



"AD MAJOREM DEI GLORIAM."

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## EUCCHARISTIC CONGRESS.

WASHINGTON, Oct. 2.—The first Eucharistic Congress of the Catholic Church held in America began this morning with the celebration of a solemn Pontifical High Mass in St. Patrick's Church. It was a most impressive occasion, and drew an audience that crowded the handsome edifice to the doors. The Pontifical representative and celebrant of the Mass was Mgr. Satolli, who was assisted by the Very Rev. Father Murphy, a professor in Mount St. Mary's Seminary, Cincinnati. The deacons to the throne were the Very Rev. William McKenny, V. G., Jacksonville, Fla., and the Rev. S. Fox, V. G., Green Bay, Wis.; deacon of the Mass, the Rev. D. J. McMahon, rector of St. Thomas' Church, New York City, with the Rev. Prof. Cestelli, of St. Peter's Seminary, St. Paul, as sub-deacon. The masters of ceremonies were the Rev. J. F. McGee, of St. Patrick's Church, Washington, and the Rev. G. Dougherty, of St. Augustine's Church, Washington.

Gathered about the beautifully illuminated altar were the distinguished dignitaries of the Catholic church in America, dressed in their purple robes and baretts, while the front part of the nave was occupied by priestly members of the Eucharistic League clad in their black cassocks and white surplices. Amongst those who sat within the altar railing were Archbishop Elder, of Cincinnati; Archbishop Ryan, of Philadelphia; Archbishop Corrigan, of New York; Archbishop Janssens, of New Orleans; Archbishop Kain, of St. Louis; Bishop Maes, of Covington, Ky.; Bishop Horstmann, of Cleveland; Bishop Keane, of the Catholic University; Bishop Foley, of Detroit; Bishop O'Sullivan, of Mobile; Vicar-General Farley, of New York; Bishop Van Deviver, of Richmond; Bishop Donohue, of Wheeling; Bishop Burke, of Albany; Bishop Michaud, of Burlington; Bishop McGovern, of Harrisburg; and Bishop Vertin, of Marquette.

The orchestral and vocal renditions made the occasion one to be remembered. Under the leadership of Signor Mariano Maina, a classical programme was presented, beginning with a selection from Rossini's Grand Mass. Solos by William McFarland and Miss Mary Helen Howe, two accomplished vocalists; a harp obligato by Miss Anita Cliss, a violin obligato by Prof. Anton Kaspar, and a fugue by Prof. John Porter Lawrence, the organist, were the features of the Mass. The electrical display was also very fine, the most beautiful feature of which was the invisible illumination of the stations of the cross.

The Mass was concluded by an eloquent sermon by Bishop Keane. His subject was "Friendship," and he likened the members of the Eucharistic League to the Apostles, whom Christ called his friends.

The first session of the congress began at 2.30 p. m. at the Catholic University, and to-night, at 8 o'clock, there was a solemn adoration of the Most Blessed Sacrament at St. Patrick's Church.

The first session of the congress began this afternoon in the assembly rooms of McMahon Hall, the new building of the Catholic University dedicated yesterday. About 200 members of the Eucharistic League were present. Bishop Maes, the director of the League, presided, and presented Cardinal Gibbons, who led in prayer, and afterwards made a short address, in which he referred to a conversation he had with Pope Leo XIII about the congress. Referring to the Pope he said:

"His face seemed to beam with joy and gladness when I requested him to give us a letter for this auspicious occasion."

The Cardinal repeated the substance of the remarks made by the Pontiff, who commended the Eucharistic League in the strongest language.

The letter to which the Cardinal referred was then read in Latin and in English. Its text follows:

"Pope Leo XIII. To our beloved son, James Gibbons, Cardinal-Priest of the Holy Roman Church of the Title of St. Mary's beyond the Tiber, Archbishop of Baltimore:

"Our Beloved Son,—Health and Apostolic Benediction: We are of opinion that all manners of Catholic congresses should be promoted always by our approval. We are likewise resolved to bestow our especial favor upon those which

have for their end the glorification of the Divine Eucharist. And, indeed, with no slight pleasure, we have witnessed the faithful in many of the countries of Europe assembling for this purpose, under the guidance of their bishops; but our consolation was supreme when, two years ago, we saw them gathering from afar, in Jerusalem; and we have felt our joy greatly increased by those most abundant fruits of piety which have everywhere accrued to the immense advantage of religion.

