

Northwest Review

"AD MAJOREM DEIGLORIAM."

THE ONLY JOURNAL DEVOTED TO THE INTEREST OF ENGLISH SPEAKING CATHOLICS WEST OF TORONTO.

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Ecclesiastical Province of St. Boniface.

I. JULY DAYS OF OBLIGATION.
1. All Sundays in the year.
2. Jan. 1st. The Circumcision.
3. Jan. 8th. The Epiphany.
4. The Ascension.
5. Nov. 1st. All Saints.
6. Dec. 8th. The Immaculate Conception.
7. Dec. 25th. Christmas.

II. DAYS OF FAST.
1. The four days of Lent.
2. The Wednesdays and Fridays in Advent.
3. The Ember days, at the four Seasons being the Wednesdays, Fridays and Saturdays.
4. The first week in Lent.
5. Whitsun Week.
6. The third week in September.
7. The third week in Advent.
8. The Vigils of:
a. Whitsunday.
b. The Solemnity of St. Peter and St. Paul.
c. The Solemnity of the Assumption.
d. All Saints.
e. Christmas.

III. DAYS OF ABSTINENCE.
All Fridays in the year.
Wednesdays in Advent and Lent.
Fridays in Holy week.
The Emberdays.
The Vigils above mentioned.

Give the Boys a Chance.
The end of vacation has come and gone and the question will be to parents of boys from thirteen to eighteen years of age: "Shall we send them to school for another year, or shall we put them to work?" Some fathers and mothers may stand in actual need of aid from their children, and some others may have sons too dull to study. We do not address them. But we do speak to the parents, who can fairly afford to give their children a thorough education and whose off-spring are not stupid at learning, to them we say: Give the boys a chance!

Give them a chance to develop what is latent in them. Give them a chance to acquire the principles of reasoning. Give them a chance to become a credit to Church and Dominion. Give them a chance to form their conscience, and to train their intellect, and to cultivate their memory on the highest models, so as to grow in grace and wisdom to the noblest type of Christian gentlemen. Give the boys a chance. Don't be greedy for the pittance of two or three dollars that they may earn. Don't heap their childish cries to be sent to work. They know not what they do.

Give the boys a chance. Sent them to college and let them finish the course. Knowledge is power. Opportunities for good, influence all the avenues to great careers, and the best openings to acquire wealth are for the educated. The ignorant is handicapped in the race of life. He may make money, especially in ignoble or laborious pursuits, but with all his wealth he will find himself indigent in mental riches and ill-at-ease in the company of his betters.

Poet Versus Editor.
A tall, lank young man came into the sanctum, and having given the siter a poem several feet long to read, said in a condescending sort of way:
"You can publish that poem for ten dollars."
"All right. Just hand over the ten dollars. That's below our usual rates, but times are hard just now."
"You misunderstand me. I mean you can have the poem by paying me ten dollars."
"Can't take it. It's too cheap. It would be robbing you, for I know where you can get more than ten dollars."
"Where?"
"Take it to a justice of the peace and read it to him, and you will get twenty dollars or thirty days in the county jail if you don't pay your fine."
He looked sadly at the sifer, shook his head and wafted himself out the door.—Texas Siftings.

A Clincher.
"Look here, my boy," said the father to his son: "I know I told you that if you were good that Santa Claus would bring you a new bicycle, but I want to tell you: You see, there really isn't any Santa Claus. If you've had any number of presents every year it has been because your mother and I have bought them for you. This year everything is so tight that we have to economize. I really won't be able to buy you a wheel. You'll have to wait. You're old enough to understand things now, aren't you?"
"Ye-s; I guess so. So there ain't no Santa Claus, eh? Say, pop, you ain't been foolin' me about Jesus, too, have you?"

HISTORICAL DEPUTATIONS.

The Catholics of Manitoba have Come Forth to a Man and Demanded their Rights

Petitions to Laurier and the Local Government.

The past ten days will form a memorable period in the history of the Northwest when the present generation shall have passed away the work of recent happenings shall last and shall be recorded forever in the annals of the Catholic Church. The Catholics of the Province have come out for their rights; they have faced Mr. Laurier the Leader of the Opposition and asked his aid, they have approached the Local Government and in a body have presented a petition for redress in which is contained a terse statement of the oppression from which they are suffering. The first action was all important; so was the second, and now the assertion can no longer be made that Catholics had not stood out for their rights.

Yesterday the Catholics of the Province assembled at St. Mary's church and at 3.30 in the afternoon marched two by two up St. Mary's street then up Kennedy street and to the government buildings. Nearly 1,000 people were in line. Having arrived at the Parliament House all entered the legislative chambers.

Mr. Greenway did not keep the people waiting very long, for at four o'clock sharp, he came in with Messrs. McMillan, Cameron and Watson. Mr. N. Bawlf on behalf of the Catholics of the province read the petition which is as follows:

To the Honorable the Premier and Members of the Government of Manitoba:
We, the undersigned Catholics of the Province of Manitoba, do respectfully present:

1. That we are unable from motives of conscientious convictions to participate in, or derive any benefit from a system of education, as now carried on, under the Public School Act of 1890 and amendments thereto.

2. That the heavy pecuniary sacrifices with which Catholics throughout the Province have been burdened, in consequence of said laws, for the last four years, even though the financial stringency of the present time, must remove any doubt as to the earnestness of their feelings and convince your Government of the gravity of their grievances.

