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the public.

# The Aorthwest Review

WEDNESDAY, JULY 3.

#### EDITORIAL COMMENT,

We were pleased to notice that the Catholic university of Ottawa had conferred the degree of L.L.D., on the Hon. Theodore Davis, Chief Justice of the Supreme Court of British Columbia. THE REVIEW offers its congratulations to the learned Chief Justice on this high and deserved mark of appreciation from one of the foremost seats of learning in

The Catholic World for July gives a short story, "The Tide at its Flood," by Helen M. Sweeney, which is worth more than the contents of all the non-Catnolic magazines put together. A brave Catholic girl, writing for bread, scores a magnificent success by hiding her religion; and then and there, in disgust at her cowardice, she vows henceforth to write as a Catholic or not write at all. A friend expostulates: "Then there's nothing left you but the Catholic press." "Having that I have everything," said Kathleen, with fire; "the Catholic press is the only power, for it cares for men's souls, while the other ignores the very

She might have added that the Catholic press is the only instrument of opinion that despises that manifestation of public opinion which is really contemptible, and therefore does not fear to give the true view of persons and things. As our Archbishop said last Sunday at the Church of the Immaculate Conception, Catholics are the only people who are really free in their opinions. All others obey some irresponsible and illegitimate authority. Hence their hesitation in venturing an independent opinion. The most thoughtful of Protestant ministers will not express himself publicly until ne knows what other ministers will say, and thanks to their glorious priviloge of unlimited error, he cannot know this until some one else speaks. But, as soon as the irresponsible editor of a conscienceless newspaper or an anonymous and bold correspondent has spoken, then the Rev. Doctor comes out and holds forth like an oracle.

And what slaves these newspapers are! Not one of them has dared to describe Evangelist Leyden as he really has proved himself to be, a vulgar uneducated jumping-jack with Yankee slang and any amount of brass. Not one of them dared to expose the polished millionaire who let his angry passions rise and behaved like a lawless cowbov. Yes, one of them did, one that resented being deemed too insignificant for hushmoney. And when our Armstrong Point Hotspur will be, as he undoubtedly will, acquitted by an obsequious jury-what jury would dare put a millionaire in prison?-all the secular papers will apologise for his hasty temper, and mag. nify the exasperating impudence of the wounded bathers.

La Verite of Quebec, which subsists by subscriptions only, without advertise-

ments, and is eagerly read by its enemies for its manly independence of thought. On the other hand, we all know how our truth-loving Winnipeg editor, Mr. Luxton, was ruthlessly sacrificed because of his independent ver acity. Another fearless knight of the pen, Mr. Arthur McEwen of San Francisco, lately tried his hand at really independent journalism. He denounced in scathing tirades, written with the vigor and grace of a master-hand, the tyranny of the predatory rich and their grasping monopolies. But it was only a flash in the pan, a blaze among the stubble, because his principles were unchristian and his tone uncatholic, and Arthur McEwen's Letter," so spicy racy and thought-provoking, has died the death of all non-Catholic truth-

#### EVANGELIST LEYDEN. This much advertized person lectured

tellers.

in Selkirk Hall on Friday last, Sunday and Monday. We hope he will keep on lecturing all summer. His talks do Catholics a world of good. We advised several to go and hear him, for we feel sure that such attacks make one proud of the faith that can provoke so much we hardly hoped to find his lectures so be interesting to know why? strikingly beneficial as they are to the Catholic cause. Mr. Leyden is an ugly little man with a fox-like expression of face and the action and manners of a mountebank. We have heard him very aptly characterized as a Dutch Yankee Jew. He shows so much ignorance of Catholic matters that we doubt if he ever was a Catholic. For instance, on Sunday he said that there were three steps in a priest's ordination: subdeaconship, deahe had studied Catholic theology in St. John's College, Fordham; but, as the theological seminary was removed from Fordham more than forty years ago, and bigot. Mr. Leyden does not appear to be over forty, that story is a fabrication. Fiction seems, with vulgarity and slang, a spec ialty of this tenth-rate spouter. He boasted that the bold Orangemen of Rat Portage had hurled through the windows of the town hall, " like logs of wood," forty French Canadians who tried to silence Leyden. Now even our champion Ananias of Bannatyne St., despite his est efforts to exaggerate what happened at Rat Portage, could not invent anything more momentous than threatening lemeanor on the part of Catholics, and dared not even hint at a fight. In point of fact everything went off very quietly charges amount to when placed under at Rat Portage. Leyden had no success and gave two lectures in one day to get This whole affair is nothing more por