"Hence, we have learned with exceeding great pleasure that a Eucharistic Congress, with delegates from all the United States of America, is to be held in Washington during the month of October. Wherefore, beloved son, we commend your determination, and we earnestly pray God to lead your endeavors to the success for which you long. What we wish you most of all, however, is that your congress and your united prayers may effect the result which, as you know, we have most at heart—that is, that all who differ from us may be brought back to the unity of faith and charity.

"Meanwhile, as a pledge of our fatherly affection, and a harbinger of divine gifts, receive the Apostolic Benediction, which we most lovingly grant to yourself and to all who shall take part in the Eucharistic congress.

LEO XIII."

After Bishop Keane had welcomed the members of the League the formal programme for the afternoon was carried out. To-night there was an hour's adoration of the Holy Eucharist at St. Patrick's Church.—N. Y. Freeman's Journal.

## Items of Catholic Interest in Rat Portage.

There has been a revival of devotion amongst the members of the congregation in this mission of late which must prove of grateful interest to those who claim the church of Our Lady of the Portage as their place of worship all the year round, as also to those numerous visitors who flock hither during the summer months. The month of the Holy Rosary is observed with all the honors which can be rendered to the Immaculate Mother of God. The morning Mass at 7 o'clock is well attended, but quite a crowd are present at 4 o'clock every afternoon, including the school children with the good nuns who have them in charge. The chant of the Magnificat is followed by a short sermon in French or in English on alternate days. A hymn is then sung in honor of the Blessed Virgin, when the Blessed Sacrament is exposed. During this time the Rosary is recited and then the Litany of the Blessed Virgin and the prayer to St. Joseph are said. On Friday the 4th inst., about a hundred devout communicants approached the altar to receive Holy Communion in honor of the Sacred Heart of Jesus; and the adorable Sacrament remained exposed until the close of the evening devotions. This was the first exposition at Rat Portage; but henceforth it will be exposed monthly. Another great act of devotion, also for the first time, took place on Sunday evening. It was a solemn procession in the interior of the church in honor of the Queen of the Most Holy Rosary. About one hundred little girls and fifty boys marched slowly and devoutly around the church under the charge of Father Blais and the Superior of the convent. They were preceded by cross-bearer and acolytes, and one of the children of Mary carried a beautiful banner of the Immaculate Conception. After the children a statue of the Blessed Virgin was borne by four more of the Sodality of Mary, with a body guard of the other members of the Archconfraternity. These were followed by a large number of altar boys and the rear was brought to a close by Father Fox in a cope, assisted by Father Cahill and attended by two more acolytes with lighted candles. During the procession the choir, which was assisted by Father George, sang the Litany of Loretto and a hymn to the Blessed Virgin. The church was filled by a large congregation amongst whom were many most respectful non-Catholics. The service was concluded by the Benediction of the Blessed Sacrament, which was given by Father Cahill, who also recited the rosary and the Litany of the

Blessed Virgin and the prayer to St. Joseph. The Oblate Fathers were honored by a visit from Rev. Father Antoine, the first assistant to the Superior General, on Saturday, on his return to Paris after discharging his arduous duties as visitor to the three great dioceses in the Northwest Territories. The Venerable Reverend Father preached an interesting sermon at the High Mass on Sunday and gave a vivid account of his travels to the various missions. He left Rat Portage en route for France on the evening train, and will stop a few days at Ottawa, Montreal, Quebec and Buffalo.

## CHRISTIAN RE-UNION.

Address By His Eminence Cardinal Vaughan.

Recently Cardinal Vaughan opened the Catholic Conference, which is meeting this year at Bristol, under the auspices of the Catholic Truth Society, and addressed an immense meeting at Colston Hall, over which he presided. The assembly was of a thoroughly representative character, and the vast hall was packed.

Cardinal Vaughan, in his inaugural address, referred to the prominence which the subject of re-union had attained, and said there was nothing that Catholics desired so ardently as to see England once more reconciled with the Apostolic See in the unity of the faith. There was nothing—absolutely nothing, that they wouldn't do which might bring this a step nearer realization. He did not understand what was meant by the notion which had been put about that if England and Rome were to draw together again the position of the Catholic clergy, and more especially that the bishops and the Archbishops of Westminster, would become impossible.