3. That without sharing your petitioners' religious convictions that the taxation of Catholics for schools, acceptable only to Protestants, is most oppressive and unfair, your Government must feel that they can no longer in their own conscience, legitimately carry on the system the result of which is injustice and oppression.

4. Therefore your petitioners, as free-born British subjects, do enter their firm and solemn protest against this unfair treatment at your hands; and do respectfully and earnestly pray, that your Government take into their serious consideration the grievances of the Catholics of this Province, and do pass such legislation as may be necessary to remedy such grievances to their full extent, and to assure to the said population the full respect of their rights and conscientious feelings, the use of their school taxes, of their legitimate share of the public money voted for educational purposes in this Province; and your petitioners, as in duty bound, will ever pray.

The petition was signed by nearly 4,000 people.
Mr. Greenway replied as follows: Mr. Bawlf and gentlemen of the delegation on an important matter of this kind involving the question of the government policy in order to avoid misapprehension it is better to give an answer in writing, at an early meeting of the government we will lay this matter before them, and as soon as possible we will give our reply.

LAURIER INTERVIEWED.
[The following report of the interview with the Hon. Mr. Laurier as given by O'Connell Powell, the secretary of the committee was too late for publication in the last issue of the REVIEW.]
On Tuesday morning September 4th the committee appointed at the meeting of Catholics held on August 14 last to wait upon the Hon. Wilfrid Laurier, for the purpose of laying before him the grievances of the Catholics of Manitoba in the matter of their schools, assembled at the residence of Mr. J. A. Richard, 375 Notre Dame street. Previous to the appearance of Mr. Laurier, who had been busy attending to a delegation of Indians, the Catholic committee discussed several matters pertaining to the document which was to be presented, and finally each member subscribed his name thereto. Following is the committee in full: Messrs. N. Bawlf, N. H. Boire, E. Cass, J. G. Carroll, T. D. Deegan, J. J. Golden, P. Marrin, O'Connell Powell, James E. P. Prendergast, J. A. Richard, and M. McManus. It was moved and seconded that O'Connell Powell read the address to Mr. Laurier.

After a brief wait, the Liberal leader entered, smiling as usual. Mr. J. A. Richard, the host, then personally introduced each member of the Committee to Mr. Laurier, and O'Connell Powell proceeded at once to read the document, taking a position facing the whole meeting, and in close proximity to Mr. Laurier who stood up during the entire reading. The document as read is as follows:
To the Hon. Wilfrid Laurier:
The Roman Catholic citizens of Winnipeg, through their delegates, Messrs. Nicholas Bawlf, N. H. Boire, Edward Cass, J. G. Carroll, T. D. Deegan, J. J. Golden, P. Marrin, O'Connell Powell,

James E. P. Prendergast, J. A. Richard and M. McManus, wish to avail themselves of Mr. Laurier's visit to Manitoba for the purpose of laying before him a short statement of their grievances in educational matters.
By the universal custom of our predecessors before the entry of the Province into confederation, as well as by subsequent legislative enactment, Catholics and Protestants have been enjoying here a system of denominational schools which satisfied fully the conscience of every citizen and met with general approval for fifty years before, and twenty years after the union.

Under the School Act of 1871, Catholic parents could elect such trustees and retain the services of such teachers as appealed to their conscience. In all matters concerning their faith or morals the curriculum upon which the minds and hearts of their children were to be moulded was determined by a governing body, all the members of which shared their religious convictions. They contributed to their schools by way of direct taxation and to these alone. When up to a standard of general proficiency determined by a State appointed body, they received a State recognition under the shape of a legitimate proportion of the Educational grant voted yearly by the Legislature.

Protestants, of course, enjoyed similar rights and privileges.
In 1890 the Public Schools Act was passed purporting to abolish both sets of denominational schools. But what the then existing Winnipeg Catholic School board was at once wiped out of existence, the Winnipeg Protestant School board, was declared to become the new Public School board and entrusted with the carrying out of the new law.
The Winnipeg Public School board so constituted is the only Board in the City now having any standing in the eye of the law. To the schools of this Board we are told to send our children. And yet the curriculum followed therein is determined by an Advisory Board, not one of the members of which is a Catholic. And the trustees in a community where we are such a minority cannot themselves belong to our denomination; nor can the teacher which they select without consulting our feelings, inspire us with that confidence without which we cannot confide our children to them.

