# Ilurthwest 

the only journal devoted to the interest of english speaking catholics west of toronto.

| N | NIPEG, MANITOBA, WEDNESDAY, JULY 3, 189 |  |  |  |  |
| :---: | :---: | :---: | :---: | :---: | :---: |
| THE IMMACULATE CONCEPTION First Pastoral Visit of His Grace the Arch blshop to the North End Church.-First mon by His Grace-An Address Presented. | maculate Conception, the opportunity we have so ardently desired of approaching | blessed in that He has given us as our Parish Priest one whom it is our delight | director and bestaivivor and who is ever ready at your call day or night to go with you to the death bed of some | the state to interfere in any respect in matters of religion. I said then and I | ville, Ottawa. and Wm. Kulawy, o.M.I., B. Pil, Ottawa East. |
|  |  |  |  |  | Bathelor of Pbilosophy -W. P. Boyle,Lindsay ; Bernard Mckenn. |
|  | to you an humble, but none the less earnest expression of the unbounded | to honor and obey. | igo with you to the death bed of some beloved one, and there give consolation, | Which provides for certain religious ex- erciese is is most unjust to the Roman |  |
|  |  | In conclusion, your Grace, we pray | beloved one, and there give consolation, hope and confidence to the dear soul about to pass into eternity, and to sooth | Catbolics. It the state is to recognize <br> religio in its school legislation, such a |  |
|  | love and veneration we entertain or Your Grace personally, of our devotion | \| $\mid$ tain you, and preserve you as the chief shepherd of the flock here for many | about to pass into eternity, and to sooth the grief stricken hearts of the relatives |  | Mass. Winnipeg; J. P. Flynne. Lowell, |
|  |  |  | \|ind friends of the one about to bid them | recosition as is acceptable to Protest. |  |
|  |  |  |  |  |  |
| Coneption, and will be long remember- |  |  |  |  |  |
|  | ous day of your episcopal consecration |  |  |  |  |
|  |  | and that peace and harmony being restored amongst the different sections of | late and eaaly he prays to God for your | question of a religious nature from the school laws and to make the schools purely secular. This has not been done |  |
|  | mission as we would have been only too | the population in this country, Your | spiritual and temporal good. Surely, after God, he is entitled to the first place in your esteem. He is the chosen |  |  |
|  | happy to have done if icircumstances bad | Grace, assisted by your zealons clergy, |  |  |  |
| past |  | may not be hawpered in your work forthe spread of Carists kingom on |  | 1 l not supported by a majority of the |  |
|  |  |  |  |  |  |
|  |  | The Arclbishop replied in happy and | dont but it was on account of his con-stant prayers and petitions to AlmightyGod the | ligious exercises or religious teaching (1) | Walter Walsh, Winnipeg. awarded to |
|  |  |  |  |  |  |
|  |  |  |  |  | Second year, 5th form, silver medal,donor, very Rev. L. Sonllier, Paris,France, awarded to John Quilty, Ashb Prance, a,dod, Ont. |
| cerned, derived protitable lessons from |  |  |  | agreeable to the consciences of thosewhose money is taken to support the |  |
| the eloquent words of advice and en- |  |  |  |  | First year, |
|  |  |  |  |  |  |
| dressed to the young communicants. |  | Douglas where the frrst missionaries to | this mission to Chicago, he knew that |  |  |
| Nearly the whole of the early morning | ${ }^{\text {wh}}$ |  |  | their behalf that if a final settlement of |  |
|  |  |  |  |  | Hanley, Read, Ont., awarded to JohnCOLIEEIATE COURSE. |
| at 10.30, and were joined by many who |  |  |  | lines s:ggested by Col. Onimet they |  |
| were not present at the firrt mass. At |  |  |  |  |  |
| this hour Grand Higt Mass was cela- |  |  |  | $\left\lvert\, \begin{aligned} & \text { saan not nave a } \\ & \text { schouls snch as had existed prior to } 1890, \end{aligned}\right.$ | James Goodall, Ottawa. Silver medalpresented by very Rev.J. Keough, tow |
| brated by Rev. Father George, OM.M.I, |  |  |  |  |  |
|  |  |  |  |  | Second form-Silver meddy presented |
|  |  | echoing their prayer for peace and harmony in the country. | But it cost him many a fatiguing lay | Catholics are willing to aceept the | Thiorov. L. Lauzon, to Frank Conion, |
| as Sub-Deacon; His Grace being present |  |  | walking, in all weather, from house to |  | Rev.O. Boucher, to Tobias Mresented by Michigan. Commercial course_S |
| and assisting. The choir rendered the |  | Ce at st. laure |  | d |  |
|  |  |  |  |  |  |
|  |  |  | dear people, for you know it your church | should be, and $£$ am sure would be, no difficulty in reaching a settlement of the | Commercial course-sir tor medal prejardins, Vaudreuil Silver medal, |
|  |  | Last Friday this parisb bad the hap- piness of a short visit trom His Grace |  |  |  |
| which overcometh the world-our faith." |  | \| $\begin{aligned} & \text { piness of a short visit from tivicerace } \\ & \text { Archishop Langevin accompanied by }\end{aligned}$ | was too small and many of you were obliged to stand outside during the serv- |  |  Ashdod. |
|  |  |  | ices......, many a bundred dollars of Pats as well as of other people in Chicago, | Yours truly, joseph martin. |  |