His lectures are disconnected, rambling talks on anything besides the subject announced. Every now and then he apostrophizes "his friends the Roman. ists" and vows he fears then not-which looks surprisingly like conscience making a coward of him. He is evidently an uneducated man, devoid of all refinement of feeling or culture of intellect, but possessed of some skill in tickling the palate of a vicious mob.

At his first lecture here some twenty or thirty Catholics were present. When he sneered at the distinctive dress of the nuns, the Catholics hissed him. Thereupon Leyden faltered and kept silent for a full minute. Apart from the Catholics, the rest of the audience were mainly made up of the lowest strata of ignorant dissent. Only four women entered the hall, and of these two left in ten minutes in disgust at the gibbering monkey on the platform. The minister who offered up prayer was dressed in light tweed, and held one hand in his trousers pocket and another in the pocket of his sack, as he ventured to invoke his Maker.

We understand that Leyden was invited here by a laundryman who washes soiled clothes and soils clean reputations for the money there is in it. When this purveyor of false witness against his neighbor was asked if he really believed that Rome was the great danger ahead. he pooh-poohed the idea, and said the whole thing was merely a money speculation. But it will turn out a lasting shame to Protestantism, if Leyden is a fiscated for the maintenance of Protest-

Moreover, Catholics alone will support ever that is not our funeral. Meanwhile gratulate themselves on the results of ny, while dishonestly saying that the an uncompromisingly truthful paper. We | we advise those Catholics who can keep | the school year's work. In Winnipeg mentioned lately a notable instance in their temper to go and hear this mounted alone, the children of Catholic parents bank at least once, in order that their attending Catholic schools were fully faith may be thereby strengthened, and one-fourth of the Catholic population that they may give thanks to God for saving them from the ignominy of religious fellowship with such creature. When it is all over they will feel like men revelling in a fresh sea breeze after the passage of a skunk. And yet we should pray for the conversion of Leyden. Even he is not beyond the reach of Divine mercy.

### ORGANIZED PERSECUTION.

Senator McInnis has a grievance againts the management of the British Columbia Penitentiary staff, or, at least, against one member of it and the late Inspector Moylan. We have followed his vagaries on this subject in the Senate and were convinced that personal spite, venom and possibly religious hatred were the moving active motives underlying the whole complaint. It is pitiable to see an honorable senator making such a childish exhibition of those debasing passions of spite, rancor and hatred, because he happens to oc cupy a seat in an honorable assembly where he can use unpunished his priv ileges to abuse and persecute public officials who cannot defend themselves It seems the senator has a nephew who was once on the staff of the B. C. Penihatred on the part of blackguards; but tentiary and is not there now. It might

Senator McInnis has a grievance of some kind and this hopeful nephew is mixed up in it and the pugnacious senator is determined to drag the late Inspector Muylan and the present deputy Warden of the penitentiary into an investigation by Royal Commission. Senator McInnis may be a very important individual, in his own estimation but we submit that his sessional indemnity and mileage allowance are as much conship and tonsure; whereas every as this country can afford to spend on Catholic child knows that the tonsure him. Royal Commissions are too ex precedes, generally by several years, the pensive to the country to be called into subjeaconship. He also intimated that existence to gratify the spite and hatred of a naturally quarrelsome and irritable man whose views, at best, do not rise above that of a narrow se opinionated