We believe with all Catholics that education should be permeated with a positive religious belief and the School Act prohibits all others than non-sectarian schools. But we have not even that; for low can schools be said to be carried on in a secular spirit when religious exercises are allowed by the law to be carried on therein, and that by persons who are strangers to our faith.
Such are the schools for which we are taxed today.
We have made for four years and are even now making the greatest sacrifices to support parochial schools by purely voluntary effort, only to find our very school house, maps, boards and desks taxed for the support of these so-called public schools.
We do not of course any longer share in the legislative grant. We have not even the power to tax ourselves; in one word, the last vestige of any legal organization which we might resort to, has been stamped out.
Besides claiming educational privileges guaranteed by the constitution, we contend that even if viewed only in the light of common justice, the position we are made to occupy is one of violence and oppression.
We may add that a proposition made to the Local Government a few days ago, accepting their control and that of the Winnipeg Public School Board and asking only for such concessions as enabled us to make use of our old school house and retain the services of our old Catholic teachers under special permits for one year—while otherwise generally complying with the act—was not thought by them deserving of any recognition in the shape of municipal or legislative grants nor in any respect whatsoever.
We believe we are aware of the duties of the position which you occupy before the people of Canada.
We know that under the educational clause of the British North America and Manitoba acts it is not upon you but upon others that the solemn duty primarily devolves of protecting minorities from such oppression as we are laboring under, and we cannot but protest against this dereliction of most essential duties which must lay with the Federal Government for having failed up to this to extend any measure of substantial relief in our behalf.
We then come to you, Sir, less as Catholics than as oppressed citizens having a claim to British fair play and British liberty, and we ask that whenever the opportunity offers, and especially should the popular suffrage place into your hands the destinies of the country, you will devote all your energy, eloquence and parliamentary experience to ensure a true observance of the Confederative compact and a full restoration of all rights and liberties—and not the least among them, the invaded rights of the Catholic minority of Manitoba. (Signed.) N. Bawlf, N. H. Boire, E. Cass, J. G. Carroll, T. D. Deegan, J. J. Golden, P. Marrin, O'Connell Powell, James E. P. Prendergast, J. A. Richard, M. McManus.

(Attached to the document was a copy of a letter written by Mr. Joseph Martin, as Superintendent of Education, on April 12, 1890, to Mr. C. J. Brown, City Clerk, and in which are used the words: On the 1st of May (1890) the Catholic School Board shall cease to exist, and the present Protestant School Board will become the Public School Board of the City.)
Mr. Powell then handed the written statement just read, to the Hon. Mr. Laurier, who resumed his seat, asked if any of the members present were desirous of supplementing by their remarks any of the facts alleged.
Mr. J. J. Golden at once arose and said

that there might be a possibility of Laurier's being misinformed on the question. He said that Mr. Laurier might be led to believe that the schools are Protestant only where the majority are Protestants, and as for instance in St. Boniface that the schools could be favorable to Catholics. Mr. Golden went on to show that even in constituencies where Catholics were in a majority the schools were bound by the same rules and regulations as the schools of Winnipeg, the same text books were used, etc. Mr. Golden dwelt at length upon many other features of the School act.

Mr. Laurier then said: "Many of those things on this topic are new to me. Don't you think you ought to lay your complaint before the present Government and not before me?"
Mr. Golden: We don't think so.
Mr. Laurier: You honor me much?
Mr. Golden: You as leader of the Opposition hold the key to this matter.

Finally after a brief discussion, Mr. Laurier said: That is bringing me to where I will not follow you. This would be carrying us into politics which I want to avoid. Your policy is to acquaint the Government of your state of the case: This I would advise you. I have but one policy, it is the same in Manitoba as in Quebec, and I have expressed myself openly upon it. Your case is as strong a one as can be given. This is my only answer.

Mr. N. Bawlf next addressed the Liberal leader and said that when this present School Act went into force the Catholic schools were wiped out both the Catholic and Protestant schools; Catholics should have go a proportionate representation on the Board.
"When our schools were wiped out," Mr. Bawlf said, "we had no debts whatever, and yet we turned over to the Protestant School board and forced to share in their debt, amounting to \$200,000 in order to break the camel's back, they have passed an Act whereby our very schools are taxed. And we are compelled to keep up the Collegiate Institute. If the law is what they say; if the state of their schools is such as they would lead us to believe, why do they insist on having a Collegiate Institute?"

Mr. Laurier: These are new facts to me upon this question. Were I in power and you were to present me with such grievances as those, in my official capacity, I would ask an answer from the Manitoba Government. There are two sides to every question. You have stated your side: At present I am not in power, and have no authority to deal with your grievances. The only thing I can do is to give the facts as I know them to be, whenever an opportunity should arise. At present I am powerless to alter an iota.

Mr. T. D. Deegan: In the event of the present Government showing any inclination to deal favorably with us on this question, would Mr. Laurier aid the Government in that alternative?
Mr. Laurier—if after investigating the facts, I have found them to be as stated, I would act as I said yesterday. On all occasions I would be glad to impart the knowledge which I possess on this question. It is a question of facts not one of law.

Mr. Marrin—Mr. Martin intended providing non-sectarian schools, but pressure was brought from the Protestant side, who, as they said, did not want "Go-less" schools. Mr. Martin himself admitted that the schools were not as he intended them.
Mr. Prendergast was then asked to express his views on the question. He said: In the third reading of the School Bill of 1890, it was altered to suit the Protestant clergy, and Mr. Martin on that occasion remarked that the purpose of the bill was to abolish sectarian schools. This the Protestants sanctioned as far as Catholic schools were concerned, but when it came to a question of themselves they would have it that their schools be sectarian. In a word, Mr. Martin accused His Grace, the Archbishop of Rupert's Land with wanting a special arrangement to suit himself.

Mr. Powell: If the schools of Winnipeg today are not Protestant they never were Protestant. Prior to the changes in 1890 there were Catholic and Protestant schools here. The Catholic schools were abolished. The present schools are identical with the schools under the old Protestant board. If they say that the schools today are not Protestant, then they must also say that neither were those prior to May, 1890.

After several other remarks from the members of the committee, and from Mr. Laurier, the meeting came to a close. Mr. Laurier promised to give the matter his close attention.

