



TO THE

CATHOLICS

OF

WESTERN CANADA.

THE

NORTHWEST REVIEW

IS THE ONLY Journal in Canada devoted solely to the interests of Catholics in the Northwest.

SUBSCRIBE

FOR THE

NORTHWEST REVIEW.

and consult your own interests.

LEGAL.

DRKNERGAST & HUGGARD, Barristers, etc. Solicitors for the Ored. Foncier Franco-Canadien, James E. F. Fradette, F. T. Bignard, Offices over Hochelaga Bank Main Street, Winnipeg, Manitoba.

HOTELS.

THE STEWART HOUSE, graduated prices, fine same rooms for commercial travellers. Thomas Cassin, proprietor. Manitoba, Man.

THE ROYAL HOTEL, corner of Stephen Avenue and McTavish Street, Calgary, Alberta. First-class accommodation for the travelling public. Porters meet all trains. Terms moderate. Mrs. E. C. Clarke, Proprietress.

FOR CHOICE SEEDS

Go to KEITH & Co.

477 MAIN ST. Illustrated Catalogue Free.

ALBERT EVANS

281 Main Street. Agent for Steinway, Chickering and Nordlinger Pianos, the best in the trade for the Music, Strings, etc. Pianos tuned.



Meets at Unity Hall, McIntyre Block every 3rd and 5th Wednesday. List of officers as follows:—Spiritual Advisor, Rev. F. Fox, President, I. O. Genest; 1st Vice-President, M. Hughes; 2nd Vice-President, G. Gladish; Recording Secretary, H. R. Russell; Assistant Secy., John MacDonald; Financial Secy., D. F. Allman; Treasurer, N. Bergeron; Marshal, T. Wright; Guard, T. McNeerney; Trustees, F. Martin, A. McPherson, E. Murphy, T. John, Geo. Schmidt, Representative to Grand Council, D. Smith; Alternates, E. Cass.

C.M.B.A. Branch 163, Winnipeg

Meets at the Immaculate Conception School Room on 1st and 3rd Tuesday in each month. Transaction of business commences at 8 o'clock sharp.

List of officers as follows:—Chancellor, Rev. A. A. Cherrier; President, J. Shaw; 1st Vice Pres., J. Marshall; 2nd Vice Pres., J. L. Recorling Secy., A. Picard; Assistant Rec. Secy., D. McDonald; Financial Secy., F. J. Connel; Treasurer, Rev. A. A. Cherrier; Marshal, N. Lacroix; Guard, P. W. Russell; Trustees, Geo. Schmidt, D. Macdonald, M. Buck, F. Weintz Peter Klunkhammer. Representative to the Grand Council, Rev. A. A. Cherrier. Alternates, P. Klingenberg, T. John, Geo. Schmidt, Rev. A. A. Cherrier, 191 Austin Street, Winnipeg, P. Shea. Grand Deputy of C. M. B. A. for Manitoba and British Columbia, J. K. Barrett, L.L.D., address, 125th Street South, Winnipeg, Man.

St. Joseph and Catholic Truth Society OF WESTERN CANADA. CONFERENCE OF WINNIPEG.

Meets in their Hall 188 Water street, opposite Manitoba Hotel, every Monday at eight (8) P. M.

List of officers as follows:—Hon. President, A. Lucier; President, T. M. Woodford; Vice President, D. F. Coyne; 2nd Vice President, E. Brownrigg; Recording Secretary, D. J. Coyne; Assistant Recording Secy., H. Chevrier; Financial Secretary, N. Bergeron; Corresponding Secretary, F. W. Russell; Treasurer, G. Gladish; Librarian, J. C. Coyle; Marshal, E. R. Lowdall; Guard, E. Torrey; Directors, W. O'Connell, Powell, Geo. Gernard, Lucier, A. H. Kennedy, F. W. Russell, T. M. Woodford, and J. C. Coyle.

ST. MARY'S COURT No. 278. Catholic Order of Foresters.

