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"AD MAJOREM DEI GLORIAM."

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THE IMMACULATE CONCEPTION

First Pastoral Visit of His Grace the Archbishop to the North End Church.—First Communion and Confirmation.—Sermon by His Grace—An Address Presented.

Sunday last was a red-letter day in the history of the parish of the Immaculate Conception, and will be long remembered by the good parishioners as the occasion of the first visit by His Grace the Archbishop. His Grace first officiated at the 8.30 mass, and gave first communion to a number of children who had for some time past been preparing for this great event. The church was crowded to the doors at this early morning service, and many who were present besides the little ones particularly concerned, derived profitable lessons from the eloquent words of advice and encouragement which the Archbishop addressed to the young communicants. Nearly the whole of the early morning congregation reassembled in the church at 10.30, and were joined by many who were not present at the first mass. At this hour Grand High Mass was celebrated by Rev. Father George, O.M.I., with Rev. Father Messier, P.P. of St. Boniface, as Deacon, and Rev. Father Lavigne as Sub-Deacon; His Grace being present and assisting. The choir rendered the beautiful music of Concione's Mass in a faultless manner, and the sermon was preached by the Archbishop, who spoke from the words "This is the victory which overcometh the world—our faith." He said it was a sweet duty for the chief pastor of a diocese to go round and visit the different parishes and missions to encourage the people, to give them due praise for their efforts in the service of God, and to tell them how great and powerful was the unity of the church. The teaching of the Parish Priest was the same as that of the Bishop, the Bishop must teach what was commanded by the Vicar of Christ on earth; they had but one faith, they received but one baptism, and they worshipped at one altar. So that day he did not come to teach them any new doctrine, but to confirm what they had heard so often in that magnificent temple. He hoped that the result of his visit would be an increase of faith in their souls. The great apostle St. Paul always insisted upon the necessity of increasing the faith they received in baptism, and he praised the faith of the Romans and Hebrews saying it was known throughout the world, and worked wonders. Faith was the root of the tree of their sanctification. Hope was the trunk, and the flowers and fruits were called charity, but without faith the tree must die. This was why it was so important to keep faith alive in their hearts, and to understand what faith meant. Faith did not for them merely consist of a deep conviction they were saved, but it meant a firm adherence to all they found in revealed truth. Faith was the gift of God, but its maintenance depended upon their own wills, and they should not only keep it and guard it zealously, but it should be their legitimate pride. They should also treat with respect those who, by no fault of their own, did not adhere to the Catholic faith, recognize their virtues, their good qualities, and live with them as with good fellow citizens, and when as it sometimes happened, one who had deliberately lost the faith might come along who would insult all they held so dear, they should, as good children of the church, prostrate themselves before the altars of God and adore and love Him in a spirit of reparation, and pay for the unfortunate reviler of their Holy religion.

At the close of the mass His Grace administered the Sacrament of Confirmation to upwards of fifty candidates, after which: Mr. F. W. Russell read and presented the following address:—
To the Most Rev. L. P. ADELARD LANGVIN, O.M.I., D.D.,
Archbishop of St. Boniface.
May it please Your Grace:—
Your first pastoral visit to this church affords us, the Parishioners of the Im-