Regina Notes.
During the session of the Northwest Legislative Assembly just closed school matters whilst not having taken up the time of the House to any great extent yet received a good deal of attention thanks to the persistence of the Catholic members and other representatives and not less by the facilities afforded by the educational committee.

During the session Father LeDuc representing the Bishops of Alberta and Saskatchewan with the able assistance of Mr. Forget secured a hearing from the committee and went fully into the complaints of the Catholics and the remedies suggested by them.

Complaint was made that the Catholics whilst nominally represented on the Advisory Board of the Council of Public Instruction were practically ignored, meetings being held of which the Catholic members were not notified and privileges as to text books, etc., having been annulled in an insidious and arbitrary manner. These complaints do not appear to have been answered otherwise than by the very practical motion of the premier, which was adopted, that no regulations re normal schools, text books, etc., be passed except at regular

meetings of the council of public instruction.

Another point vigorously urged by the above mentioned gentlemen before the committee was the necessity for annulling the regulations requiring the teaching Sisters to attend the present normal schools, and the House has apparently conceded in this matter that so soon as the proper school can be secured and six students are ready to attend a separate normal school shall be opened for them.

Objection being taken to the text books on reading and history opportunities were furnished for representative Catholics to appear before the committee and to go into the matter in detail and on the evening of Labor Day, Buckley & Robertson's English and Canadian history received a masterly overhauling at the hands of Mr. R. Rimmer who proved conclusively that the work is one-sided. In this view he was supported by Rev. Father Sinnott and also by Mr. Bourgeois. Father Sinnott also referred to objectionable passages in the readers, viz: the Ontario series, and was supported by Mr. J. McCarthy who referred to several lessons which contained matter entirely opposed to Catholic doctrine.

The House made no change in the matter of text books except to say that objectionable passages need not be taught in Catholic schools.
Throughout the session the Catholic members Messrs. Prince and Boucher fought hard for the rights of the minority and were ably assisted by some of the northern members pre-eminently amongst whom was the consistent Mr. Clinskill of Battleford.

The great Liberal demonstration held here on Wednesday last was a complete withstanding the exulting screech of that the Hon. Mr. Laurier did not equal numbers at the mass meeting in the here are not hitherto known as Liberals Regina certainly turned over a new leaf on that day.

The banquet at the Windsor was a grand success and great credit is due to Messrs. J. A. Kerr, president, and R. Rimmer, secretary of the rejuvenated Liberal Association here.

The last call announcing the marriage of Mr. A. McDonald and Miss Rosa Moran was published by Father Sinnott on Sunday last. The happy event takes place on Wednesday of this week. Mr. McDonald has purchased the residence of Mr. D. Murphy whose amiable wife with her children depart for Ennetoville, Ont., this week amidst the heartfelt regrets of her many friends who realize that her loss cannot be replaced. Mr. Murphy will follow as soon as the season's building closes.

Our church usually during the assembly sessions receives an occasional visit from "members" (not of the faith) and this year saw no exception to the rule, only that in the evenings not one or two but eight or ten with as many of their friends contracted the habit of attending to hear the vesper music and also of remaining if not "to pray," at least to hear an evening sermon and well; some of them admit they heard things they never did before and will call again.

SIR JOHN THOMPSON
Opens the Toronto Exhibition—Button Touched by the Premier and the Big Show Opened.
The formal opening of the Industrial Exhibition held at Toronto, took place on the 4th inst., at 2 o'clock in the afternoon, when Sir John Thompson delivered in the presence of a large and distinguished gathering the customary address, and touched the button which sets all the machinery in motion. The exhibition bids fair to eclipse all its predecessors in Toronto.

The premier was entertained by the Board of Directors at Incebon, where speeches were delivered. Large crowds of people are going from all parts west to visit the exhibition.

Dr. Morse's Indian Root Pills removes all obstructions, purify the blood and give to the skin that beautiful, clear and healthful look so greatly admired in a beautiful and healthy woman. At certain periods these pills are an indispensable companion. From one to four should be taken each day, until relief is obtained. A few doses occasionally will keep the system so healthy, and the blood so pure, that disease cannot enter the body. Dr. Morse's Indian Root Pills are sold by all medicine dealers.

Do You Advertise?
If not, why don't you? Your competitor does and it pays him. The Review reaches the best people in Winnipeg and vicinity, and reaches more of them than any other publication of a like character. When the body is ill, the physician is sought and restorative tonics administered. The only tonic of a feeble and failing business is advertising. Prescribe it, administer it, and observe the result!

Funds for the Irish.
A pastoral touching the cause of the Irish parliamentary party, issued by Archbishop Cleary, was read in all Roman Catholic churches of the archdiocese of Kingston on Sunday. His Grace asks the people to offer contributions on some Sunday during the present month to advance the interests of Ireland, whose prosperity or continued distress hangs trembling in the balance.

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NOTICE. The editor will always gladly receive (1) articles on Catholic matters, matters of general or local importance, even political ones, if not of a party character.

OUR ARCHBISHOP'S LETTER.

ST. BONIFACE, May 10th, 1893. MR. E. J. DERMODY. DEAR SIR, I see by the last issue of the Northwest Review that you have been informed by the directors of the journal with management of the same, "the company for the present retaining charge of the editorial column."

The Northwest Review

WEDNESDAY, SEPTEMBER, 12. EDITORIAL NOTES.

Sam Jones the gymnastic preacher has this much to say about the public schools: "The first week your boy goes to the public schools, he learns to smoke cigarettes; the second week, he becomes an expert at cussin; and after three weeks, he can go all the gaits."