| pastor of a diocese to go round and |  | Count Th. de Leusse, from Reahurn to |  |  |  |
| visit the different paribhes and missions to encourage the people, to give them |  | Rev. Father Camper. This was the first visit to this mission by His Grace | , | OtTAwA UNIVERS |  |
|  |  |  |  |  | Warnock, to John R. OBrien, Ottawa We regret that wat |
|  |  |  |  | Conferring of Degrees and Con. ferring of Medals.-A Crowded Auditorium. | allow us to puhtish all the long list of prize winners. We are glad to seethe names of Frank Smith and Edward Sawlf, of Winnipeg, amongst the prizeBen mes winners of this year, besides WalterWalsh, the winner of the Governor-Generals medal. |
|  |  |  |  |  |  |
| The teaching of the Parish Priest was |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  | ercises in connection with this celebrated seat of learning took place on Thursday. |  |
| the Vicaro of Christ on earth; they had | Huod to remain true to tosese principlies | the surrounding country were also pre- | "Now with regard to our sehools, I | 20th June, and was attended with all the |  |
|  |  |  |  | eclat and distinction customary on such | COMMUNICATION. |
|  |  |  | erery ore hetly for the government yrant, | faculty of the Unversity, sp |  |
|  | in which we are at thisHeded as a monument | together with Fathers Gascon, ( omeau <br> also Brother Mulvihill and |  |  | Alberta, N. W. T., $2 \neq$ June 1895 Editor of Northwest Review. <br> Sin, -I see by the week |
|  |  | anied lim. The people kneit down and | His Grace then resumed his seat and Father Corbeil finisbed the celebration | 俍 |  |
| that magnificent temple. He hoped tbat | anxious to do under the guidance of our beloved pastor in the interests of our |  |  |  |  |
|  |  |  | nounced that by His Grace's dirtere would be Beneciction |  | of the 19 th instant, that the Kennedies and senator McInnis are still at the old game of Royal Commission |
| crease of faith in their souls. The great | difficulties which we in this pa | which was now closed. The procession |  |  |  |
| sinsisted |  |  |  | mony of the popular anin exeellent repur | tentiary scandal in B.C. <br> I knew personally senator MeInnis |
|  |  | and opening a new church, walking |  | vantages even outside of itself, which |  |
| received in baptism, and he praised the |  |  |  |  | when he was a physician with an in cipient practice in New-Westminster; I knew also his nephew |
|  |  | around the outside and sprink ling the walls with boly water until he returned |  | makes it so desirable and advantageous to students. Besides being second to |  |
|  | pression through which the country has | to the door which he now opened and entered followed by the people. He then |  |  |  |
| and worked wonders. Faith was the |  |  |  | ment, and able staff of professors, it is |  |
| root of the tree of their sanctifcation. | affected our parish to an extent which | blessed the interior of the church and also the Vestry and the back of the High Altar after which be knelt at the |  |  |  |
|  |  |  |  |  |  |
| Iruits were called charity, but without | fortunately very lew others have exper.ienced. Work has been scarce, thestruggle for existence with many of our |  | beil, about one o'clock for Winnipeg via Reaburn. $\qquad$ <br> MR. MARTIN |  |  |
| taith the tree must die. This was |  | High Altar after which be knelt at the Altar and concluded the ceremony. He then took his seat on the throne, temp- |  |  |  |
|  |  | orarily erected tor the occasion, assisted | Writes a Letter on the Position of the Catholics in Manitoba. |  | igate the nepotism of senator McInnis |
| taith alive in their hearts, and to under- |  |  |  | ong the greatest men in Canada. The |  |
| stand what faith meant. Faith did not | the thiwarks of the parish have had to |  | Most Unjust to Catholies-Rank |  |  |
|  |  |  | Tyranny, Etc. |  |  |
| tion they were saved, but it meart a |  |  |  |  |  |
|  |  |  |  |  |  |
| vealed truth. Faith was the gift of God, |  |  |  |  |  |
| tena |  |  |  |  |  |
| vils, |  |  |  |  |  |
| W |  |  |  |  |  |
| sir |  |  |  |  |  |
| treat |  |  |  |  |  |
| of their own, did not adhere to |  |  |  |  |  |
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| rod dualites, and |  |  |  |  |  |
| hood fellow citize |  |  |  |  |  |
| netimes happened, |  |  |  |  |  |
| deliberately lost the faith might come |  |  |  |  |  |
| along who would insult all they held so |  |  |  |  |  |
| y should, as good children of |  |  |  |  |  |
| y shoula, as good chilarea of |  |  |  |  |  |
| altars of God and adore and | Our appreciation of the innumerable sacritices, the tireless zeal, the faithul |  |  |  |  |
| mina spirit of reparation, and pa | sacrifices, tbe noble ministry, which have been |  |  |  |  |
| the unfortunate reviier of their Houn | and noble ministry, the characteristics of the long period |  |  |  |  |
| (iou," |  |  |  |  |  |
| the cle |  |  |  |  |  |
| stered |  |  |  |  |  |
| to upwards of fity candida |  |  |  |  |  |
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| lowing addres |  |  |  |  |  |
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The Northwest Review