maculate Conception, the opportunity we have so ardently desired of approaching Your Grace for the purpose of conveying to you an humble, but none the less earnest expression of the unbounded love and veneration we entertain for Your Grace personally, of our devotion to the sacred office you fill, and our gratitude to Almighty God for giving to His church in this country so devoted and zealous a ruler. We were not among those who were privileged on the glorious day of your episcopal consecration to offer you a tribute of respect and submission as we would have been only too happy to have done if circumstances had permitted, but we feel it is not too late for us to refer to that auspicious occasion and to assure your Grace of the lively and intense interest which we feel at the elevation of one whom, by his past reputation, we could not but consider to be highly qualified to undertake the heavy responsibilities attaching to the office of chief Pastor of the Church in this country. We rejoiced that day in the firm belief that the mantle of that great Archbishop whom we mourned last year, and whose every action was not only episcopal but eminently and most unselfishly patriotic, had fallen on one who was conspicuously qualified to wear it. During the past five years the church in this province has had a sorrowful road to travel. We have been fighting a great fight, and we have been confronted once more with the fact that we are not living in an ideal world which listens with equal intensity to the claims of right and wrong, but on a battle field where feeling runs high and a fair hearing is often impossible; where many positions of power and advantage are held by the enemy and dishonestly used; and if to-day there are indications that the turn in the path has been reached we are firmly of opinion that much of the progress we have lately made may be attributed to the courage and christianlike attitude which your Grace—representing the Catholic people of the Archdiocese of all classes and nationalities—has taken on matters affecting the rights of those whose spiritual interests have been confided to your care. We beg moreover to assure your Grace that we are most ardently attached to the traditions and teachings of our Holy Mother the church, and determined to remain true to those principles of which you have been and are the exponent. It is at once our pleasure and our pride to point to the beautiful church, in which we are at this moment assembled as a monument of what we are anxious to do under the guidance of our beloved pastor in the interests of our Holy Religion. To none, we are sure, better than to your Grace are known the difficulties which we in this parish have to confront as a result not only of the sacrifices which we, together with all our brethren, have had to make for the maintenance of our schools, but also owing to the financial and business depression through which the country has been passing, and which has probably affected our parish to an extent which fortunately very few others have experienced. Work has been scarce, the struggle for existence with many of our people has been a sharp and bitter one, and not a few who were once amongst the bulwarks of the parish have had to leave for other scenes. Meanwhile the obligations which were contracted in the erection of our church have to be met, and we find it very difficult in our present straitened circumstances, and especially on account of the limited number of the parishioners and the diminished means of the Parish, to meet them. We mention these matters to your Grace not that we wish to complain, but because we feel that we stand before you as children addressing a loving father, and that it is our duty to tell you of our perplexities and our difficulties, feeling confident of receiving your sympathy and paternal solicitude.

Before closing this address we feel that we could have no better opportunity than the present one to speak of the strong attachment which exists between the Pastor and the people of this parish. Words fail us when we try to express our appreciation of the innumerable sacrifices, the tireless zeal, the faithful and noble ministry, which have been the characteristics of the long period during which our dear Pastor has lived amongst us, and which bind us to him with chains of love, devotion and gratitude that no power on earth could sever. It is true that we have had and still have many difficulties to overcome; it is true that in some respects the past has not been that onward march of uninterrupted progress in the affairs of the parish which we might have desired; but at the same time we feel we have much to be thankful for. God has been good to us in many ways; and we humbly acknowledge before you, our Archbishop, that we have been singularly

blessed in that He has given us as our Parish Priest one whom it is our delight to honor and obey.

In conclusion, your Grace, we pray that Almighty God will bless and sustain you, and preserve you as the chief shepherd of the flock here for many years; that under your guidance the Church may grow and prosper; that the hostility of the past may be overcome, the erroneous prejudices which exist regarding our Holy Religion soon removed; and that peace and harmony being restored amongst the different sections of the population in this country, Your Grace, assisted by your zealous clergy, may not be hampered in your work for the spread of Christ's kingdom on earth.

The Archbishop replied in happy and eloquent terms, expressing his appreciation of their declaration of devotion to the principles of the church, and bearing testimony to the sacrifices they had made in the interests of Christian education and of religion. He spoke of the pleasure it gave him to come to Point Douglas where the first missionaries to this country landed, and where the first mass was said, and declared his intention of doing what he could to continue the good work of his noble predecessor. He thanked them from the bottom of his heart for their beautiful address, which breathed throughout a truly Christian Catholic spirit, and he concluded by re-echoing their prayer for peace and harmony in the country.

HIS GRACE AT ST. LAURENT.

JUNE 26.