Eugene Lawrence, who a decade or so ago was the chief anti-Catholic writer for Harper's Weekly, has gone to his judgement. He now knows, if he never knew before, that his literary skill was used to persecute the Lord.

"If Christendom is to remain Christian," says the Living Church. (Protestant Episcopal), "it must be through the training of the young. It is the last and most potent weapon of the adversary to exclude religion and morals from the field of education."

Comment has been made, most of it of course, commendatory, on the recent interchange of greetings between the two summer schools, that of the Catholics at Pittsburgh, and that of the Protestants at Chautauqua.

A FLING AT OUR BOYS.

Miss Elder, of World's Fair fame comes out again, and this time against our young men in the cities. Miss Elder seems to be inclined to exaggeration. She believes that "the young men of the cities (we hope she will grant some exceptions) are reprobates, a worthless set," and "not half of them practise their own religion."

AWAY WITH HUMBBUG.

In its hope, that universal public school education would reduce crime to a minimum America can read disappointment in the criminal statistics. It is now claimed that "not intelligence only, but also moral is required."

BIGOTRY.

The Western News of Chicago, refers to the recent attempt of the bigots in New York state to deprive the Catholic educational and charitable institutions of the state aid under the foregoing heading as follows: "A most extraordinary and aggressive effort has been made in the State of New York to deprive the Catholic educational and charitable institutions of State aid, every influence—even to the abandonment by Protestant institutions of the State aid they were receiving—has been resorted to."

THE VERDICT.

"As a result of these investigations the committee is unanimously of the opinion that the public has received adequate return for all moneys paid to private charitable (Catholic) institutions; that the religious training which is ensured for the young by the methods now pursued is of incalculable benefit; that the care of those in private (Catholic) institutions is better than that received in those under control of public local officers, and is at least as good and fully on a par with the institutions under control of State itself."

PARTY POLITICS AND POLITICIANS.

To the close and impartial observer of men and things in this Canada of ours, party politics and politicians must furnish him with a varied and fruitful source of study. Let him take either of the leading political parties in Canada and he will find much to commend and much more to condemn; but one thing he will always find, in a greater or lesser degree, and that is that the leaders of the party, either in the larger field of the Dominion politics, or in the smaller ones of the provinces, never fail to impress upon the policy of the party, whether for good or evil, the characteristics of their own ideas of statesmanship.

Take, for instance, the Liberal party of to-day and examine into its internal workings in the various provinces and in the Dominion and you will see what we mean. Compare the policy of Mowat with that of Greenway and you will find the real characteristics of the men. It would be a difficult task to find two men whose politics more widely differ although they both sail under the Liberal banner.

How is the difference explained except in the men? Sir Oliver Mowat is a statesman, who loves his country with a true patriotism and rather than do anything contrary to his principles or that would injure or retard the welfare of his province or the Dominion at large, he would abandon public life forever; rather than encourage, much less endorse, religious, or race wars, he would lay down his trust and retire into private life. With him political success is subordinate to the welfare of the country; the party's success to the principles of right government.

What the one would rather die than even contemplate, the other would gladly do and think nothing of it. And yet they sail under the same banner; they both glory in being faithful followers of the alleged principles of Liberalism. The men and their principles are as opposite as the poles. If Sir Oliver be a true Liberal, then may we ask what is Greenway? We have often heard it said that Mowat was a Tory. If this be true and Greenway be accepted as a representative Liberal, then Toryism is to be admired and congratulated for the compliment implied. Again we say, the difference is to be found in the man and not in the party.

The Hon. Mr. Laurier, the leader of the Liberal party in the Dominion has recently visited the provinces of Ontario and Manitoba. He has been hailed with applause and has endorsed Sir Oliver in Ontario and Greenway and Martin in Manitoba. He stands, he says, for provincial rights. Sir Oliver Mowat says that provincial rights mean the protection of minorities from the brute power of majorities; Messrs. Greenway and Martin says it means the persecution of minorities by the majority; and Mr. Laurier says in both Ontario and Manitoba, "I stand for provincial rights." This is altogether too bewildering for an ordinary honest intellect to fully comprehend.

We are aware that you cannot undo by a stroke of the pen what is the outcome of popular misunderstanding; but we also believe that our efforts honestly contribute to open the eyes of the public to the true state of Catholic opinion on the question of education. We believe you honest enough to admit that you have been mistaken, many enough cease encouraging the misrepresentations of the press, and we trust that you will be brave enough to state forcibly to the Legislature our intolerable grievance. You will doubtless object that the inadequacy of the current school taxes to meet the exigencies of the School Board makes it impossible for you to restore to Catholics the taxes they are paying to Protestant schools.

ANOTHER CALUMNY.

Gone the Way of all Others. The secretary of the Catholic Truth Society of Ottawa, Mr. Wm. Des Brisay, sends us the following letters for publication. The letters were addressed to the editor of the Journal of that city: An Evident Calumny.

WHAT THE PETITION MEANS.

We publish elsewhere the text of the petition presented yesterday by the Catholic delegates to the Hon. Thomas Greenway. If our premier can read between the lines, his inner consciousness will expand the terse legal form into the following petition of the Catholics of Manitoba: To the Hon. Thomas Greenway, Premier, President of Council, Minister of Agriculture and Immigration and Railway Commissioner.