Meets 2nd and 4th Friday in every month, in Unity Hall, McIntyre Block.

Chaplain, Very Rev. Father Langelin, O. M. I.; Chief Ranger, D. Desjar, V. C. E. L. O. Genest; R. Secy., Thos. John; Financial Secy., L. G. Collins; Treas., G. Gernard; Trustees, J. J. Egan, H. A. Russell, T. J. McCarthy; Sec. Conductors, H. Doxall, J. D. M. Donald; Delegate to Annual Session, R. Murphy Alternates.

SEND TO-DAY

Ladies and Gentlemen, be alive to your own interests. There has recently been discovered and now for sale by the undersigned, a "truly wonderful" "Hair Grower" and "Complexion Whitening." This "Hair Grower" will actually grow hair on a bald head in six weeks. A gentleman who has no beard can have a thirty growth in six weeks by the use of this wonderful "Hair Grower." It will also prevent the hair from falling. By the use of this remedy boys raise an excellent mustache in six weeks. Ladies if you want a surprising head of hair have it immediately by the use of this "Hair Grower." I also sell a "Complexion Whitening" that will in one month's time make you as clear and white as the snow. It is made by a well known lady or gentleman to use two bottles of this whitening for they all say that before they finished the second bottle they were as white as the snow. This whitening is made by the use of this whitening, the skin will forever retain its color. It also removes freckles, etc. etc. The "Hair Grower" is 50 cts per box and the "Face Whitening" 50 cts per bottle. Either of these remedies will be sent by mail, postage paid, to any address on receipt of price. Address all orders to:

R. RYAN, Cower Point, Ont.

Burland's Old Dominion Crescent Brand

Cinnamon Pills, THE ONLY GENUINE RELIEF FOR LADIES.

ASK YOUR DRUGGIST FOR BURLAND'S Old Dominion Crescent Brand CINNAMON PILLS. Shallow rectangular metallic boxes sealed with crescent. Absolutely safe and reliable. Reuse all spurious and harmful imitations. Upon receipt of six cents in stamps we will reply by return mail giving full particulars in plain envelope. Address:

BURLAND CHEMICAL CO., Morse Bldg., N. Y. City. Please Mention this Paper.

Meat for Cash.

Table listing various meats and prices: Sirloin Steak and Roast, 12c; Round Steak, 10c; Porter House and Roast, 10c; Rib Roasts, 8c; Shoulder Roasts, 8c; Chuck Roast, 6c; Chuck Steak, 6c; Shoulder Steak, 6c; Boiling Beef, 4c to 6c. Other meats proportionately low. Shop open till 10 o'clock every night to give the labouring man a chance to get good value for his money.

DOYLE & CO. Corner Main and James streets. Phone 755

TO THE QUEEN.

REVERED, beloved,—O you that hold A nobler office upon earth Than arms, or power of brain, or birth, Could give the warrior kings of old,

Victoria!—May you rule us long, As leave us rulers of your blood As noble till the latest day! May children of her children say, "She wrought her people lasting good;

"Her court was pure; her life serene; God gave her peace; her hand reposed; A thousand claims to reverence closed In her as mother, wife and Queen!

"And statesmen at her council met Who knew the seasons, when to take Occasion by the hand, and make The bonds of freedom wider yet,

"By shaping some august decree, Which kept her throne unshaken still, Broad-based upon her people's will, And compassed by the inviolate sea."

ALFRED TENNYSON.

IMPORTANT PETITION

TO THE GOVERNOR-GENERAL-IN-COUNCIL.

On the School Question is Presented, Bearing the Signatures of the Entire Roman Catholic Episcopate in Canada—Full Text.

To His Excellency the Governor-General of Canada in Council. May it please Your Excellency.

