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Report of Bishop Doutenville's Consecration.

The following report, taken from the Daily Columbian, of New Westminster, B. C., Aug. 23rd, by some unaccountable oversight reached us too late for insertion last week. It will now serve as a memorial of a great event.

The consecration of Bishop Doutenville O.M.I., D.D., as coadjutor to Right Rev. Bishop Durieu, took place at St. Peter's (Roman Catholic) Cathedral, this city, yesterday morning. The ceremony is one of rare occurrence in this part of the continent, and, being carried out with all the solemn grandeur of the Roman ritual, it was not surprising that a large crowd, far beyond the seating capacity of the cathedral, should have been anxious to be present. The general popularity of Bishop Doutenville and the personality and fame of the Archbishop of St. Boniface, the consecrating prelate, contributed not a little to the large degree of public interest manifested in the unusual and impressive function.

To provide against overcrowding, tickets of admission were issued, but, long before the service commenced, every seat was occupied. The time was spent in admiring the floral decorations of the altars, or following the movements of the acolytes, who were busy making certain preparations. It was also observed that the recent improvements to the interior of the church had resulted in considerable gaining in space, both within and outside the communion rail.

About nine o'clock the following ecclesiastics filed into the chancel, and took up their allotted places about the altar: The Most Rev. L. P. A. Langevin, O.M.I., D.D., Archbishop of St. Boniface; Bishops, Right Revs. J. Clut, O.M.I., D.D., coadjutor to the Vicar Apostolic of Athabasca-Mackenzie; O'Dea, of Nesqually, Wash.; Legal; Loutens, Victoria, ex-Bishop of Idaho; Durieu, and Doutenville; Priests, Fathers Guilette (St. Mary's, Winnipeg), Camper (Manitoba), Lacombe (missionary to the Northwest Indians), Lejeune, Chironne, Lejacq, Marchel, Ouellet, Cornellier, Paytovin, Cunningham, Thomas, Whelan, Picotte, Thayer, Michells, Van Navil (representing Bishop Lemmens, of Victoria), Dommeau, Badard, Boening, Morgan (parish priest, New Westminster), and Prefontaine (parish priest of Seattle); also Scholastic Brothers Whalen and Kaepar.

The Archbishop and Bishops in full canonicals, were, indeed, a picturesque group, the sight serving to impress on the memory of those present the details of the unique ceremonial.

The Archbishop was assisted in the consecration service by Mgrs. Durieu and Clut, the aged prelates of New Westminster and the Northwest respectively.

The service which was in Latin, lasted nearly three hours; there was very little music, and the only long variation in the proceedings was the preaching of a sermon by Right Rev. Bishop O'Dea, who spoke at considerable length, on the words, "Thou art Peter, and on this Rock will I build My Church." In concluding his discourse, Bishop O'Dea congratulated the church on the consecration of Bishop Doutenville, as also the people of New Westminster, as well as the venerable prelate (Bishop Durieu), who having so long borne the burden and heat of the day, had found so able an assistant.

In the afternoon a service was held in the large play shed, recently erected in the rear of St. Louis College. Here a temporary altar had been erected, and here hundreds of Indians from Sechelt, Squamish, and other points of the diocese, had assembled to do honor to Bishop Doutenville. Bishop Doutenville, with the Archbishop and other visiting prelates, conducted the service. The responses were taken up by the Indians and the brass bands of the Mission school, and the Sechelt and Squamish tribes united forces for the occasion.

Bishop Doutenville is much revered among the Indians, and, after the service, had an informal reception, when hundreds took the opportunity to offer their fealty to their new bishop.

In the evening St. Peter's Cathedral was again crowded to the doors by people anxious to hear the address of His Grace the Archbishop of St. Boniface.

The service was conducted by Rt. Rev. Bishop O'Dea, of Nesqually, Wash., and Rev. Fr. Morgan, all the other visiting and local prelates being present, also, with the exception of the venerable Bishop Durieu who was unable to attend through being slightly indisposed.

His Grace Archbishop Langevin, of St. Boniface, chose for his text the words, "For this was I born, and for this came I into the world, that I should bear testimony to the truth." These words, the speaker said, had special significance, today, when they had witnessed a great spectacle, the solemn and impressive ceremony of consecrating a bishop. This ceremony, too, was another proof of the stability and vitality of the Roman Catholic Church, being but the latest link in an unbroken chain extending through the ages from St. Peter down to the present day, and which would continue until the end of time. The bishops have three special missions, viz., preaching the truth of God; the spreading of the grace of God in the hearts and souls of men, and the establishment of peace. In speaking further on these words, His Grace said it was not his purpose to remind them of the details, but to confine himself to a few remarks about the broad significance and the underlying principles of these ceremonies.