Sir,—The petition of the undersigned humbly sheweth— Four years ago laws were passed by your government which completely changed the school system of this province. Under cover of specious legal phrases, the practical effect of these laws has been to deprive Catholics not only of the use of their own school taxes but also of the school property which they had purchased with their own money. Moreover, in accordance with these laws, the taxes of Catholics are applied to the support of public schools, which, all subtuges to the contrary notwithstanding, are not exclusively Protestant, as to the pupils that attend them, as to the only religious exercises that are tolerated in them, as to the text-books used, more especially where these latter contain historical teaching, which, of itself, is often wrongly adverse to Catholic doctrine and becomes still more so when explained, as it often is, by aggressively Protestant teachers.

When this system was established four years ago, it was confidently predicted that the clergy alone, and not the laity, being opposed to the entrance of Catholic children into the public schools as now constituted, the Catholic laity would soon take advantage of the new legislation and send their children to the state-supported schools. Meanwhile every effort was made to shake the constancy of Catholics by speeches and newspaper and magazine articles, by all the arts of misrepresentation and sophistry. A general election occurred two years ago, the main platform of

which was the continuance of the new system; and we all remember how relentlessly and falsely the faith and educational work of Catholics were attacked. Yet, here we are, Sir, after four years of obloquy and unjust taxation, representatives of the vast majority of the Catholic laity in this province, protesting that we have not sent our children to the public schools and that we are just as determined as ever not to send them thither. For our religion is not a fashionable Sunday garment to be left at home on week-days; it is the very basis of our life, the most important business we have to transact. Our clergy we revere and love; but our faith comes not from them, nor is it kept alive within us by their mere human agency. Thanks to the sacraments which they administer to us, they are to us the audivit channels of divine grace; but our Founder, Christ, is alone the author and finisher of our faith. He alone can give us the constancy we have shown under the oppression of a deluded majority.

Now, as this popular majority has been fashioned by the efforts of your zealous supporters, we come before you to-day, and beg of you, Sir, to use your influence toward the enlightening of that majority. They no doubt deem us the dupes of priestcraft; they no doubt thought our schools out of touch with ourselves; else their better judgment would have revolted at the confiscation and double taxation they have inflicted upon us. But now our collective protest destroys the first delusion, and the large and ever growing attendance during the past four years at our Catholic schools destroys the second. There can no longer be any avowable motive for persistence in the policy of ostracism. We ask you, therefore, as a man who values justice and equity, to mould that plastic public opinion which, to a great extent, the creation of your political benches.

We are aware that you cannot undo by a stroke of the pen what is the outcome of popular misunderstanding; but we also believe that our efforts honestly contribute to open the eyes of the public to the true state of Catholic opinion on the question of education. We believe you honest enough to admit that you have been mistaken, many enough cease encouraging the misrepresentations of the press, and we trust that you will be brave enough to state forcibly to the Legislature our intolerable grievance. You will doubtless object that the inadequacy of the current school taxes to meet the exigencies of the School Board makes it impossible for you to restore to Catholics the taxes they are paying to Protestant schools.

Knowing how fully you agree with us that honesty is the safest policy of any government and that economy is the best safeguard of honesty, we humbly submit the foregoing considerations. And your petitioners, as in duty bound, will ever pray.

director of the Museum, Senor Agreda, in reply to enquiries by the Rev. Herbert Thurston, an English priest, has stated (1) That there is no foundation at all, for Mr. Haggard's statement identifying any desiccated body in the Museum with that of an immured nun. (2) That the remains are kept only to illustrate the phenomenon, common and well known in Mexico, namely, the preserving "influence of the climate on dead bodies," and (3) that these and some other remains preserved there "were found in the common cemeteries of San Pablo and Los Angeles, when they were done away with not very long ago."

Your obedient servant, WILLIAM C. DES BRISAY, Sec. Catholic Truth Society of Ottawa, Ottawa, August 27, 1894.

Changes Religious and Irreligious.

Editor Journal: In one of your issues of the week before last, appeared an extract from "St. Chad's Magazine, Liverpool," which, under the caption "From Rome to the Anglican church," purported to give a list of abjuring priests who have held important office in the Roman church, and have seceded from that church during 1893.

I trust you will allow me to supplement that extract with some information regarding certain of these priests, which St. Chad's Magazine has overlooked or possibly did not possess. No. 1. "The Rev. W. Sullivan, D. D. professor of St. Thomas Seminary, Hamersmith." It is a fact that this priest has seceded from the church. He became entangled with a wealthy widow, and went through some form of marriage with her. It is not true that he joined the Anglican communion, nor did he even become a Protestant, as he has given up the Bible altogether.

No. 2. "The Rev. James Wareing, Passionist father, St. Mary's, Caermarthen." It is a fact that Father Wareing seceded from the church, but I am not informed as to the circumstances. I doubt if he is correctly described as of "St. Mary's, Caermarthen."

No. 3. "The Rev. Dr. Merwin Marie Snell, lecturer, University of Washington, private secretary of Bishop Deane (the rector)." There never was such a priest in connection with the University of Washington, in any capacity. Mr. Snell was neither priest nor ecclesiastic, only an ordinary layman. Neither was he a doctor but simply a salaried secretary to Bishop Keane (not Deane). Mr. Snell went through a form of marriage with a divorced woman—hence his "secession." He has not joined the Anglican communion, or any other Protestant body.