A Government official may, in his opinion, be a very inferior sample of humanity; but he is, at least, human and, being human, is excusable for having angered a man like Senator McInnis. In very fact we think that officials, who could meet with the approval of Senator McInnis, would have to be angels and, therefore, entirely unsuited for an official position in a penitentiary. One of libel against a newspaper for charges similar to these made by the Hon. senator; let that Hon. gentleman appear as a witness and we will see what his the search light of cross examination. less than an organized persecution; but it will not succeed. Only a short time ago the Chief Justice of British Columbia had to administer a sharp reproof to the Grand Jury for having embodied in their presentation a malicious attack on the Deputy Warden of the penitentisry on a mere rumor. We hope that Senator McInnis may find some more useful and honorable and manly occupation than that which he is at present engaged in. If he cannot, then he is not only a useless, but also an expensive luxury on the tax payers of this country.

# OUR CATHOLIC SCHOOLS.

Five years ago last May, by an act of the Manitoba Legislature, the Catholic minority of this province saw their dear ly cherished schools swept out of legal existence, while the Protestant schools which had existed side by side with them from 1871 until the passage of this act, were retained, if not in name, at least in the enjoyment of all the religious privileges they had before. When this cruel and unjust law was promulgated, the Roman Catholics met and protested against this invasion of their rights. They, then, quietly set to work to maintain, in as efficient a way as possible, their schools. For five long years the unequal struggle has been continued and we have never ceased to fight for our rights at the same time quietly and without ostentation, main taining our Catholic schools. Another scholastic year has terminated, and the Catholics of Manitoba, especially of those places where their taxes were con-

schools are not Protestant schools. But away. The conduct of these preachers of the city, while the attendance at the Protestant schools, where our taxes went, numbered scarcely oneseventh of the Protestant population. That, in itself, is a most satisfact- ter than the man who introduced this ory showing and should silence many of school bill, and who had to change it to those slanderers who say that Catholics are not alive to the benefits of a good education. It shows that, while the Catholics quietly submitted to the Protestant schools absorbing their taxes. they kept their own schools, by a private and voluntary tax, in a high state of to be continued, unless religious exerefficiency and filled them to overflowing with Catholic children. After five years of "rank tyranny" the Catholics have as efficient schools as the pampered Protestant, and they have the proud satisfaction to say that there are not FIVE Catholic children attending these pampered schools, while our own schools are overflowing with bright and healthy children. The work done by our schools last year was fully up to that of any vear since 1890, while the attendance of our schools is yearly increasing. We congratulate our Catholic teachers, parents and children on the grand work done last year, and, in fact, every year since the abolition of our schools. The self-sacrificing devotion to duty of our Catholic teachers, the conscientious manner in which they performed every duty and their patience under trials most numerous, deserve the highest praise, while the generous conduct of the parents and the industry of the pupils added to the grand success. Let us hope that this will be the last year that this "rank tyranny," as Mr. Martin justly terms it, will continue. The Catholics of Manitoba have acted a noble and christian part and have richly deserved better treatment at the hands of the majority. Let us hope that the day of relief is close at hand; but be it sooner or later, the Catholics will never sacrifice principle to expediency, nor their dear children's moral and relgious education to sordid pecuniary

## MR. JOSEPH MARTIN'S LETTER.

At the time that the Honorable Joseph Martin first announced his school policy at Mr. Dalton McCarthy's meeting, in Porlage la Prairie, in 1889, he appealed to the Protestant clergy who were then on the platform, and, through them, to ularization of the schools would be a gross injustice to the Catholics." That was Mr. Martin's view then; that was celebrated school bill of 1890; but that view was changed, not from conviction; but by the pressure of the Protestant religious bodies, and, therefore, Catholic schools were abolished, and Protestant schools retained, and the gross injustice of which Mr. Martin spoke, has been thereby imposed upon Roman Catholics for the last five years. In fairness to Mr. Martin, we must say that he protested against this at the time and has done so several times since, but the demon he raised would not down and the injustice has continued. Now, Mr. Martin has recently written a letter, dealing again with this subject, which our readers will find on another page of this issue. In

this letter Mr. Martin says: "When I introduced the school bill of 1890, I pointed out that in so far as it provided for religious exercises in the schools, it was in my opinion defective. the state to interfere in any respect in matters of religion. I said then and I still think that the clause of the 1890 act which provides for certain religious exercises is most unjust to the Roman Catholics. If the state is to recognize religion in its school legislation, such a recognition as is acceptable to Protestants only, and in fact only to a majority of Protestants is to my mind rank