The Gordlwest eacuicu
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 Revinw offers its congratulations to
the learned Chief Justice on this high and deserved mark of apreciation fro one of the
Canada. Canada. Catholic Worid tor July gives short story, "The Tide at its Flood," b
Helen M. Sweoney, which is worth mor than the contents of all the non-Catw
lic magazaines put together. A brav
C magnificent suocess by hiding her religion; and then and corare, in disgust
Ler cowe, she vows henceforth A friend expostulates: " "Then there's
nothing left you but the Catholic press nothing left you but the Cathonc: press.
"Having that I have everything," said
Kathleen wid fre, " "the Cotholic press Kathleen, willu fire ; "the Catholic pres sonus, waile the other ignores the vers
word." She might have added that the Catho.
lic rpess is the only inetrument of opinion thal despises that manifestation of
public opiniou whica is really contemp tible, and therefore does not fear to giv the trae view of persons and tuings. Church of the Immaculate Conception really free in their opinions. All other obey some irresponsible and illegitimat
authority. Hence their hestation
 will not exyress himself publicly until n knows what otier ministers will say
and thanks to their glorious priviloge unllmited error, he cannot know thi until some one else speaks. But, as soon
as the irresponsible editor of a con scienceless newspaper or an anonymou
and bold correspondent has epoken, then the Rev. Doctor comes out and holde And wbat slares these newspapers are! Not one of them has dared to des-
cribe Evangelist Leyden as he really bas proved himeslif to be, a vulgar uned ucated jumping-jack with Yankee slang
and any amount of orass. Not and any amount or orass. Not one of
them dared to expose the polished millionaire who let his angry passions rise Yes, one of them did, one that resented being deemed too insignificant for hush Hotspur will be, as he undoubtedly will, acquitted by an obsequious jury-what
jury would dare put a millionaire prison?-all the secular papers will apologise for his hasty temper, and ma

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 pen, Mr. Arthur McEmen of San Franc-
isco, lately tried his land at really independent journalism. He denounced
in sathting 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 flashi in the pan, a blaze among t
stublele, because his principlos were u cluristian and his tone uncatholic, and
"Arthor MoEwwen's Leter", so spiy
racy and thought-provoking, has died
the death of all non-Catholic truth the death of all non.Catholic
tellers.
evangelist Lexven.
This much advertized person leetured
in Seilirk Hall on Friday last, sunday and Monday. We lope he will keep on Ieturing ail summer. His talks do several to go and hear tim, for we fee of the faith that can provoke so much
hatred on the part of blackguards; but
we bardly hoped to find his lectures so
strizikgII beneficial ans dhey are to the
Catholic cause. Mr. Leyden is an ugly little man with a fox-ike expression of
face and the action and manners of
mountebank. We tave heard him rery mountebank. We liave Leard ha very
aptly characterized as a Dutch Yankee
Jer. He shows so much ignorance of Jew. He shows so much ignorance of
Catholic watters that we doubt if he ever
. was a Catholic. For instance, on Sunday
he esaid that there were tree steps in a
priest's ordination : subdeaconship, deapriest's ordination : subdeaconship, dea Catholic child knows that the tonsure
preeedes, generally by several years, the
subjeaconship. He also intimated that subueaconship. He also intimated that
he had studied Catholic theology in St.
John's College, Fordham; but, as th theological seminary was removed from Fordham more than forty years ago, an
Mr. Leyden does not appear to be ove 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 wind ows of the town hall, "like logs of nood,
forty French Canadians who tried to sil Ananias of Bannatyne St., despite his best efforts to exaggerate what happened at Rat Portage, could not invent any-
thing more nomentous than tireatening demeanor on the part of Catholics, and
dared not even hint at a fight. In point of fact everything went off very quietly o. fact everything went off very quietly
at Rat Portage. Leyden had no success and gave tw
off earlier.
His lectures are disconnected, rambling talks on anvthing besides the sub-
ject announced. Every now and then apostrophizes "his friends the Roman
ists" and rows he fears then not-which looks surprisingly like conscience mak ing a coward of him. He is evidently a ment of feeling or culture of intellect, bu possessed of some skill in tickling the
palate of a vicious mob.
At his first lecture bere some twent. Ar thirty Catholics were present. When he sneered at the distinctive dress of
the nuns, the Catholics hissed him Thereupon Leyden faltered and kept Catholics, the rest of the audience wer mainly made up of the lowest strata of ignorant dissent. Only four women en ten minutes in diggust at the gibberin monkey on the platfurm. The ministe ight tweed, and beld one hand in his rousers pocket and another in the poc ket of his sa
his Maker.
 ited here by a lqundryman who washe oiled clothes and soils clean reputations purveyor of false witness against hi neighbor was asked if he really believed te pooh-poohed the idea, and said the lation. Bnt it merely a money speca
ever that is not our funeral. Meanwhile
we advise those Catholics who can keep
their temper to go and hear this mounte-
bank at least once, in order that their
faith may be thereby streugthened, and
that they may give thanks to God for
saving them from the ignominy of
religious fellowship with such a
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.