If it meant that upon England becoming united to the Catholic church it might be necessary or expedient for the good of religion that the actual bishops and archbishops should efface themselves, he had no hesitation in saying at once gladly would they do so. To secure the object they had most at heart no sacrifice would be too great. To sacrifice life itself for such a cause would be an unspeakable privilege, so intensely did they desire the welfare of their fellow-countrymen, brethren according to the flesh, in the re-union of Christendom. (Applause.)

They were absolutely one with the Holy Father in their desire to promote re-union. The air had been full lately of ideas suggestive of compromise. It might seem hard to expect those who did not realize with Catholics the fundamental principles on which the Church was built to regard them as unreasonable when they said that the first condition of re-union must be that all should accept—accept, mind, and not merely permit—Catholics still to hold whatever the Church taught and had defined on all matters of doctrine; they could, however, see that if this were the Catholics' firm and only standpoint no purpose—and certainly no honest and straightforward purpose—could be observed by allowing any doubt to exist as to the possibility of compromise on any matter of doctrine (Applause). Nor was it possible for the church to admit to her communion those who desired to exercise the right of private judgment to reject any part or parts of the faith.

Matters of ecclesiastical discipline were subject to revision, according to the wisdom and prudence of the Holy See. These, indeed, were openly admitted to be matters for arrangement and compromise. But the Church had not a free hand to deal with the truths of revelation and of religion. She was constituted simply as the guardian and teacher of these truths, and had no power to surrender or compromise with any one of them.

The kernel of the question of the re-union of Christendom consisted in the admission of the Roman claim that the Pope had received by divine right authority to teach and govern the whole Church as defined in the Councils of Florence, Trent and Vatican, and as set forth by Thomas Arundel, Archbishop of Canterbury, in the formulary drawn up as a test of Catholic doctrine in 1413 and approved by the Convocation of Canterbury. The essence of the Anglican position, on the other hand, and the reason

d'etre of the Anglican church was the negation of the Roman claim. It declares that the Pope had not the authority by divine power bestowed by Christ on blessed Peter to teach and rule the whole Church of God; that the Church had no authority in England. The whole question of re-union lay, therefore, within a nutshell. It was not a question of examining and accepting a long list of Catholic doctrines. It was simply a question of the fundamental and essential constitution of the Church.

It seemed to him that the straightest and simplest way to the discharge of their ordinary duty of preaching and defending the Catholic faith in England was to say that the Church could never recede from the words of Christ constituting a visible head to His Church on earth, or from the authoritative interpretation given to those words by her constant tradition and by her general councils. They confidently hoped and believed that the truth of the Church's revealed doctrine would by degrees make its way among the English people.

It had been said that the admission by Rome that Anglican clergymen had received power to consecrate the body and blood of Jesus Christ, to say Mass and to forgive sins would remove a source of "irritation;" but why should High Churchmen be irritated with Rome for not recognizing these supernatural powers in Anglican clergymen, when these powers had not been recognized, nay, had been denounced and denied by the great mass of clergymen in the Anglican church for 300 years down to the present day? Were that cause for "irritation," it should be felt not against Rome, but against the formularies and traditions of the Church of England.

So far from desiring that the question of Anglican orders should be left where it was, he had earnestly pleaded that it be thoroughly re-examined in Rome.

If Anglicans thought that new historic facts and arguments could be adduced in behalf of the validity of their orders, by all means let them be heard. He had reason to think that a thorough and exhaustive examination of the whole question would be instituted, so as to lead up to a decision by the Apostolic See, whether the Catholic practice of the last 300 years should be maintained, or whether the orders be treated as either valid or doubtful. But it ought to be distinctively borne in mind, in order not to confuse issues, that the validity of the orders had really nothing to do with the re-union.

He looked forward to the eventual conversion of England to the Apostolic See, but did not expect it to come about all at once by an act of corporate re-union. He expected it to be the result of the method which God had hitherto followed with signal blessing to souls and to the church, namely, that of direct action by the Holy Ghost upon individuals, calling them severally and separately by an act of inscrutable predestination. Year by year several thousands of the English people, drawn from all classes of society, were received into the Catholic Church.