The petition of the undersigned, His Eminence the Cardinal Archbishop of Quebec, the Most Reverend Archbishops and the Right Reverend the Bishops of the Roman Catholic Church in the Dominion of Canada, devoted subjects of Her Most Gracious Majesty the Queen—Humbly sheweth:

1. Since the establishment of the Province of Manitoba, until 1890 the Public Schools of the Province, as established by Law, were either Protestant or Catholic Schools. They all enjoyed the same rights and received respectively the legitimate share of legislative grants. They were independent one from another, being conducted, directed and supported by the respective sections of the population for which they were established. The system gave such satisfaction that it was the cause of no complaint, and the two sections of the population with their respective schools lived in peace, concord, harmony and mutual good will.

2. In 1890, laws were passed, changing the School System and replacing it with other enactments which are, for a portion of the community, a source of grief, regret and hardship. Practically, and in spite of all assertions to the contrary, the result of the new system is purely and simply the legal suppression of all Catholic Schools, with all the rights, and privileges they enjoyed previous to the School laws of 1890. Catholic schools are abolished by law, while Protestant schools have nothing to suffer from the new enactment; nay, they gain by it, as the Catholic ratepayers have now to help to the support of Protestant Schools which are exactly what they were, and to which, naturally, Catholic parents cannot conscientiously send their children.

3. The Public Schools Act of 1890, being 53 Vic, ch. 38 (now ch. 127 of Revised Statutes of 1891), decrees in sections 241, 242, that "in cases where, before the coming into force of this Act, Catholic School Districts have been established, covering the same territory as any Protestant School District, such Catholic School Districts shall cease to exist."

The law was put into force wherever it could be applied; for instance, in Winnipeg, Brandon, etc. There the Catholic Trustees have ceased to be recognized since the 1st of May, 1890; while the Protestant Trustees remained in office and caused taxes to be levied on Catholic as well as Protestant parents, notwithstanding the fact that no Catholic children are attending the said Protestant Schools.

4. Section 192 says "Religious exercises in the Public Schools shall be conducted according to the regulations of the Advisory Board." It is therefore lawful to have prayers and religious exercises in the Public Schools of Manitoba, provided the same are fixed and determined by the Advisory Board. Just now all the members of the said Board are Protestants, and owing to the condition of the country, it is clear that Catholics will never have but very little influence, if any, in the said Board.

Therefore, Protestant children will be allowed to pray according to their parents' desire, while Catholic children are deprived of the same liberty, and this under the penalty of forfeiting their legitimate share of public money, because in order to secure to his or her school the Government grant, the teacher must declare, under oath, that no prayer or religious exercise, except those prescribed by the Advisory Board, has been used in the school. Suppose a school attended exclusively by Catholic children, with a Catholic teacher, the said school would be deprived of the Legislative grant, should the teacher or the pupils cross themselves or make use of the "Hail Mary."

5. Religious Instruction is not prohibited in the Public Schools of Manitoba; in that respect and under the heading of morals, the regulations framed under the Old System by the Protestant section of the Board are retained under the New system: "stories, memory gems, sentiments in the school lessons, examination of motives, didactic talks, teaching the ten Commandments etc., are means to be employed." All this of course is to be used from a Protestant point of view, so much so that the actual chairman of the Protestant section of the Board of Education, and who is no less a personage than the Archbishop of

Rupert's Land, declared before his Synod, in 1893, that the above quoted privileges "are not small things in themselves, but they are doubly important because they carry with them for the teacher a degree of liberty in his teaching of what may come before the class, and in their literature and otherwise," and His Grace adds: "The teachers who ignore these exercises can hardly be realizing their position as Christian men."

The liberty above mentioned is naturally for Protestants alone, because it is enacted that those Public Schools are "non-sectarian," that is to say, that no Catholic teaching can be permitted, while facilities are afforded to zealous and intelligent Protestant teachers to impress upon their pupils their own religious convictions.

See Appendix A, pamphlet by Archbishop Tache, April 1893, and Appendix B. Dr. J. H. Morrison's paper read before the Junior Lib. Con. Ass. of St. John N. B., Feb. 13, 1894.

6. For the last four years, the Catholics of Manitoba have been subjected to the unfair and unjust treatment resulting from the change in the school laws in 1890. They asked in vain for relief; instead of a remedy they have been made the victims of a fresh injustice in the new Manitoba law, 57 Vic, ch. 28, assented to on March 2nd, 1894.