Here is the best answer to the Tribune's Was Manitobaright?" Was she right n abolishing Catholic schools and retaining Protestant schools, and making Catholics support these schools? Mr. Martin says such an act was rank tyranny, and Mr. Martin should know, The Greenway government, the Protestant clergy the hireling press of the province and all the other puny lights have been, for fair specimen of Boston perverts. How- ant schools, have great reason to con- five years, indulging in this rank tyran- that he will not be silenced by such your application of the fable come in?

Protestant schools, knew differently, and he has the courage and the honesty to say so. Surely no one should know betmeet the views of the majority of Protestants, what it is, and how it operates. He says that "the religious exercises" tyranny." Unless the rank tyranny is cises most unjust to Roman Catholics are to be continued, what reason can be given, either by Mr. Greenway in refusing a remedy, or by the Parliament of Canada, on account of such refusal, delaying to grant remedial legislation. Mr. Martin's letter has cleared the way to a proper and fair settlement of this vexed question. The Catholics of Manitoba never asked that their schools should not work up to the same level as the Protestant schools, We are just as anxious as anyone to have good schools, and we boldly say that our schools today, notwithstanding the rank tyranny against which they have been contending for five long years; notwithstanding that we were supporting a dual set of schools. are in every way, except in furniture and buildings, fully as efficient as any of the Protestant schools What the Catholics bave been contending for all along, is for schools where they will be at liberty to teach their children their own religious views in their own schools. We never objected to the government making us work up to a fixed standard; we claim that despite all the difficulties placed in our way, by the rank tyranny of the majority we have been working np to as high a standard as the present schools, and even higher in many things. If that be all that stands between the Catholics and justice, there never was the slightest reason for the rank tyranny imposed upon them for the last five years. It was not necessary to abolish Catholic schools to bring them under the management of a system similar to the present. It is the rankest kind of subterfuge for the Greenway government to pretend so. Catholies have children to educate and they are as deeply interested as any other citizens in keeping up the status of their schools. They have shown how sincere their brethren in Manitoba, to assist him they are in their demands for religious in abolishing the Catholic and Protest- instruction in their schools, otherwise quired a good deal of pluck on Mr. Martin's part, as well as a great moral subject, when the minds of the people of his own constituency are aflame with courage, and, although he was the direct move the injustice and relieve Catholics from the rank tyranny under which they have been groaning for the last five

THE PROTESTANT CLERGY. The Protestants of Winnipeg are get-

ting sick and disgusted with the narrow and intolerant attitude of their clergy on all the questions of importance which come under their notice, or in which I am one of those who deny the right of they feel called upon to interfere, and we may here add that there are very few things in which the aforesaid gentlemen will not obtrude themselves. The scene which occurred during an interview with the legislators the other day accentuated this clerical interference. The preach ers turned out in numbers, and as usual made themselves objectionable by their narrow and dictatorial policy. When brought face to face with Ald. McCreary and charged with their pulpit criticisms they ran away like a pack of cowards. They could use their "coward's castle' to abuse better men than themselves; to vilify the character and impugn the motives of public men; but no sooner are they brought face to face with the men they traduced and vilified than they hiss his utterances, and when they find