Last Friday this parish had the happiness of a short visit from His Grace Archbishop Langevin accompanied by Father Corbeil. They were escorted by Count Th. de Leusse, from Reburn to the House of the Parish Priest the Very Rev. Father Camper. This was the first visit to this mission by His Grace since his Consecration and was made in honor of the Sacred Heart of Our Blessed Lord, and to bless and open our beautiful stone Church so very recently erected. At 9 o'clock the following morning the parishioners assembled outside the church door and many strangers from the surrounding country were also present. Soon after, His Grace, dressed in the usual robes, approached, coming from the house of the Parish Priest who, together with Fathers Gascon, Omeau and Corbeil, also Brother Mulvihill and three other Christian Brothers accompanied him. The people knelt down and were blessed by His Grace as he passed to the West end door of the church which was now closed. The procession remaining outside, His Grace, at once, began the usual ceremony of blessing and opening a new church, walking around the outside and sprinkling the walls with holy water until he returned to the door which he now opened and entered followed by the people. He then blessed the interior of the church and also the Vestry and the back of the High Altar after which he knelt at the Altar and concluded the ceremony. He then took his seat on the throne, temporarily erected for the occasion, assisted by Fathers Camper and Gascon while Father Corbeil went to the Vestry and returned dressed in full vestments, to celebrate High Mass, and took his stand at the foot of the Altar. Then His Grace moved to the center of the Altar and began the Mass until he said that beautiful prayer "Dominus vobiscum," when Father Corbeil then ascended to the Altar and continued the service while His Grace returned and resumed his seat. After Father Corbeil had read the Gospel for the day, His Grace explained to the Congregation, in a few words, first in English then in French, the nature and custom of the ceremony of blessing a temple dedicated to the service of God as practised by the Catholic Church during all ages. He then drew their attention to the magnificent stone church they now sat in and said "You may feel justly proud of the share you have taken in erecting it, in as much as it is, as far as I know, the only stone church in Manitoba except the Cathedral of St. Boniface. However, much remains to be done yet to complete this building, the whole interior is still in its rough state and requires much more labor and money to perfect it. The people of this parish are far from what might be called rich. You could not afford to give the very large sum of money that has already been spent in putting up this large building in so short a time. Who then have you to thank for what has been done to it? First of all, and before all, Almighty God, who only can inspire all mankind to do what is good. Secondly, the man who, long years ago, left a happy home and loving relatives to come and spend his life in your service, to be your spiritual

director and best advisor and who is ever ready at your call day or night to go with you to the death bed of some beloved one, and there give consolation, hope and confidence to the dear soul about to pass into eternity, and to soothe the grief stricken hearts of the relatives and friends of the one about to bid them the last adieu. And who is this great and good servant of yours? Ah! you know him well. He is your beloved Parish Priest, Father Camper, he is the man who has your best interests at heart, late and early he prays to God for your spiritual and temporal good. Surely, after God, he is entitled to the first place in your esteem. He is the chosen servant through whose hands God sends you every blessing, and there can be no doubt but it was on account of his constant prayers and petitions to Almighty God, that another man, a worthy son of Old Ireland, Brother Mulvihill, was so successful in collecting the funds with which your dear Parish Priest was enabled to get this beautiful church built for your convenience. You are aware that Brother Mulvihill in 1893, went on this mission to Chicago, he knew that many of his country men live there, that the hearts and the hands of the sons and daughters of St. Patrick are ever ready and willing to give their mite to the service of their Dear Lord and Master no matter where their lot in life is cast. To them he went and these massive walls bear witness that he was not disappointed. But it cost him many a fatiguing day walking, in all weather, from house to house and street to street around that vast city for months. For whom did he endure these months of hardships? Well, first, for God, and then for you my dear people, for you know it your church was too small and many of you were obliged to stand outside during the services..... many a hundred dollars of Pats as well as of other people in Chicago, Canada and even in far-off France have been freely given to build this new church for you. Let us then join, my dear people, in expressing our heartfelt thanks and gratitude to all who have so nobly contributed towards the erection of this great building, and let us never forget to pray God to bless and reward them in return for the great comfort you may now enjoy in it.

"Now with regard to our schools, I wish it to be distinctly understood by every one that on no account is any of you to apply for the government grant, there is no doubt but that we will get back our separate schools."

His Grace then resumed his seat and Father Corbeil finished the celebration of the Mass, and Father Camper announced that by His Grace's directions, there would be Benediction of the Blessed Sacrament at 7 in the evening, to give thanks to God for the new church.....

His Grace then returned to the Parish Priest's house and after partaking of refreshment he started with Father Corbeil, about one o'clock for Winnipeg via Reburn.

MR. MARTIN

Writes a Letter on the Position of the Catholics in Manitoba.

Most Unjust to Catholics—Rank Tyranny, Etc.