The clause 161 of the Public Schools Act of 1890 read as follows: "Any school not conducted according to all the provisions of this or any act in force for the time being, or the regulations of the Department of Education or the Advisory Board, shall not be deemed a 'Public School' within the meaning of the law, and such schools shall not participate in the legislative grant."

To this provision, in force since 1890, has been added this year, the section 4 of the new law, which reads as follows: "Section 151 of chapter 127 is hereby amended by adding thereto the following words: 'nor the municipal grant, nor shall any school assessment be levied or school taxes be collected for the benefit of such school.'"

The consequence of this new enactment is that no municipality, even one exclusively Catholic, without a single Protestant in its limits, has any power to levy a single dollar for Catholic schools while a Catholic municipality where there are ten Protestant children is obliged by law, to levy on all the Catholics as well as on the parents of the ten Protestant children the money required for the education of the said ten Protestant children.

7. The same law of 1891 goes further and decrees the confiscation of all school property in all the districts which do not submit their schools to the new law, and it says in section 2: "In every case in which the organization of a school district fails to be continued—the Council of the municipality in which such school district lies shall have full power and authority, and it shall be the duty of the said council to take charge of all the property of such school district, real and personal, and to administer the same for the benefit of the creditors of such school district, if any."

Such is the real position of the Catholics of Manitoba, though all their school property has been acquired with their own money, without any help from the Protestant purse or from public fund, and in a Protestant municipality the Catholic School property, real or personal, goes to the benefit of Protestants.

8. The example given in Manitoba has been partly followed in the Northwest Territories. There the Catholic Separate Schools have been maintained, but in virtue of the Ordinance No. 22, A. D. 1892, they are deprived of their liberty of action and the character which distinguishes them from other schools. So that, in reality, the Catholics of the Northwest are reduced, partly at least, to the hardships imposed upon their brethren of Manitoba. In both cases the result is very detrimental to the cause of Education and really has in both cases created bad feelings, dissensions and the most deplorable results.

See Appendix C "Memorial of Archbishop Tache," March 1894.

9. The undersigned take the liberty to affirm that they deeply regret the condition of affairs above mentioned. The painful experience of the Catholics of Manitoba and of the Northwest Territories is also resented by all the Catholics of the Dominion.

The undersigned have no hesitation in stating that a similar feeling certainly exists among many Protestants who, though separated by faith, are united with the Catholics in a sentiment of justice, fair play and the desire of the prosperity of their common country.

The undersigned appreciate the political advantages enjoyed by Canada and have no desire for any other regime, satisfied that there is, in the institutions of the country and in the spirit of justice and conciliation which prevails among its inhabitants, a remedy against what, just now, is the subject of their complaints. The Canadian constitution acknowledges equal rights for all citizens and for all classes of citizens. Therefore, Canadians should not be oppressed because they are Catholics.

10. The undersigned cannot shut their eyes to a fact closely connected with the history of their country—Catholic missionaries have not waited for the facilities and material advantages, now offered by Canada, to bring thereto the light of Christian civilization. On the contrary, they were the first pioneers of the sacred cause and they sealed their missions with their blood. Without fear or hesitation they buried their existence among the most barbarous savages, whom they tamed and induced to peacefully hand over their own country to the Canadian authorities. The Catholic Missionaries accomplished that noble task on the banks of the Saskatchewan and Red Rivers, as well as on those of the St. Lawrence and the Ottawa, and they did this, when, alongside of the

crosses they planted, they fondly rested their gaze on the fleur de lis flag.