His Grace's enlargement on the various missions of the bishops was listened to with wrapt attention by the large congregation. He exhorted the faithful to implicitly obey the bishops, and, although there was, of course, the right to appeal to a higher authority, still they must obey first. The Archbishop's remarks were pertinent, concise, yet explicit, and were delivered with a characteristic energy, and in a tone of voice distinctly audible through the whole cathedral.

During the remainder of the service, the choir of the church, assisted by Mrs. Gosnell, of Victoria, soprano, and Mr. Trevellyan, of Vancouver, violinist, rendered special music, which was much appreciated by all. Mrs. Gosnell's rendering of Millard's "Ave Verum" and "Hear Us O Father," was particularly beautiful, Mr. Trevellyan improvising the obligato with rare skill and taste.

At the close of the service, though somewhat unusual, permission was granted to present addresses of welcome to the Archbishop and other visiting prelates and of congratulation to Bishop Doutenville. Ald. Keary, who with Messrs A. Shepherd and W.L. Fagan, made the presentations, explained to His Grace that it had been intended to present this address and an accompanying testimonial on Monday, but, owing to His Grace returning east sooner than was expected, they would be duly forwarded to him.

Ald. Keary then introduced to His Grace His Worship Mayor Shiles, who said: "Your Grace, My Lords, Monseigneurs, and Reverend Clergy: On behalf of the citizens of New Westminster, permit me to extend to you all the freedom of the city. I trust your visit here may be both pleasant to yourselves and profitable to your people, and that you may carry away pleasant recollections of your sojourn here."

The following address, neatly printed on pale pink satin, was then presented to Bishop Doutenville:

TO THE RIGHT REVEREND A. DOUTENVILLE, O. M. I., BISHOP OF GERMANICOPOLIS, COADJUTOR TO THE RIGHT REVEREND PAUL DURIEU, O. M. I., BISHOP OF NEW WESTMINSTER.

MAY IT PLEASE YOUR LORDSHIP: Deputed by the Catholic people of New Westminster, we, in their name, tender our filial homage on the occasion of your elevation to the Episcopal Dignity, Coadjutor Bishop of this Diocese. Sent by the Supreme Head of God's Church, His Holiness Pope Leo XIII., who speaks with the authority vested in the first of the Apostles, Peter, we recognize in your mission the Infallible Will of the Holy Ghost speaking through the Vicar of Christ.

Our Venerable and Beloved Bishop, Monseigneur Durieu, having reached a supreme old age, after a life spent in self denial and heroic missionary labors, now repeats the words of his holy patron—"I have fought the good fight."

With the sanction of the Holy Father, the charge, which he so well has kept, is now being partially, and in no slight degree, entrusted to your vigorous hands. You are the latest accession to the greatest lineage this world has, or ever will see—the Episcopate—a lineage which began with St. Peter and his brethren, and shall continue unbroken until the end.

You are not unknown to us, having been the instructor to many of the child-

ren of this parish. To you now appeals more forcefully the Divine command, "Feed My Lambs." Your love for children is great. In you we see the image of the Christ who "took a little child and set him in the midst." It is a matter of congratulation that you are a zealous supporter of Catholic education.

For the elder children, the men and women, of your flock, we know you will ever have a willing ear, a helping hand, a word of ready counsel and sympathetic prayers.

When, in the proper time, you will be called personally to tell the Holy Father of the condition of this far distant diocese, when in the City of the Seven Hills, consecrated by the blood of innumerable martyrs, hallowed by the lives of countless saints, ennobled by that continuity of Pontiffs which from Peter to Leo have exercised supreme authority, and adorned by every which religion has called to her aid, when in the palace prison of God's Vicar you will give account, it is our hope that you may be able to say, that here, Catholic faith and Catholic tradition find in the hearts of your people a ready home.

It is, therefore, with veneration of your saintly office, with appreciation for your virtues, and with love for your person, that we ask you to accept this tribute of affection from the parishioners of St. Peter's Cathedral.

