

# Northwest Review.

"AD MAJOREM DEI GLORIAM."

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## OUR ARCHBISHOP'S RETURN.

### A Warm and Loving Welcome—Clergy and Laity Unite in a Great Demonstration.

His Grace the Archbishop of St. Boniface reached home on Wednesday last. During his two months absence he had visited Rome and many shrines and other places of Catholic interest on the continent of Europe and it was evident to all when he stepped off the train at the C. P. R. Depot that he returned from his extended trip in the very best of health and good spirits. He was welcomed back by a tremendous throng of his loving children, including a large number of the clergy of the diocese and many of the prominent laymen of St. Boniface and Winnipeg. When he emerged from the car he was immediately surrounded and for some minutes he had a very busy time returning the greetings of the crowd, each member of which pressed forward to grasp his hand. A long line of carriages were in waiting and His Grace having entered one with His Lordship Bishop Grandin of St. Albert, a procession was formed which proceeded down Main street and thence to St. Boniface. As the carriages approached the Broadway Bridge the bells of the cathedral rang out a sweet and joyful peal of welcome and a salute was fired from a mortar on the east bank of the river. Tache avenue from Provencher avenue to the cathedral was lined on both sides by the children from the academy, the Indian Industrial school and the orphans' home who looked very pretty in their dresses of different bright colors and who reverently knelt to receive His Grace's blessing as he passed by. Flags were flying from most of the public buildings and private residences, and the St. Boniface Independent Brass band added its strains to the general welcome. When all had assembled in the cathedral the sacred edifice was well-filled. His Grace officiated at Benediction of the Blessed Sacrament assisted by Rev. Father Leduc, O. M. I., vicar-general of the diocese of St. Albert and Rev. Father Allard, O. M. I., vicar-general of the diocese of St. Boniface. A large number of clergy were in the sanctuary and contributed to the solemnity of the service by assisting in the singing and especially in the Te Deum which was intoned.

At the close of the service Mr. James E. P. Prendergast, M. P. P. and Mayor of St. Boniface, stepped to the sanctuary rails and read an address of welcome in French, after which Mr. F. W. Russell read the following address on behalf of the Catholics of Winnipeg:—

To His Grace the Most Reverend Dr. Langevin, O. M. I., Archbishop of St. Boniface, MY LORD ARCHBISHOP,

It is with the warmest feelings of joy and gratitude that we, the Catholics of the city of Winnipeg, approach your grace, and tender to you, our beloved chief pastor, a most hearty and filial welcome home. During your absence many were the fervent prayers that ascended to Heaven from the hearts of our loving and faithful children for your safe return, and to-day we give thanks to God for the happy realization of our petitions. We were conscious when you left us that it was only the imperative duties of your episcopal station which impelled you to take your departure at a time when your absence caused us such anxious solicitude.

We were, however, greatly consoled by the fact that the cause of your absence was for the purpose of paying a visit to our most holy father, the illustrious Leo XIII., the revered spiritual ruler and guide of over two hundred and fifty millions of loyal subjects. While kneeling at the feet of the august vicar of Jesus Christ and receiving his blessing, we are sure that your mind flashed back to your faithful children in the west and your heart responding prompted the thought of asking of the Holy Father a similar favor and privilege for us.

How consoling it must have been to the heart of the illustrious Pontiff in the Vatican to hear from your Grace's lips the assurance that you ruled over a diocese wherein dwelt a loving obedient and united Christian people—a people who have ever been a unit with their bishop and clergy on all questions in which the one has a divine commission to direct and the other a divine command to obey.

It is our pleasing duty to repeat, to-day, the solemn assurance which we gave you on the day of your consecration. Now, as then, we recognize in your Grace our chief pastor and guide in all matters of faith and morals. We therefore wish, in extending to you a cordial and affectionate welcome home, to renew once more our sentiments of loyalty to yourself and reverential homage for your exalted episcopal dignity.

Signed on behalf of the Catholics of the city of Winnipeg, this 23rd day of September, A. D. 1896.

The latter address was signed by the committee representing the Winnipeg parishes: E. Case, chairman; D. Smith, J. J. Golden, J. A. Richard, J. K. Barrett and F. W. Russell.

After the English address had been read, Mr. Daniel Smith advanced and

presented His Grace with an engrossed copy.

