknown to them, or if known would be repugnant to their Christian principles. Although they might deny those accusations over and over again, they were continually renewed, so that it seemed further denials were useless, and whilst they were ready boldly to take their places beneath their standard and proclaim the faith that was within them, the time had passed for always being on the defensive and arrived for bringing the war into the enemy's camp. But there were some things which Protestants held to be errors which Catholics were convinced were right, and these they were always ready to uphold and defend. For example should they refrain from assisting at the holy sacrifice of the mass because there were many who believed the mass to be merely a vain invention of man? Should they refuse adoration of the blessed sacrament lest they might be accused of idolatry? One accusation which some believed to be very damaging was regarding the anxiety to convert others to the faith, and it was said that they were ready to avail themselves of every opportunity to make as many converts to the church as they could. He was ready to admit at once that there was much truth in this assertion: for, believing that the church was the one true church of Christ, the only true church, that she was founded by Christ who was Himself the chief cornerstone, that the apostles were the pillars thereof, the chief of them being Peter, moreover, that he promised to remain with that church until the end of time, a Catholic would fail in his duty if he did not avail himself of every opportunity of winning souls to Christ and leading them by the grace of God and the light of His holy spirit to the knowledge of the faith: once delivered to the saints, which could be found only in the Holy Roman Catholic church. Catholics, therefore, were anxious to make converts, and if they were asked why, he would say because they were bound to love their neighbors as themselves; because the mission given to the Church was to go and teach all nations; because, being on what they believed was the right road themselves, it was their duty to point it out to others who, on the journey through life, appeared to have wandered from the proper path. A charge was often made against them of uncharitable exclusiveness on account of their holding that outside Church there is no salvation, but Father Fox explained that the Church held that Protestants who had the necessary good dispositions, who had no suspicion of their religion being false, who had no means of discovering the true religion, or who would embrace it if they knew it better, were in a sense members of the Church. They were united to the soul of the Church, although not to the visible body by external communion with her. The lecturer went on to argue that fairness as well as common sense should prompt every man to study the Church, and not condemn her until they had studied for themselves authorized Catholic works. He quoted from theological writers as to the teachings of the Church on this point, by whom it was held that the Church was guiltless unknown to many, and as there could be no actual punishment without actual sin, there was no actual sin without liberty, and no liberty without knowledge. God would not punish people for being outside the Church by no fault of their own, but supposing a doubt presented itself to the mind of anyone, he was bound in conscience to take every means possible to satisfy himself as to the truth. Father Fox concluded a very interesting lecture by strongly endorsing the Catholic Truth society and giving some advice to its members.

PRAYER TO ST. JOSEPH.

We come to thee, O Blessed Joseph, in our sore distress, and having sought the help of thy Most Blessed Spouse, we now confidently implore thy assistance also. We humbly beg that, mindful of the dutiful affection which bound thee to the Immaculate Virgin Mother of God and of the fatherly love wherewith thou

didst cherish the Child Jesus, thou wilt lovingly watch over the heritage which Jesus Christ purchased with His Blood, and of thy strength and power help us in our urgent need.

O Most Provident Guardian of the Divine Family, protect the chosen race of Jesus Christ; drive far from us, most loving Father, every pest of error and corrupting sin; from thy place in Heaven most powerful deliverer, graciously come to our aid in this conflict with the power of darkness; and as of old thou didst deliver the Child Jesus from supreme peril of life, so now defend the holy church of God from the snares of her enemies and from all adversity; have each of us always in thy keeping, that, following thy example and borne up by thy strength, we may be able to live boldly die happily, and so enter into the everlasting bliss of Heaven. Amen.

An indulgence of 7 years and 7 quartantines for each recital of the above prayer. (Pope Leo XIII, August 15th 1889.)

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Meets at Unity Hall, McIntyre Block every 1st and 3rd Wednesday. List of officers as follows:—Spiritual Advisor, Rev. F. Langevin; Chancellor, L. O. Gennet; President, F. Cass; 1st Vice-President, G. Germain; 2nd Vice-President, R. Driscoll; Recording Secretary H. A. Russell; Assistant Rec. Sec., J. J. McDonald; Financial Sec., J. J. Allman; Treasurer, N. Bergeron; Marshall, J. O'Connell; Guard, C. McNeerney; Trustees, T. John, Geo. Germain, R. Murphy, G. Gladnich and G. L. Thomas. Representative to Grand Council, D. Smith; Alternate, E. Cass.

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