Mr. Martin, who was forced by the rank in treating all public questions is so nartyranny of the Bishop of Rupert's Land row, intolerant, bigoted, and impractiand the Rev. Dr. King, et al, to retain cable in its application to public needs the religious exercises then used in the that the Protestant people are getting disgusted with their conduct and asking why those meddling busy-bodies cannot mind their own business? The ordinary preacher, at least in Manitoba. is a most peculiar creature. He has only to work one day in the week and he has the other six to meddle in the affairs of others. Even on that one work provided for in this bill "are most unjust day he cannot always restrain himself to Roman Catholics,"-in fact it is "rank from introducing into his pulpit questions, and even personalities, more or less offensive. He does things which, if attempted by a layman, would make him an insufferable cad. He is so accustomed to be deferred to by women. children, and a few weakling of the male sex, that he cannot endure the opinions of men of practical common sense, whose knowledge of men and things fit them to give an opinion worth having. He makes for himself a narrow, contracted, and intolerable little world, over which he wishes to preside as a little deity. and if any unfortunate sinner should dare to run up against him or his views. he will at once mount his coward's forum and belch forth such unchristian bile upon the poor unfortunate that he is supposed never to recover from its effects. To look at these sleek, placid, self-satisfied, pre-sanctified and importart gentlemen, one would imagine that they were, by some divine dispensation, impeccable. So accustomed are they to discourse most unctuously on the misfortunes of a less favored humanity, that they sometimes would like others to think they were an impeccable outfit. But despite their hypocrisy many can see but whited sepulchres shining beneath a sleek garb. For five long years this province has been torn by race and religious animosities, fanned into a white heat on every possible occasion by these divine lights" of the gospel of hatred. For five years they have never met in assembly, convention, or synod without making it the occasion to pass resolutions so anti-christian and so foreign to every principle of christian charity, that, if they could be collected and printed, and studied in the light of christianity, they would make a semi-pagan hang his head. Every one of these resolutions breathes forth a spirit of hatred, a spirit of narrow intolerance, and such a lack of the ordinary laws of a common humanity that they are a standing monument to the hatred these religious gentlemen have for the Catholics of ant schools and establishing a purely they would never have made the sacri- Manitoba. And why these resolutions? fices that they did for the maintenance | To deprive a loyal and weak minority of Martin: "anything short of absolute sec- of such schools. No tyranny, however the very rights and privileges which rank it may be, could possibly turn them | they claimed as their own sacred privaside from principles so deeply rooted ileges. What a noble Christlike work, as that of religious instruction in their surely! Where is the divine command his view at the time he introduced his schools. We fully realize that it re- about doing unto others as you would that they should do unto to? If the public want to understand the way that courage, to speak out so plainly on this divine precept is recognized in Manitoba, just read the many and oft repeated resolutions of every Protestant religreligious bigotry. We congratulate the lous body in Manitoba for the past five hon, gentleman on his honesty and years. But it was all right while these resolutions were directed against the cause of all our trouble, we will gladly poor despised and hated "Romanists," forgive him, if he honestly tries to re-) as they politely and charitably call us-But now that the interfering busy-bodies are directing their fire against Sunday street cars, etc., affecting the rights of other citizens, then Mr. Preacher will get into trouble and so far have they carried their narrow views and so intemperate have they been from ther pulpits, that they have aroused the ire and earned the contempt of all temperate and sensible citizens who cannot be reached by their extreme views.

cowardly tactics, they get up and run

Although such has been the history of these men for five years; although they have done more than any other body is sowing principles and practices that are not only a disgrace to the christian name, but a blot on humanity itself, yet the Winnipeg Tribune has the impudence to say that the Archbishop of St. Boniface, when he accuses these "Protestant clergy with stirring up strife among a people that would be at unity." did not remember the fable of the pot and the kettle! When did the Archbishop or any of his clergy agitate to destroy any right enjoyed by the Protestants? When did he ever utter one uncharitable word against the Protestaut religion? When did he try to injure them or speak uncharitably of them? Come! tell us where and when and if you cannot, then where does

II. DAYS

Thursday

Anaemia

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rench (

in St. Jea Hill. Ov and rapid her disea

nystery day in ar and they to her wa cal man

of the liv Noor girl bave suci ot stand

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