His Grace, in reply, said: My dearly beloved brethren,—I thank you very much for this grand reception that you have tendered me to-day. Assuredly I do not take this as a recognition of any personal quality; but I know that thereby you intend to proclaim your spirit of faith and your sincere attachment to your pastor, and particularly on this occasion to the Holy See. As you have said so eloquently in your beautiful address, you recognize the Divine command by which I have received a commission towards you, and you have laid upon you the obligation of being submissive to your pastor. I thank you most cordially for this eloquent expression of your Catholic spirit. When I knelt at the feet of the Holy Father, that great man, perhaps the greatest personage in Europe or the whole world—when I bowed to him—when I knelt down before the Vicar of Christ, you were all kneeling down with me. It was not only the homage of my faith and my filial affection that I laid at the feet of my supreme pastor; it was also your sentiments of affection and of deep respect. And when he imparted to me the mission of blessing you, he gave me a second mission besides that received at the time of my consecration, to watch over you with a more tender love than ever and to be always ready to share in your joys, as well as in your sorrows. He gave me again this mission of keeping the deposit of faith, of using the sacred things I have committed to my care; and I come back from the centre of unity, from the Eternal City, with a more loving heart and a more earnest desire to devote my whole life to your welfare. We are not alone, we move in a mixed community, and it is my sincere desire to promote unity, harmony and attachment to the free institutions of this noble country of ours. I have seen that great man, the pontiff, who has succeeded in gaining that immense influence over the world that brings before him the monarchs of the different thrones of Europe and other countries. We know the particular solicitude he has for the country that rules over us, for England, since he sent a royal gift to a princess of the royal family. This is why I say that, coming from one who teaches how to obey the laws of our country, how to revere and respect sincerely the rulers of the countries where we live, I come back from Rome a Catholic Bishop, with a more sincere attachment than ever for the institutions of our country. I have been much pleased, dearly beloved brethren, to hear you also renew your determination to follow your first pastor. More than ever we need to be united, because the times now are more solemn than ever. We are on the brink of great events. I hope that those who rule over us will understand that it is their duty, their first duty, to do what is right, to proclaim justice, to protect the weak against the strong, and make everybody understand that strength is not law, is not right; but to use their power to give to every free citizen in this country the free use of the sacred liberties that men enjoy in a free country. It is my sincere hope, and I may say it is my conviction, that we will soon see the end of this great school trouble; and that you who have followed your pastor so faithfully will also receive the crown of victory, of peace and of justice. You may rest assured, dearly beloved brethren, I did not forget you when praying in the different churches of the Eternal City, particularly the shrine of St. Peter. I tried to think as much as possible of each of you; and you may rest assured this noble city of Winnipeg, with its sister, St. Boniface, were in my mind—I cannot divide them because they are united with the strong link of love, and consecrated with the same Catholic faith and spirit. I am glad to see you in the cathedral of St. Boniface, showing that you are united in faith and love to your pastor, who thinks of you day and night. When I bless you now, I will do it in the name of the Pope himself, whose body is weak and feeble, but whose soul is yet young, strong and manly. We can see with the shadow of the body the light of genius and the radiance of sanctity; he is not only a great pontiff, but a saint of God. This is why it was not only a great

privilege to see the pastor of pastors, but to see that pastor who is the embodiment of all that is great for us and the highest representation of Christ upon earth.

His Grace also replied in French to the address in that language, going to some extent over the same line of thought, as the object of the two addresses was the same.

From the Cathedral His Grace went to the palace and there nearly all of the large number of people called and presented their respects individually.

Nearly all the Oblate Fathers between Winnipeg and the Rocky Mountains were present, having come to the city for their annual retreat, which began Thursday; there was also a good representation of the secular clergy; also the Fathers of St. Boniface College were in attendance, making all together one of the largest gatherings of the clergy ever witnessed, except at the time of the Provincial conference. Among the Laymen noticed were Messrs. L. O. Gellie, E. Cyr, M. A. Kerock, Judge Dubuc, E. Egan, T. Deegan, Daniel Smith, J. K. Barrett, L. D., D. E. Cass, J. A. Richard, F. W. Russell, W. Pambrun, H. Bellevue, E. Guilbault, O. Mouchamp, J. E. P. Prendergast, M. P. P., and others.

