

ter, the Antigonish Casket, and the London Record, but for all that we feel it is not out of place for us now to assure them that their persecuted brethren of Manitoba are deeply sensible of the services they can render in the present deplorable crisis, and feel that they cannot too highly express their appreciation of the noble way in which these truly great Catholic journals have announced their determination to fight for their co-religionists in the West regardless of local considerations, which would have had an influence on the policy of papers less earnestly devoted to the sacred cause of Catholicity.

It will be noticed that we have not named the Catholic Freeman of Kingston, and as this is the only English-Catholic paper to which we have not referred the omission requires a reference. We have read the issue of the Freeman with a great deal of interest, for we hoped to find it amongst our out-and-out friends and taking the prominent part it should occupy in the van guard of that great army of Catholics who are going to see that justice is done in the Province of Manitoba. Needless to say we have been greatly disappointed. The Freeman even now does not seem able to rise above its party prejudice or prepared to sever political affiliation in the interest of the persecuted Catholic minority of Manitoba. We regret very much that even one English-speaking Catholic paper in the Dominion should be lukewarm in the great cause, and we verily believe the time will soon come when the Freeman will realize the full extent of the outrage which it is now inclined to palliate and explain away, and will then do its best to repair the injury it may have done.

We once again from the bottom of our hearts and on behalf of the whole Catholic population of Manitoba, thank our true-hearted contemporaries, who, having the ability, have declared their intention of fighting our battle. Such noble conduct will not be without its due recompense, and when the happy day dawns, as dawn it must, which shall see the full and complete restoration to the Catholics of Manitoba of their rights under the constitution, our friends will have their reward in the realization of the fact that they have not only fought the good fight, but that by assisting in obtaining a fair and just settlement of this important question in the Prairie Province they have forever assured their own position, which would undoubtedly have been placed in jeopardy if the attack here had been successful.

A WORTHY MEDIUM.

It is worthy of notice that United Canada, an obscure sheet published in the City of Ottawa, and one which by reason of its dirty methods as well as its slipshod typography and its generally dilapidated appearance, is able to boast that it was the first paper in the Dominion to which the terms of the so-called "settlement" of the school question were handed by the Dominion government for publication. We venture to assert that the selection of this rag, above all the reputable papers of the capital, as the medium through which such an important statement should find its way to the public is on a par with each step in the government's handling of the question. Such action is an insult to the Catholics of the Dominion, and it is a slight upon the whole press of the country, but at the same time it was certainly fitting that such a base betrayal of a law-abiding and deserving minority of Her Majesty's subjects into the hands of a bigotted and intolerant majority should be first communicated to a so-called newspaper which is only known by reason of

the fact that it has proved false to all the bright promises of its early days and has fallen from the exalted place it once occupied to a condition which has gained for it the contempt and disgust of all self-respecting and loyal Canadians.

FATHER CHERRIER.

A Forceful Sermon on the so Called Settlement—The Various Clauses Are Criticised.

Speaking at the Church of the Immaculate Conception Sunday morning Father Cherrier said he thought they might profitably spend a few minutes considering together the terms of the so-called settlement. In the first place they might recall the fact that the settlement was effected between the two governments without any consideration with, or regard for, the sentiments of the aggrieved minority, although it was not considered improper to consult the most bitter enemies of Catholic schools. This insult, however, they would readily overlook had they not been basely betrayed into the hands of those enemies, but under the circumstances not only would they have the sympathy of all those who knew of the way in which they had been treated. After the noble stand of the Archbishop, whose heart although broken was by no means conquered, he felt free to assert that they as Catholics under the protection of the constitution and with the judgment of the Privy Council could not accept such a settlement. Having read over the clauses Father Cherrier invited his hearers to meditate on them in detail. Taking first that which he considered the most important, namely, the proviso regarding the teaching of French or other languages, as one of French descent, he protested most energetically against calling that a favor which should only be called a restitution on the part of a stolen right, for the French language was here by virtue of a solemn treaty recognized in the constitution of the land and it should remain here by virtue of the same treaty and constitution, and not by a favor of the majority. They wanted all their children to learn English in perfection but never to the prejudice of their natural tongue. They could not, therefore, accept that as a concession and neither could they accept the clause relating to the Catholic teachers, for how could it be operated satisfactorily? But it might be said that in a number of places, particularly in French settlements, the people would have things their own way. Those who had the government of the country had no right to ignore an important element in the community, viz., the English speaking Catholics, simply for the sake of favoring another portion, namely, the French Catholics now in the majority, amongst Catholics, perhaps someday to be in the minority. Those appointed by the church to watch over the religious rights of the Catholics would never forsake their duty in this respect, but would protect the interests of all their people. It was a sacred trust that the archbishop had received in his office, and his clergy would fight at his side in order to hand-down to coming generations a system of Catholic schools which should be not for some only but for all Catholics of Manitoba, no matter what their tongue or nationality may be. With regard to the provision regulating religious instructions such an arrangement was utterly irreconcilable with Catholic views regarding education. What they must have was a religious atmosphere impregnated with Christian Catholic sentiment. So long as there was divorce between secular and religious education in a school, the tendency of that school would always be to drive the young away from God, and this was the greatest calamity that could befall the growing generation. Never would they be a party to such a betrayal of the most sacred interests of the souls of their dear children, and it was to be hoped that they would not be left alone in the fight. Quebec would awake to a sense of justice and self-protection at the same time, and all right thinking men throughout the Dominion would fall into line to help them in the present struggle. Satan was warring against the souls of their children, but they should not fear because God was with them, and if God was with them, who was against them.