Everyone knows that the same Missionaries, while their eyes were yet moist with the tears they naturally shed, when they had to sever the ties, by which their whole existence had hitherto been bound up, were as faithful to British dominion as they had been to the banner of the land of their origin. It is well-known that it is largely due to the fidelity of Canadian Catholic Apostles that England owes the quiet possession of the noble colony, which France had planted on the St. Lawrence and its tributaries. What then happened among the inhabitants of La Nouvelle France was possible solely because its inhabitants were Catholics, and because England had respected their religious convictions. The knowledge of what they allude to, renders more incomprehensible to the undersigned the fact that the Catholics of Manitoba and the Northwest are badly treated because they are Catholics.

11. Catholics believe in the necessity of religious instruction in schools. This conviction imposed upon them conscientious obligations and these obligations give them rights of which they cannot be deprived. They cannot be satisfied by the saying: others do not believe as you do, therefore you must change your convictions; others are satisfied and even wish that their children should be brought up and educated in such or such a way, therefore, you Catholics, you cannot stand aside or, if you do, do so at your own expense. Such an argument is neither fair nor just.

The undersigned, pastors of souls, are at one with their flocks, in insisting on the rights they claim, and they are fully determined to preserve them in their integrity. There is in this a question of justice, of natural equity, of prudence and of social economy, closely connected with the fundamental interests of the country.

The Catholics, being under the obligation of educating their children, according to their faith and the religious principles they profess, have, in our free country, the right of establishing their separate schools, and that right they must be allowed to exercise, without being forced to the burden of double school taxes.

The undersigned also take the liberty to state that the Federal Parliament has endowed the schools of Manitoba and of the Northwest with a large domain, in assigning to the support of such schools the eighteenth part of all public lands. Those lands are Canadian property, and how could the Federal Parliament consent to deprive the Catholics of these countries of their legitimate share in the profits derived from such lands, simply because this class of citizens adhere to its religious convictions and wishes to comply with conscientious obligations?

See Appendix D, "A page of the history of the schools of Manitoba," by Archbishop Tache.

12. The undersigned petitioners are fully aware that Manitoba and the Northwest Territories were received into Confederation, after promise made to the first inhabitants of that vast country, in Her name, and by the authority of Her Majesty. The immediate representative of Our Beloved Queen assured them that "respect and attention would be extended to the different religious persuasions" and that on their union with Canada "all their civil and religious rights and privileges would be respected."

In the estimation of Catholics, their religious rights are not respected and their religious persuasions are not treated with respect and attention, when there are difficulties thrown, by law, in the way of securing to their children an education, conducted in accordance with their religious convictions.

13. The undersigned, while petitioning as they do, repudiate the idea of interference with political parties, or with the direction of affairs, purely political or temporal. Their sole object is to secure, for the Catholics, a protection needed for the accomplishment of their religious obligations, and it is in that view, and in that view only, that they petition His Excellency the Governor General in Council and ask the Honorable members of the Senate and of the Commons of Canada, of whatsoever party they may be, to help in a fair settlement of the actual difficulties.

Therefore your petitioners humbly pray His Excellency the Governor General in Council:

1. To disallow the Act of Manitoba 57 Vic. ch. 28 (1894) and entitled "An Act to amend the Public Schools Act."

2. To give such directions and make such provisions for the relief of the Roman Catholics of Manitoba as to His Excellency in Council may seem fit, with regard to the Manitoba School laws of 1890.

3. To communicate with the Lieutenant-Governor of the Northwest Territories, in order that, by amending ordinances, redress should be given to meet the grievances of which the Catholics of the Northwest complain, on account of the Ordinance No. 22, assented to at Regina, on the 31st December, 1892.

And your petitioners, as in duty bound will ever pray.

Signed by the Cardinal Archbishop of Quebec, seven other Archbishops, and twenty-three Bishops, comprising the entire Episcopacy of the Dominion.

THE opinions of some of our politicians on the liquor question remind us of the old colored man who was picked up in the street one night dead drunk and put in a dark cell in the lock-up. In the course of the night he waked up and began to cry out at the top of his voice, "Good Lord! Good Devil! Good Lord! Good Devil!" A policeman rushed down and asked him what he was yelling that for. "Cause this nigger don't know whose hands he's got into," was the reply. The politicians have the same trouble with the liquor question.