#### INTERVIEWED.

Reporters who desired the Archbishop to add a little to what he had said in his address were very kindly received. He had greatly enjoyed his trip of two months duration and particularly the two months spent in Rome; but he was very glad to be at home in Manitoba again. The season of his visit to Rome was not the one which would be chosen for comfort, being the hottest period of the year, and that in which the well-to-do people leave for cooler quarters to remain from the beginning of July till October or November. His Grace spoke of the hot wind from Africa, blowing some times for two or three days, and making the city like an oven; of the magnificence of St. Peter's; of the immense gardens of the Vatican; of the crowds of people who on feast days crowd the churches, more than 365 in number, besides the chapels; of the kindness of His Holiness the Pope, as shown in his receptions of numerous and large delegations. His Grace repeated what he had said in the east that he had had no communication with the Dominion Government as to what they had proposed, or would propose in connection with the school question. Even under the former government many things had been done without his knowledge or participation. He did not appear to see any reason why Premier Laurier should consult him. "He knows," said the Archbishop, "what we want; everybody knows, our position remains the same as it has been. Knowing what is satisfactory to us, if he makes a settlement of the school question, he knows beforehand whether it will be satisfactory to us. He would ask us only if we were not willing to give us all we want." On being asked what were Mr. Laurier's sources of information on these points, His Grace answered, the petitions of the bishops, the petitions of the Catholics here, the judgment of the Privy Council, and the constitution.

As to the Manitoba school question being the principal cause of his visit to Rome, it was explained that every bishop is required to visit the Holy Father as soon as possible after his confirmation, and afterwards once in every ten years. If he had not seen the Pope at all, the position of the school question would have been the same as it is now; he comes back with no particular instructions concerning that question. He wished the school question was settled, so that work for immigration could be done. He thought fewer people were coming now than ever; that question was a great drawback. He was fully of the hope that the school question would be settled soon; there would be no man happier than he when it was settled. The Pope, he said, follows the school question, not only in this country but all over the world. The general rules of the church on primary education, were sent all over the world. He was very sure they did not want Godless instruction, nor neutral schools. In France, where the State schools are God-

less—not merely secular—even the name of God is excluded. Catholics in that country were spending millions for the support of Catholic schools. His Grace laughed at the idea that the Pope did not agree with the position taken by the Catholics of Manitoba.

## STRIKING FEATURE

### Of the Great Irish Convention.

From the Irish World.

This week we have to hand the Irish papers containing full reports of the great convention which held its sessions in Dublin on the 1st, 2nd, and 3rd of September. It is a grand and soul-stirring record, well calculated to excite feelings of pride and hope in the breast of every patriotic man of the Irish race.

The first notable and striking feature of the gathering—manifest beyond question, and plain to any one who reads—is the fact of its thoroughly national and thoroughly representative character. It was national and representative in numbers. There were about 2,000 persons present, either as delegates or accredited representatives. This is a larger number than the usual delegate attendance at national party convention in the United States, each of which represents not far from one-half the population of the country, that is, about 85,000,000. The Irish race in and out of Ireland numbers probably about 20,000,000. A convention of 2,000 is much more, numerically, than the ordinary representation from such a constituency.

But the national character of the convention in Dublin was even more striking in the elements of its composition—in the districts and interests and bodies represented—than in the total number present. The list of delegates and representatives fills a whole page (eight columns) of the Dublin Freeman's Journal. Every county in Ireland (32) appears in the list, with a large number of delegates under each. There is a column of small type giving the names of the priests who attended. It contains over 400—a fair representation of the Irish priesthood, which numbers about 3,000. The branches of the Irish National Federation in Ireland were represented by 1,400 delegates. The municipal councils and other popularly elected bodies and boards were represented by five mayors, thirty chairmen of town commissioners, and fifty chairmen of poor law boards. From these facts we may form an idea of how Ireland was represented, and we can have no difficulty in concluding that the convention was thoroughly national and representative, so far as regards the Irish people in Ireland. That the Irish out of Ireland also were fairly represented, we may judge when we learn that there were at the convention 300 delegates from Great Britain, over 30 from the United States, 20 from Canada and 8 from Australia and South Africa.