$|$| gratulate themselves on the results of |
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| the school year's work. In Winnipeg |
| alone, the children of Catholic parents |
| attending Catholic schools were fully |
| one-fourth of the Catholio | one-fourth of the Catholic population

of the city, while the attendance
at the Protestant schools, where our

cowardly tactics, they get up and run in treating all publ.c questions is so narcable in its application to public needs that the Protestant peopie are getting diggusted with their conduct and ask-
ing 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 affairs of others. Even on that one work from introducing into his pulpit quesless offensive. He does things which, if attempted by a layman, would make
sim an insufferable cad. He is so accliildren, and a few weakling of the male sex, that be cannot endure the opinions
of men of practical common sense, whose nowledge of men and things fit them to opinion worth baving. He
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$\qquad$ upon the poor unfortunate that he is
supposed never to recover from its effects. To look at these sleek, plactd, tant gentlemen, one would imagine that hey were, by some divine dispensation,
impeccable. So accustomed are they to scourse most unctuously on the mis hey sometimes would like others to But despite their hypocrisy many can see but whited sepulchres shining be eath a sleek garb. For five long year this province has been torn by race and
religious animosities, faumed into a wbite beat on every possible occasion by these "divine lights" of the gospel of hatred
For five years they have never met in For five years they have never met in
assembly, convention, or synod without making it tie occasion to pass resolution principle of christian charity, that, if they studied in the lighty of christianity, they would make a semi-pagan hang his
head. Every one of these resolution breathes forth a spirit of hatred, a spirit of the ordinary laws of a common
humanity that they are a standing monument to the batred these relig
ious gentlemen have for the Catholics of Manitoba. And why these resolutions?
To deprive a loyal and weak minority of the very rights and privileges which they clamed as their own sacred priv
ileges. What a noble Christlike work surely: Where is the divine command hat they should do unto to? If the
$\qquad$ a, just read the many and oft repeated years. But it was all right while thes resolutions were directed against the
poor despised and hated "Romanits" as they politely and charitably callu are directing their fre against Sunday other citizens, then Mr. Preacher wil get into troable and so far have they
carried their narrow views and so in

## The protertant cleray.

 and intolerant attitude of their clergy on all the questions of importance which come under their notice, or in whithey feel called upon to interfere, and may here add that there arg very few will not obtrude themselves. The sce which occurred during an interview wi this clerical interference. The preach ers turned out in numberf, and as usu narrow and dictatorial policy.
brought face to face witt Ald. McCreary
$\qquad$ They could use their "coward's castie"
buse better men than themselve
to vilify the character and impugn th
motives of public men; but no soone are they brought face to face with the
men they traduced and vilified than they men they traduced and vilified than they
hise his utterances, and when they find
polpits, that they have aroused the ir and earned the contempt of all temper
ate and sensible citizens who cannot be rached by their extreme vie
Altbough such has been the history of ave done more than any other body wing principles and practices that ar name, but a blot on humanity itself, y We Winnipeg Tribune has the impud Boniface, when he accuses these "Pro mong cergy with stirring up ation did not remember the fable of the $p$ ad the kettle! When did the Arch destroy any right enjoyed by the Prot estants? When did he ever utter on ot religion? When did he try to in them? Come! tell uncharitably and if you cannot, then where doe your application of the fable come