No. 4. "The Rev. Father Tobin, New York." No such priest has been heard of in the Diocese of New York.

No. 5. "The Rev. John T. Culletin, priest in charge (Roman) Catholic church, Raywick, Kentucky." This priest, it is said, attempted some kind of marriage; the probability is that his secession is a fact.

No. 6. "Rev. Count Paul Housbroch, Jesuit father." It is not true that this priest seceded from the church; in a fit of temper he left the Jesuit order, but he soon repented of his hasty action.

No. 7. "The Rev. Paul Sheriff, O. S. B., superior to the Benedictine Abbey, Fort Augustus." It is a fact that this priest has left the church, but he has not joined the Anglican communion or any Protestant body. He has unfortunately lost the faith entirely.

No. 8. "The Rev. Don. Ramon Attacho, priest of Vinnelas and Velez." This is all the information St. Chad's Magazine vouchsafes concerning this priest and with the most diligent enquiry, I can learn nothing further about him.

No. 9. "In 1894, the Rev. Father Lambert, New York." Again is the information very vague, giving color to the suspicion that it is purposely so, in order to foster the impression that the celebrated Father Lambert, the vanquisher of Ingersoll, is the priest intended. Some months ago a priest in New York whose name was not Lambert, seceded from the church and thereafter called himself "Father Lambert." It is unnecessary to say that the celebrated Father Lambert is still a faithful priest of the church and is known to many Catholics of Ottawa as the editor of the Philadelphia Catholic Times.

This "list of abjuring priests" has been circulating for the last six months. It appeared in the Toronto Empire in a letter signed "A. K." on the 10th February last, lacking the name of "Father Lambert" who had not then abjured. I feel no delicacy in offering information regarding these "abjuring priests" because I find that from time to time the list undergoes changes. For instance, that published in the Empire contained the name of the "Rev. N. C. Cantwell of—." The Journal's list omits this name, as also does a list published in the Gazette of St. John, N. B., of 20th inst. Why this omission? Was his residence not sufficiently specific? Surely the Rev. N. C. Cantwell of— is as well known to Canadians, and can be as easily identified as the Rev. Don Ramon Attacho of Vinnelas and Velez! I think, however, I can supply the reason for the omission, and a little information about the Rev. N. C. Cantwell of— at the same time. This "abjured" made a specialty of getting converted to various forms of religion, and was convicted in the American press of going round, from church to church, and raising money on the strength of his conversions. After he had been well exposed, as a last resort he called on Archbishop Corrigan of New York, for the purpose of being "reconciled to the church." He failed, however, to produce any evidence that he ever had been a priest, and after an unsatisfactory examination, the archbishop dismissed him.

Trusting early to be favored with a revision of the "list," I remain yours, WILLIAM C. DES BRISAY, Sec. Catholic Truth Society of Ottawa, Ottawa, August 26.

Too Smart.

He was a sharp young book canvasser who wished to show his smartness by quizzing an old farmer, and began by asking him if there were any pretty girls in the neighborhood. "Yes," replied the old man; "there's a dreadful sight of 'em so many that there ain't half enough respectable fellows for 'em all, and so some of 'em are beginning to take up with book canvassers and such like trash." The young man did not follow up the subject.

THE GOSSIPING GIRL.

Oh, a gossiping girl with artless smile, 'Tis a pleasant sight to see, As she talks of her neighbors faults meanwhile With a savor of charity. "You haven't heard," she exclaimed with a sigh, "Oh, yes, it is really true; I'm sure no one more surprised than I— She was such a fine girl, too!" Oh the gossiping girl is an innocent thing. And she has for us all a charm: With her tongue that carries its deadly sting. For she never means any harm. I once knew a fellow, the best of men, Whom I counted my life-long friend, But he married a gossiping girl, and then Our friendship came to an end.

Catholic Notes.

The name of the new church at Sixty-third street and Lancaster avenue, Philadelphia, Pa., of which Rev. James A. Mullin is pastor, has been changed from St. Mary Magdalen to that of "Our Lady of Lourdes."

Mrs. Celinda Whitford, a wealthy widow of Baltimore, Maryland; who died recently, bequeathed nearly all her large fortune to charitable and religious organizations connected with the church, part of it going to India and Pennsylvania. She leaves the Catholic University at Washington and St. Agnes Hospital at Baltimore \$50,000 each.

In Youngstown, Ohio, recently, five young women took the solemn vows of poverty, chastity, and obedience and pledged their life work to the Ursuline Order of nuns. They were Mary Canavan, in religion Sister Scholastica; Hortense Pantot, Sister Mary Louis; Margaret Clemens, Sister Hildegrade; Celia McCabe, Sister Margaret, all of Youngstown; and Harriet Breen, of Berea, who will be known as Sister Irene.

The second volume of the memoirs of Theodore de Bernhardt, lately published reports that once Marshal von Moltke said: "The fact of the matter is we ought all to return to the fold of the Catholic church, whose great superiority consists in the fact that it has a head, a supreme, undisputed authority, who has the mission to decide for the whole world, and to stifle in its germ every doubt and every movement of rebellion. It is in the Catholic church alone that one finds the certainty that only dogma can give. She acts more powerfully on the imagination than the Protestant church. The priest enjoys in his parish that authority which his position as representative of God should make necessary; in a word, he reigns over his parish in a manner impossible to the Protestant pastor." The grim old general, no doubt, wishes now that he had followed the light that made radiant to him the one true church of Christ.