Adverting to the Archbishop of Canterbury's recent letter, he invited all Anglican aspirants after re-union to say in face of this authoritative pronouncement whether they now saw any prospect of an act of corporate re-union as a way of terminating their divisions. Had not this timely and suggestive document made it absolutely clear that there could be no hope for the re-union of Christendom save by individual submission to the See of Peter? While they perceived and touched with their hands the barriers set up by ignorance, worldly power, pride of wealth and human passion against the wretched society gradually separating into two camps, that of nationalism and that of divine faith, his soul was filled with hope for the future, as the design of God continuously and slowly unfolded. They regarded the revival of religious feeling as due to the power of prayer, and His Eminence urged the importance of continued and regular prayer among Catholics for re-union.—N. Y. Freeman's Journal.

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Northwest Review.

## OMNIUM GATHERUM.

Glance at our Exchanges.

A ONCE-A-WEEK CATHOLIC.

A once-a-week Catholic is not a Catholic at all. An every Sunday Catholic is a pretty poor specimen of religious fruit. If the tree planted by Christ and invigorated by the Holy Spirit could boast of but such as he then truly would religion merit to be called a failure.—Scranton Index.

DAKOTA LAND HUNTERS.

Two brothers named Hughes reached town on Saturday, coming from South Dakota. They are tired of Dakota, having lived there for fourteen years and along with two other brothers farming over 1,000 acres, yet they have failed to make more than a living on account of the frequent drouths in that state. They intend to lease a farm of four or five hundred acres and will after a year's residence purchase land in this vicinity. They left on Sunday morning for Neche, where they left their stock in the care of their two brothers. They have almost completed the lease of two farms within a couple of miles of town, and will return in the course of the week.—Manitoba Liberal, Portage-la-Prairie.

HOW DOES THAT AGREE WITH THIS?

The people along the Langdon-Larimore branch will pay the Great Northern railway corporation in the immediate neighborhood of \$1,000,000 for transporting this crop to Minneapolis or Duluth and bringing back provisions.—Courier-Democrat, Langdon, N. Dakota, Oct. 3, 1895.

UBIQUITOUS IRISH.

Many years ago we met a French Japanese missionary, and had the curiosity to ask him if there were any Irish in Japan. "Oh yes," he answered, "we have about three hundred in our parish."—Kansas City Catholic.

HIS GRACE'S MOVEMENTS.

Archbishop Langevin, of St. Boniface, is expected to arrive on a visit to the Qu'Appelle Industrial School on Saturday. Entertainments in his honor will be held there on Sunday and Tuesday evenings, to which all are invited. His Grace will remain about a week and visit the missions on the surrounding Indian reserves.—Qu'Appelle Vidette.

FATHER FOUQUET AND THE I. O. F.

The Courier de l'Illinois is mistaken in assuming that the Review and La Verite are the only Catholic papers opposed to the Independent Order of Foresters. There are others, in Canada which have raised their warning voices. Le Manitoba, for instance, of St. Boniface, recently published six strong letters from the pen of Rev. L. Fouquet, containing a complete expose of the Independent Foresters, which ought to open the eyes of all Catholics. We have put the substance of it before our readers in a previous issue.—The Review, Chicago.

BOOKS BEFORE BALL.

The overripe school boy now thinks he has found his proper place when he is made a "tackler" or "rusher" and knows how to talk of the "gridiron and pigskin." The bland professors look on approvingly. College boys are usually raw and fresh, and they need salting. Put their noses down to their books. This is what they are sent to school for and their tuition bills with the extras paid for. As tacklers and rushers at their studies they will hereafter be more of a success, when the gridiron and pigskin are relegated to the bumptious genius of the billiard marker and the dilapidated sport.—Pittsburgh Catholic.

After Many Days.

Holmfeld, Man., Feb. 14, 1890.  
W. H. COMSTOCK, Brockville, Ont.  
DEAR SIR,—For 12 years my wife was a martyr to that dread disease, dyspepsia. Nothing relieved her; physicians were consulted and medical skill tried, without avail. One doctor advised a change of climate, suggesting Manitoba as a desirable place. We acted upon this advice, coming here two years ago. The change of climate wrought a change indeed, but for the worse, as she was soon confined to bed, and under the care of two doctors, who asserted she could live but a month longer. A neighbor came to see her one day who had been reading your almanac. She told her of the testimonials she read in it, of the great amount of good they were doing, and advised her to try a box of Dr. Morse's Indian Root Pills. She did so, was relieved, kept improving, and is now able to do housework, and continues the use of Morse's Pills.  
Yours gratefully,  
GEO. DUNN.