The convention was, therefore, a great national gathering in point of numbers and representative character. But it was even more so in the nature and character of its proceedings. It was presided over by a representative of Ireland's National Church, a man of Celtic race and Celtic name, Right Rev. Bishop O'Donnell of Raphoe—an O'Donnell of Donegal, the ancient home of Red Hugh and many another O'Donnell who did brave deeds for Ireland in the olden time. What more national feature could an Irish-race convention have than a Donegal Catholic bishop, O'Donnell, in the chair? Then there was the opening of the proceedings by a prayer in the ancient tongue of Ireland. The convention began by an invocation for guidance to the Holy Spirit, uttered in the Irish language by a veteran patriot Irish priest. This, we think, was as national as could be wished, and it was followed by the reading of the message from Pope Leo XIII.—a national feature, too, for, of course, the message was addressed to the Irish nation. It was to no mere section or faction that the Holy Father spoke. His words were for the Irish race, a race which, as he knows, has been, in the dark and evil days of persecution, and still is, the most devoted and faithful on earth to the Church of which he is the illustrious head.

As to the resolutions and speeches at the convention, who that glances over them can say with truth that they are

not thoroughly national and therefore thoroughly representative of the spirit of Ireland and the Irish? The speech of the chairman, Bishop O'Donnell, was, we need hardly say, a patriotic utterance, eloquently voicing the national sentiment and demand of his country and race. Among the resolutions first proposed and carried on the motion of Alfred Webb, a patriot Irish Protestant, was one embodying as follows the whole national creed of Ireland, the sum and substance of Irish nationality:

"That this Irish race convention reasserts the immemorial claim of IRELAND A NATION. We declare that England is governing Ireland wrongfully, by coercion and against the people's will; that each year proves afresh the futility of the attempt; that Irish evils mainly flow from alien, irresponsible, uninformed and unsympathetic rule; and that no policy, whether of severe repression or of partial concession, can allay our rightful discontent, or will slacken our efforts to obtain a Legislature and executive making and administering laws for Ireland by Irishmen on Irish soil. We declare it the prime duty of the Irish parliamentary party to continue to maintain its absolute independence of English political parties, and thus to preserve its freedom to give an independent opposition or an independent support to any party, as may seem best in the interests of the national cause."

What Irishmen of any party, faction or section can or will refuse or fail to recognize the thorough nationalism of this resolution? IRELAND A NATION, the immemorial claim of the Irish race, is the claim of the convention, and the main purpose of the gathering was to hasten the accomplishment of that great claim. How can this best be done? Of course by the united efforts of a united people and a united party. To have and uphold such a party was also one of the aims of the convention, and to that part of its programme it did not fail to give full attention. There were resolutions on "Reunion" and "Unity," and they were received and passed with an earnestness and enthusiasm which marked the determination of Ireland to take proper steps in due course to repress the evil of dissension. Other questions of national interest and importance also received fitting notice in the programme of the convention. Amnesty, land, taxation, labor, local government, education and the Gaelic language—upon each of these subjects the National sentiment and claim were expressed in a separate resolution, and so the Irish question in its entirety was fully covered by the demands formulated in those resolutions.

There was nothing, therefore, lacking to render the convention thoroughly National in its constitution and in the character of its proceedings. That it will be so regarded by the great mass of the Irish people we cannot doubt. The voice of the convention, we are convinced, will be recognized all through Ireland as the voice of the Irish Nation, to which every patriotic Irishman is solemnly bound to give due heed. No man in Ireland who believes in Home Rule is at liberty to ignore or disregard the decisions of the convention, and least of all is any member of the parliamentary party at liberty to do so. Every loyal Irishman ought to hold the judgments of the convention to be as binding as if pronounced by a legally established parliament of the Irish people in Ireland. Such a parliament could not be more representative of Ireland than the convention was, nor more thoroughly national in all its belongings.

That the convention was all this, Ireland's enemies, though they may not openly recognize it, know and feel. They are well aware that the great gathering in Dublin represented and expressed the political sentiments of the whole Celtic population of Ireland, which means four-fifths of the total population. They are well aware that the convention voiced the claim of every man in all Ireland except those persons belonging to the small Protestant ascendancy minority. This the Tories of England and of Ireland know perfectly, and it is because they know it and know, moreover, that the voice and demand of a nation cannot be choked off or denied, that they and their papers write in abusive terms of the convention and its promoters. That they do so is one more proof, and a very good one, that the convention was a grand and successful demonstration of Irish Nationality.