ST. BONIFACE CITIZENS PROTEST.

Strong Resolutions Passed Denouncing the So-Called Settlement.

A very largely attended meeting of citizens of St. Boniface and residents living near the town was held on Tuesday evening of last week to consider the terms of the so-called school settlement. The audience was composed of men of each political party, but this did not prevent the greatest unanimity from prevailing, in fact the resolutions were carried with the most enthusiastic cheering. Mr. V. Mager, reeve of the municipality of St. Boniface, was selected as chair-

man, and Messrs. Joseph Bernier and Joseph Debuc were appointed secretaries. Eloquent speeches were made by Senator Bernier and Mr. A. A. Le Rivere, M. P., who moved and seconded a strongly worded resolution protesting against the terms, denouncing the methods pursued by the government and declaring that no settlement could be final which did not receive the approbation of the archbishop. Speeches were made by Messrs. J. Bernier, J. Dubuc, Lauzon Royal, Prud'homme and others, and after the resolution had been adopted the meeting closed with the singing of the national anthem and cheers for the Queen and the archbishop.

The last Liverpool Catholic Times announces that the Rev. H. Patrick Russell, Anglican Vicar of St. Stephens, Devonport, has decided to resign his living preparatory to enter the Catholic church. His, the same paper adds, is the third conversion within a late date from the ranks of the Anglican clergy in and around Devonport. Another recent convert from Anglicanism is Mr. Edward Harker, of Hull, who has been received into the church at Valencia, Spain.

JESUIT HALL AT OXFORD.

First Step in Return of Religious Orders to the University.

The Stonyhurst Magazine gives the following particulars of the new hall opened by the Jesuits at Oxford: The hall opened at Oxford by the Society of Jesus for its university students has now been occupied by us, its first four students, for nearly a month. The old name of No. 40, St. Giles, we hope soon to see changed to that of "Champion Hall," after Blessed Edmund Campion, the proto-martyr of the English Jesuits, and a famous member of the University of his time. The house is a small and old-fashioned two-storied building, over two hundred years old, its front faced with plaster below, and beam and rubble above, and its tiled, high pitched roof, pierced with numerous dormer windows. A small garden fenced off with low railings, separates it from the street. The situation and climate are very good, lying as it does about the middle of St. Giles, the broadest street in Oxford, and one of the most elevated above the river. Unpretentious as we are, we have yet attracted the attention of the Oxford guide books. This is what is known about us through that medium: "Leaving St. Giles' Church and proceeding south, we may notice on our right, lying back from the street, an old-fashioned house (No. 40) which has been acquired by the Order of Jesuits at a hall for University students. This is the first step in the return of the religious orders to the position held by them in Oxford in pre-Reformation times."

This is a concise declaration of our raison d'etre. The object of the religious order in pre-Reformation times was to give their subjects the best training their country, or perhaps the world, could afford, in order, in the case of teaching orders, that the students educated in their colleges might have the best teaching that the best training of their masters could give them, and they themselves might in their turn be fitted for their course at the University. This, too, is our purpose here. Since the toleration by the Church on certain conditions of Catholics residing at the University, many more may be expected to come from our colleges to take their degree at Oxford. This, and the recent change in some of our principal colleges—such as Stonyhurst and Beaumont—in the final examination of their course from the Matriculation Exam. of the London University to the examination for the Higher Certificate, has made such a move all the more imperative.

Before this it is well known how much more the course of studies at our colleges was always in harmony with the Oxford course than with that of the London University.

Our coming here has not excited any animosity among the general public, though when it was first humored that the Jesuits were coming, some of the Low Church party, who are very strong here, talked of calling an indignation meeting to protest against the invasion of Oxford by the Jesuits and one writer in the Oxford Times went so far as to remind his readers that by the laws of the land it was allowable to "shoot a Jesuit at sight." However, this was an extreme case. The only abusive epithet, as yet applied to us in the street, was addressed to one of the Fathers here who was plodding through the rain in an impervious waterproof. The waterproof was mistaken by a small boy for the habit of some Protestant monks here, known as the "Cowley Brothers," and the Father, as soon as his back was turned, heard the boy squeal after him, "You Cowley Evangelist."