In view of the Encyclical of Leo XIII. it will be interesting to quote the following passage from a letter which Cardinal Manning addressed to the Rev. Dr. Lunn editor of the Review of the Churches, on October 30th, 1897: "In May, 1848, I saw and spoke for the first time with Pius IX. He questioned me at length about the Christianity of England, and about the multiplicity of good and charitable works done by Anglicans and Dissenters, ending with the Quakers and the great prison reformation of Mrs. Fry. He then leaned by in his chair and said as if to himself, 'The English do a multitude of good works; and when men do good works God always pours out His grace. My poor prayers are offered day by day for England.' Since that time every year has multiplied all kinds of good works in England. There can be no doubt that an especial power of the Holy Ghost has breathed and is still breathing over our people. I gladly repeat the words of Pius IX., for I rejoice over the good works which cover the face of our country. My daily prayer is for England, and so far as it has been in my power I have shared your good works and united with your peaceful and benevolent aims. In the words which open your first number I heartily agree. You say, 'The tendency of religion in our day is towards reunion.' There has grown up in the last fifty years a vivid sense or instinct that division is evil, and the source of evils. The desire, and prayers for the reunion of Christendom have created movements and organizations both in the Anglican and in the Dissenting bodies, and your Review of the Churches is its latest and most resolute manifestation."

Wit and Humor.

"Nurse—'Sure, ma'an, the twins have been making a fuss all day, ma'an.' Mrs. Olive Branch—"What about?" Nurse—"It's because they can't have a birthday piece, like the Smith children next door. They think they have been cheated."

"Mrs. Henpeck—"On the 25th of next month we will celebrate our silver wedding. Don't you think we ought to kill the fatted calf and ask in the neighbors?" Mr. Henpeck—"Kill the calf! I don't see how the unfortunate animal is to blame for what happened twenty-five years ago."

"Did you see the beginning of the trouble?" asked the judge of a witness against a man who had struck his wife. "Yes, sir; I saw the very commencement of the difficulty. It was about two years ago."

"Two years ago?" "Yes, sir. The minister said: 'Will you take this man to be your lawful husband?' and she said, 'I will.'"

Wife—"Dear me, you can never find a thing without asking me where it is. How did you get along before you were married?" Husband—"Things stayed where they were put then."

She Was Fully Satisfied.

They had been engaged for several months. "My life," he whispered one evening, "have not the qualities which make me acceptable to you been sufficiently tried to satisfy you of their genuineness?" She hesitated only a moment.

"Yes," she answered firmly. "A fortune that can survive such a year as the past has been must be pretty solid." Darling, I am yours."

The clock ticked noisily and the flames crackled in the grate.

Success in Life.

depends on little things. A Ripans Table is a little thing, but taking one occasionally gives good digestion, and that means good blood, and that means good brain and brawn, and that means success.

Local Market Report.

Harvesting throughout Manitoba has progressed favorably during the past week, and wheat-cutting is practically finished.

Wheat.—Very little business was done last week. No. 1 hard 59c to 59 1/2c about the average. No. 2, 56c to 57c.

Flour.—Quotations in broken lots Patents, \$1.55; strong bakers, \$1.45 Low grades, 75c to \$1. as to quantity.

Barley.—40 to 45c per bushel. Butter.—12 1/2 to 15c for good to choice scarce.

Poultry.—Turkeys 14c per lb; 10c for live weight. Spring chickens 30c to 35c per pair.

Vegetables.—Onions 3c lb. cabbage, 40c doz, peas in pod 60c bushel. Cauliflower, 40c doz, celery 20c doz, radishes, 10c doz, turnips 15c bunch, green corn 8 to 10c dozen ears.

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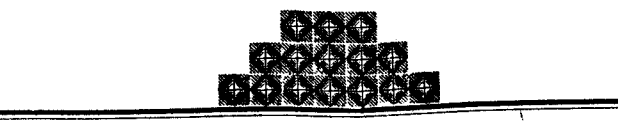
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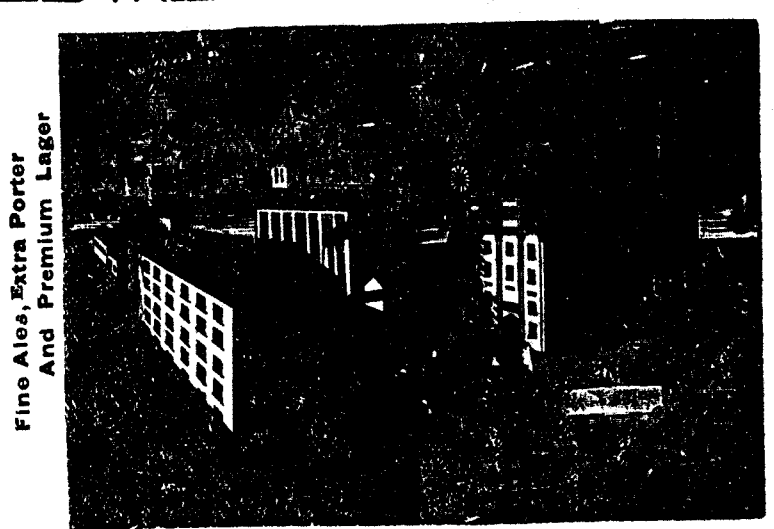
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