On behalf of the congregation,
ARTHUR SHEPHERD, } Committee.
W. H. KEARY, }

New Westminster, B.C., August 22nd, 1897.

A congratulatory resolution from the Grand Lodge of the Young Men's Institute was also presented.

Bishop Doutenville, in reply, said he had few words to say, but such as they were came from his heart. He thanked the people for their kind expressions of their good wishes for him. He had spent many beautiful days in his life, but none had been more beautiful to him than to-day, when he was ordained, as His Grace had said, one of the apostles of Christ. This honor had been conferred upon him, not for his own worthiness, but it was God's will. Not having seen the address before, he could not make an adequate reply. Continuing, he spoke modestly of his own attainments and of his great love for children, who were the hope of the Church. He was glad to see the Mayor present, and he congratulated the City Council, through him, on the splendid progress made by the city in recent years. He trusted this prosperity would continue, and that they would see to it that the progress was also a progress in public morals. The city was well equipped with all that belonged to a modern city, but the morals must be safe guarded. He again thanked his well-wishers for the addresses which had been presented and for the handsome testimonial.

His Grace Archbishop Langevin also replied, acknowledging the good fellowship expressed by the First Magistrate of the city. Westminster was a prosperous city, and, as a fellow British subject, he was pleased to be able to say so. He had not realized that Canada was so large till he came to this western limit. He was pleased to find that the people of this Province were living in unity, free from the divisions experienced in other Provinces. We needed mutual charity. They had, doubtless, heard a good deal about him of late, but he thought they would not find him so bad, after all, and he was always pleased to meet the leading men of the country, whether of his view or not, and his present trip had increased his circle of acquaintances.

Referring again to New Westminster, His Grace said the city had a magnificent site, and was bound to go ahead, no matter how other cities of the Province fared, as it contained the elements of success. Especially so, if they remained faithful. It was the glory of the British Empire to remain faithful to the traditions of Christianity, a glory culminating in the Queen's Jubilee.

He had been pleased to see that Her Majesty had recently visited a Jesuit college, where she had received a right royal welcome. On leaving, the Queen said that her mind had been disabused of a good deal concerning the Jesuits by her visit, and she had acknowledged that it was possible to be at once first-class Catholics and first-class British subjects.

Speaking of the order of the Oblates of Mary Immaculate, of which he and the new Bishop of New Westminster were members, His Grace said that order was honored in the selection of Bishop Doutenville, and the order had always con-

tained worthy and honored prelates, including one venerable priest, Father Joyal, who would shortly celebrate the golden jubilee of his ordination.

His Grace then asked Bishop O'Dea to speak a few words.

Mgr. O'Dea said he was not a subject of the Queen, but, like them all, owed allegiance to a higher Power. He had witnessed with untold pleasure the fealty of Her Majesty's subjects, so well deserved, during the Jubilee, and also the fealty of the faithful as expressed by their attendance to-day, and in the addresses presented. He thanked them all cordially for the other visiting prelates, and closed by referring again to the broad platform of charity on which they all stood.

This concluded the evening's proceedings, many of the congregation lingering to congratulate or render homage to His Grace the Archbishop or to Bishop Doutenville.

ORANGE LOYALTY VALUED IN SHILLINGS.

Irish World.

It seems that notwithstanding all their noisy professions of loyalty in "Protestant Ulster," they are not willing to put up the comparatively paltry sum of \$25,000 to build a jubilee statue of Queen Victoria in Belfast. This project, to be accomplished by shilling subscriptions, was started nearly a year ago by one of the Orange papers, but it is announced that it has now to be abandoned, as not half the amount named has been contributed. In other words, the loyalty of all "Protestant Ulster," valued at a shilling (twenty-five cents) a head, is not worth \$12,500. Compare this with the Parnell testimonial—\$200,000 presented by Irish Nationalists, mostly people of small means, to their political leader; and compare it with the hundreds of thousands of dollars contributed to the Land League and other funds by the readers of the Irish World. Verily, Orange loyalty is a poor, spiritless, contemptible thing when set in contrast to the magnificent generosity of Irish patriots.