Ottawa, June 25.—Hon. Mr. Ouimet in a published interview states that all the Roman Catholics want in Manitoba is liberty to teach their own religious views in schools. Mr. Martin, M.P., replies to this in a letter which appeared in the Citizen, and says:

"There has been all along a very serious misunderstanding between the Roman Catholic church and the people of Manitoba if the above is an accurate statement of the position of the church. I suppose, however, that we must take for granted that Col. Ouimet is in a position to formulate the wishes of the Roman Catholics in connection with this question. If so, then I may say at once that there is no need of remedial legislation in order to bring about such a state of affairs.

I believe the people of Manitoba would be willing to give to the Roman Catholics all that is asked for. Every body wishes that a solution of the question may be found without any coercion on the part of the Dominion Parliament, and if the demands of the minority are correctly expressed by the minister, I am very much at sea in my acquaintance with the views of the Manitoba people if they will not bring about of their own accord all that is asked.

When I introduced the school bill of 1880, I pointed out that in so far as it provided for religious exercises in the schools, it was in my opinion defective. I am one of those who deny the right of

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 tyranny.

The desire of those with whom I think in this matter is to eliminate every question of a religious nature from the school laws and to make the schools purely secular. This has not been done in Manitoba and that course is apparently not supported by a majority of the people there. That being so, surely it will be admitted that the nature of religious exercises or religious teaching (I am unable to make any clear distinction between the two) should be such as is agreeable to the consciences of those whose money is taken to support the schools.

I have sufficient faith in the liberality of the Manitoba people to declare on their behalf that if a final settlement of this question can be reached upon the lines suggested by Col. Ouimet they will do their part. What Manitoba has insisted upon is that the Roman Catholics shall not have a system of separate schools such as had existed prior to 1890, which were exempt from the several laws as to efficiency. If the Roman Catholics are willing to accept the schools as they exist at present and as they may from time to time be modified with the addition of such religious teaching as they may desire, then there should be, and I am sure would be, no difficulty in reaching a settlement of the whole question without any legislation on the part of the Dominion parliament. Yours truly,

JOSEPH MARTIN.

OTTAWA UNIVERSITY.

Conferring of Degrees and Crowning of Auditorium.

The 47th Annual Commencement Exercises in connection with this celebrated seat of learning took place on Thursday, 20th June, and was attended with all the eclat and distinction customary on such occasions. At precisely 8.15 o'clock, the faculty of the University, splendidly robed in gown and hood, filed into the Convocation Hall, and were received with plaudits. There was a large graduating class, and the fact that a very large percentage of the students were from other places, gave abundant testimony of the popular and excellent reputation of Ottawa University. Ottawa university possesses many excellent advantages even outside of itself, which makes it so desirable and advantageous to students. Besides being second to none in its internal management, equipment, and able staff of professors, it is situated in the Capital of the Dominion, where its students can not only acquaint themselves with the constitution and government of the country, but they can see, meet and hear in debate, the men who govern us, many of whom are among the greatest men in Canada. The students have the immense advantage of the greatest library in the land, and many other great advantages that cannot be found in Canada outside Ottawa. When all those external privileges are added to its many internal ones, it is not to be surprised at that year by year the University of Ottawa has been becoming more popular, until at present it is acknowledged to have no superior in the country.

The honorary degrees were conferred on three gentlemen eminently qualified for the honor, gentlemen who have made their mark in legal circles.

The valedictorians were Mr. Albert Gagnon in French, and Mr. John R. O'Brien in English. Both gentlemen acquitted themselves with great credit. During the evening the Rev. Rector Mc Guckin and His Honor Judge Doherty, graduate of St. Mary's College, Montreal, made pleasing and eloquent addresses.

The recipients of degrees and the prize winners were called out by the Rev. H. A. Constantineau, secretary of the university, and as the students stepped to the platform they were generously applauded by their fellow students. The following are the degrees and the names of the successful students.

DEGREES.

Degree of Doctor of Laws—Napoleon A. Belcourt, L.L.M., county crown attorney, Ottawa; Hon. Theodore Davie, chief justice superior court of British Columbia; Hon. Charles J. Doherty, Montreal.

Bachelor of Law—John A. Stewart, Perth; Ralph John Slattery, Almonte. Licentiate of Philosophy—John R. O'Brien, N. A. Gagnon, Ed. G. Basker-

ville, Ottawa, and Wm. Kulawy, O.M.I., B. Ph., Ottawa, East.