REV. DR. LAMBERT—EN ROUTE.

From the Casket.

What a pity 'tis that the Rev. Editor of the New York Freeman's Journal should ever adopt an unsound position (as, e. g., on the question of the means of restoring the Catholic schools of Manitoba or that of the merits of Innominato's letters); for, given a sound one, and he is, we believe, without a peer in America in the sweep of his matchless and irresistible logic. No lurking false conclusion or unwarranted assumption can escape the search-light of his keen mind or survive the onslaught of his vigorous language. In the Freeman of October 31, he prints a lengthy and, in its way, clever letter from the Rev. Dr. McAllister, a minister of the Reformed Presbyterian Church, attempting to prove that a consistent Catholic cannot be a loyal citizen of the United States, and he devotes six columns to tearing the writer's logic to pieces, and the pieces to atoms, leaving him in mid-air without a mote to stand upon. The latter's epistle is an attempt to escape the inevitable conclusion that if the Catholic is disloyal because he recognizes an authority above the State, the Protestant is equally so for the same reason; but the assumptions upon which he builds his case are knocked from under it, and he is shown that there is absolutely no escape. Here is a tract for the Paulists. It will need some slight emendations; for the writer appears to err in assuming that the relations of Church and State in America are the natural and necessary ones, instead of being, as they are, abnormal. But as a tu quoque reply to the Protestant charge that a consistent Catholic is necessarily disloyal, it is not only absolutely unanswerable, but positively annihilating.

The November number of The Bookman, of New York, contains a lengthy review of J. K. Huysman's novel, En Route, which has been recently translated from the French by Mr. C. Kegan Paul. The novel deals with the life of a wicked man of the world, once a "Satanist," who was gradually drawn towards the faith, and finally became a devout Catholic. The reviewer in The Bookman, who, by the way, is none other than its able editor, Prof. H. T. Peck, of Columbus University, considers En Route a work of special power, and he closes his appreciative notice with this striking paragraph:

"To those of us who are Protestants the book is full of deed instruction, in revealing with startling force the secret power of that wonderful religious organization which has made provision for the needs of every human soul, whether it requires for its comfort active service or the mystical life of contemplation. We see how every want is understood and how for every spiritual problem an answer is provided how the experience of twenty centuries has been stored up and recorded, and how all that man has ever known is known to those who guide and perpetuate this perfect system. And in these days when Doctors of Divinity devote their energies to nibbling away the foundations of historic faith, when the sharpest weapons of agnosticism are forged on theological anvils, there is something reassuring in the contemplation of the one great Church that does not change form age to age, that stands unbroken on the rock of its convictions, and that speaks to the wavering and troubled soul in the serene and lofty accent of divine authority."

BECOMES A CATHOLIC.

Niece of Bishop Potter, of New York, Forsakes Her Old-Time Faith.

A niece of Bishop Potter, the New York Episcopalian prelate, has become a Roman Catholic. So says the story that comes from Florence, Italy, where she makes her home. Still more grave for the bishop's peace of mind, she entered the Catholic communion a year ago, and secretly did not until two weeks ago did she muster enough courage to tell her family about it. So, while the Right Rev. Henry Potter, bishop of the Protestant Episcopal diocese of New York, has been making bitter attacks on the recent encyclical letter of the Pope, one of his own family has become a devout believer in the infallibility of the Roman Pontiff.

Florence Thompson (Flossie) was the bishop's pet name for her) is the youngest child of Mrs. Launt Thompson, who, before marriage, was Maria Potter, the bishop's sister. Florence Thompson, the daughter, is now a beautiful girl of 13.

When Bishop Potter has gone abroad his sister's home invariably has been the objective point of his visit, and of the child Florence was the dearest to him.

Moving in the society of an Italian city it was to be expected that the young girl should have many friends and acquaintances in the Catholic families. Ecclesiastics of the Roman church, however, were excluded carefully from Mrs. Thompson's list of friends. What perplexes her family most is the question of who influenced her to change her belief. While the girl had been reared in the bosom of the Episcopal church, three of her uncles being clergymen in that denomination, she herself says that she long had been in doubt as to the true church. That she was impelled to the change of faith by her own conscience was the only explanation she gave her mother when she confessed to her two weeks ago that she had been a Catholic for a year.

The young woman remains firm in her determination in spite of all the pressure that has been brought to bear to get her to return to the faith of her fathers. It is even hinted that she may join some religious organization rather than endure the unpleasant home life that may result from her change in faith.

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