But the Ulster loyalists took a practical, business view of the statue proposal. "Belfast," says one of their papers, "showed at the outset that it did not want a statue. The people are, for the most part, hard-headed Scots-Irishmen who asked themselves the questions: What is the practical advantage of a statue? What good will it do? It was seen that it could confer no benefits upon the people." Truly a convenient conclusion for those "Scots-Irishmen" (all Scotch and no Irish) who wanted to keep their shillings in their pockets. And a characteristic one, too. "Irish! Orange loyalty has always been of the same practical kind; with an eye to the 'main point,' pounds, shillings and pence to wit. When loyalty to the Queen has not meant this for the Protestant Ascendancy man in Ireland, there has been no loyalty. Irish Protestant Ascendancy loyalty is in fact strictly conditional, ascendancy and all the profit it brings being the price insisted on in return for the loyalty. Stop the pay and the loyalty stops. At a Protestant meeting in Ulster they threatened 'to kick the Queen's crown into the Borne' if she would sign Mr. Gladstone's 'Irish' Church Disestablishment bill, which put an end to the scandal and robbery of compelling the Catholic majority to pay for the maintenance of the church of the minority. Though the Queen signed the bill, as, of course, she dare not refuse, they did not attempt the kicking business, for, besides their fear of the police, they had and still have enough of pay in many other forms for their loyalty, and they wisely concluded that it was better to be content with some than to risk and forfeit all. Being 'hard-headed Scots-Irishmen,' they asked themselves, 'what good would it do?' What money it would be in their pockets? and concluding that it could put none in, and perhaps might take a good deal out, they decided to forego the kicking of the crown.

Mgr. Frin, who was so ill at St. Boniface Hospital that he had to be anointed, is now rapidly recovering.

A Belfast Anglican Clergyman CONFIRMS THE ACCURACY OF THE POPE'S NULLIFICATION OF ANGLICAN ORDERS.

It is not a little remarkable how Anglican authorities continue to volunteer fresh testimony to confirm the accuracy of Leo XIII's condemnation of Anglican Orders.

An eloquent ordination sermon was delivered last week at Belfast in the presence of the Anglican Bishop of the see. We assume that the very object of the sermon preached at an ordination service is to impress upon the candidates the true idea of their ministry. This was done in the following words taken from the report given by the Belfast News Letter:

You will observe here the fundamental difference between the priest of the Old Testament dispensation and the steward or minister of the New. The Priest made an atonement for the people; he presented to God their sins and sacrifices, and thus made intercession for the transgressors. This was the chief, the essential, function of the Levitical priesthood. That priesthood was typical of, and preparatory for, the great sacrifice of Jesus Christ, whereby, as our great High Priest, He offered Himself to God as a propitiation for the sins of the world. That was an offering made by man to God, and every priest accordingly was ordained to offer to God gifts and sacrifices. He offered from earth to heaven, from man to His Maker, from the sinners to the Holy One. In the New Testament dispensation this is changed, the process is exactly reversed, and the steward of God's mysteries offers from God to men. He gives the things of heaven to the children of earth. This, we are told, was one of the results of Christ's work and return to glory. He ascended upon high; he led captivity captive, and gave gifts unto men; and these gifts were the stewards of His mysteries. "He gave some apostles, and some prophets and some evangelists, and some pastors and teachers for the perfection of the saints, for the work of the ministry, for the edifying of the body of Christ." It is thus clear wherein the Christian ministry consists; it is a high and honorable calling—even more so, I think, than the priesthood of the Old Testament, by means of which the things of God are given and shown to men; it is a function in which the Holy Spirit co-operates with us and by which his work is in a great measure carried on. In passing I may observe that it is here that our great difference with the Church of Rome mainly rests. That Church fails, it seems to me, to recognize the essential distinction which I have pointed out between the Old Testament priest who offers from man to God, and the New Testament steward who offers from God to man; and accordingly, as has recently been declared in an authoritative Papal document, the Roman priest is ordained to offer a sacrifice to God for the living and the dead, whereby an atonement is made for man.

Our clergy, on the contrary, are ordained for an entirely different object—their duty is to tell of a great atonement already made, and to supply to men God's means of grace, or in the actual words of the ordinal: "To preach the Word of God, and to minister the Holy Sacrament in the congregation." Some minor priestly functions we, no doubt discharge, such as presenting the gifts of the Church to God, praying to God on behalf of the Church, and blessing the members of the Church; but mainly and essentially the Christian priesthood is a stewardship in which the gifts of God are dispensed to the sons of men.

The non-Sacrificial character of the Anglican Ministry could hardly be more clearly and trenchantly stated. Thus at the very outset of their ministerial career, and at a moment which is usually described as being the most solemn in their lives, these young Anglican clergymen are impres-

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