Bachelor of Philosophy—W. P. Boyle, Lindsay; Bernard McKenna, A. Baron, John Droder, Ottawa East; J. P. Fallon, Kingston; E. J. CConnell, Carleton Place; T. P. Holland, Moira, N.Y.; Walter Walsh, Winnipeg; J. F. Flynnne, Lowell, Mass.

Bachelor of Arts—N. A. Gagnon, J. R. O'Brien, E. G. Baskerville, Gtatawa; C. J. Mea, Smith's Falls; A. M. Fendelman, Alve, France.

MEDALS OF HONOR.

For excellence in Christian doctrine. English course—Silver medal, donor Archbishop Duhamel, awarded to John R. O'Brien, Ottawa.

French course—Donor, Rev. Fr. Mc Guckin, awarded to A. Gagnon, Ottawa.

For class standing, university course 3rd year, sixth form—Silver medal, donor, Earl of Aberdeen, awarded to Walter Walsh, Winnipeg.

Second year, 5th form, silver medal, donor, very Rev. L. Soullier, Paris, France, awarded to John Quilty, Ashdod, Ont.

First year, fourth form, silver medal, donor, Rev. J. Lefebvre, provincial, Montreal, awarded to F. Lappe, Ottawa. Silver medal, donor, very Rev. J. Guillard, Lowell, Mass., awarded to John Hanley, Read, Ont.

COLLEGIATE COURSE.

Third form—Silver medal presented by His Excellency Lord Aberdeen, to James Goodall, Ottawa. Silver medal presented by very Rev. J. Keough, to William Sullivan, Ottawa.

Second form—Silver medal presented by Rev. L. Lauzon, to Frank Conion, Thorold.

First form—Gold medal presented by Rev. O. Boucher, to Tobias Morin, Erie, Michigan.

Commercial course—Silver medal presented by A. E. Lussier to Henri Desjardins, Vaudreuil.

Silver medal, presented by Rev. A. Martin, to John L. O'Neil, Buckingham.

Silver medal, presented by Very Rev. C. Tatin, highest number of marks obtained during the year, to John Quilty, Ashdod.

A gold medal for excellence in English literature, presented by Mr. James Warnock, to John R. O'Brien, Ottawa.

We regret that want of space will not allow us to publish all the long list of prize winners. We are glad to see the names of Frank Smith and Edward Bawlf, of Winnipeg, amongst the prize winners of this year, besides Walter Walsh, the winner of the Governor-Generals medal.

COMMUNICATION.

ALBERTA, N. W. T., 24 JUNE 1895.

EDITOR OF NORTHWEST REVIEW.

SIR,—I see by the weekly Columbian of the 19th inst., that the Kennedys and senator McInnis are still at the old game of Royal Commission for the penitentiary scandal in B.C.

I knew personally senator McInnis when he was a physician with an incipient practice in New Westminster; I knew also his nephew when he was an inflated somebody in B.C. penitentiary. The nephew of senator McInnis looked like a demi-god at the time I knew him. Could you not suggest to the government at Ottawa that if they appoint another Royal Commission, it will be the duty of the commissioners to investigate the nepotism of senator McInnis and the doings of his dear nephew as well as those of Messrs FitzSimmons and Moylan.

It is to be hoped that the government will be careful to not appoint commissioners who have taken a secret oath to conceal and not reveal the misdoings of their brothers whether they be McInnis, Fitzsimmons, or Moylans, should any of them belong to a secret oath-bound brotherhood, which I don't know, but which the government ought to inquire into if it wants justice to be done. I don't trust gentlemen who have taken a double contradictory oath even with the proviso that crimes against the laws of the realm cannot be revealed but concealed at their option.

You would render a service to the Catholics and other true Christians if you could entice the Kennedy brothers to explain what they mean "by collectivism" in their editorial of the same date on New Zealand's success. I knew for nearly 30 years, their predecessor in the Columbian chief editorial chair, the honest John, but I do not know the Kennedys, except by their paper. I fear they are preaching under cover the worst kind of socialism, if one is to judge by what they edit. Of course they do it on the sly or in ignorance, I would not say which; I will rather hear them state it.

INQUIRER.

It is the humble man that advances. He recognizes his imperfections, and strives to improve. His progress is the result of his knowledge of self. The vain conceited arrogant man stands still.