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His Grace Speaks Again on the so Called Settlement.

MGR. LANGEVIN

Sorthwest

ST. MARY'S CHURCH FILLED.

Powerful Sermon on the Issue of the Day.

GLADSTONE AND SALISBURY.

Oratorical Comparison Between Great Statesman and Vulgar Politicians.

The announcement that His Grace Archbishop Langevin was to speak on the so-called settlement of the school question more than filled St. Mary's church on Sunday evening. It was in all probability the largest mixed congregation ever seen at one time in any church of the city. There were present people of all religious and of Long before both political creeds. the hour of the commencement of the the church were taken, and the side afsle must oppose neutral schools. seats were being rapidly filled. At 7:15 at the foot of the church for sitting ascended the pulpit. It may here be his hands notes on the subject on youth. evidently his intention to make none notes, the archbishop was not quite up to his usual standard in eloquence, made up for this deficiency during his remarks when Mons. Langevin surpassed himself. His comparison between the actions of such men as the Hon. Mr. Gladstone and Lord Salisbury when deal ng with great issues, and those of the men who have brought forth the so-called settlement farce-the former he characterized as statesmen - the latter as vulgar politicians. His appeal to the people of St. Mary's will long be remembered. Following are his words .---

been filled with grief as I have read never accept the consequences that are in the papers utterances coming from so agreeable to those revolutionary Catholic quarters and expressing views men. They are men of honor and that are altogether contrary to the law abiding citizens, and surely they direction of the church. These men now swallow in order to say just the carrying out here what must be the contrary. We know that circumstances The Archbishop Delivers a are changed! Yes, circumstances may ries that are now put forward in change, but right and justice do not this country may fascinate at first an change, the truth of the Lord remaineth forever, and His justice continueth for ever and ever. The system of common and neutral schools has been condemned by the Catholic church in the most emphatic terms as dangerous and unacceptable in itself. In 1878, Leo XIII. gloriously reigning now speaking of an attempt to secularize the elementary schools of Rome said: 'It is a measure worthy of reproof, an attempt against the religion and piety of the Roman people."Innumerable are the instructions given by the Holy See to the different nations of the world about this system of common or neutral schools. The venerable Archbishops and Bishops of Germany, Belgium, France, England, Ireland, United States and Canada, have received special instructions, and in their pastoral letters, in their venerable councils,, they have expressed but one and the same opinion. The whole hierarchy of the Catholic church, all those too who are endowed with the true Catholic spirit, and those who admit the great principle of authority by which we are all ruled, no matter who we are-all these are agreed on the question that we cannot in conscience accept a system of common or secular schools. Last year I received a letter from the sacred Congregation of the Faith. and vespers, all the centre sisle seats of in the letter it was stated that we It is a false principle which goes to say that Catholic children can attend o'clock crowds could be seen standing without danger neutral schools, because not to speak of several things room was all disposed of. After the the very fact that the true religion singing of the vespers, His Grace as well as all others is precluded from the precincts of such institutions has a bad effect on the minds of the remarked that this was the first time little ones. Religion is then excluded the archbishop was seen in the pulpit from the prominent position it should of St. Mary's since his consecration. have in every detail of our lives, and of St. Mary's since his consecration. particularly in the education of the Contrary to his custom, he he'd in youth. The Holy See adds: "This which he was about to speak. It was tain for religion." Can a Catholic in When consulting or reading from his conscience uphold contrary principles? Assuredly not-it would be a real scandal for a Catholic to speak against this doctrine. But some will say, 'Why do we object to children or other take full flight. There were times children of the with your children, are they not just as good as yours?" I have nothing to say aganist other chaldren; those I know. are I may say, most dear to me, but there is an immense difference between selecting a few children from the best families in Winnipeg in a Catholic convent under the direction of those noble ladies the nuns, and being forced and obliged to send our Catholic children to a common school. Any man of good sense, any sincere man, will see at once there is an abyss between these two facts; we accept these children most willingly, and the parents do us the honfor of trusting their chilren to our teachers for one of the very reasons that we do not send our children to the public schoolsthey send them to us because they believe they will receive from us better training. We might say why do not all Protestants send their children to our schools ? In Quebec do our separated brethern send their children to Catholic primary schools? Of course not, and why should we be forced application to our present condition. In the matter of eur children. I have nothing against other children-in this city I had never to complain about them. I never received the least mark of disrespect from any one of than everlift up our eyes towards God them, so people should not try to raise a bad feeling about it and put already taken a position on the school our separated brethern under the impression that we distrust each one of their children. God forbid! But without saying anything aganist their childamong you, and so earnestly to come ren, we can speak about the dangers and speak to our good and always of public schools as they exist in many faithful people of St. Mary's, that I countries where as stated by leading could not refuse. Why is that school men in the great republic they are a settlement unacceptable to us ? The danger to the morality of their children -and these things can be said without any insult given to any of our friends around us. Another question is, "Why do you not accept common tional, but on the contrary, section 8 schools for the sake of nationality-I will answer with the words of the venerable late Cardinal Manning. Here is The settlement does not gives us even what the great man considered as the only true condition of things for the the shadow of our rights, and were only true condition of things for the "ist. That it is a right and a duty they cannot kill justice-for justice, have not the gift of faith.

mere secular or neutral schools the monwealth in liberty of conscience, be the true religion. the public utterances of men who have the vigor and maturity of a nation." spoken in their official character would Let us beware, my dear brethern, be quite sufficient to prove that the for this doctrine of common education real intention is to establish such a is a doctrine of the radicals of France, system of schools on the ruins of our and I am quite sure that many honest would not, if they realized what they not long ago wrote things that they are doing, be prepared to assist in process of law or by any other prological result of such a system. Theohonest soul, but reflection will show that they are dangerous and unworkable. Alas! this neutral,' secular, Godless education, has wrecked poor France. Many will recommend the plan of common schools on the plea of a more complete secular instruction, but I fail to see why we cannot impart full secular education together with religious instruction. It is taken for granted by some that our schools are inferior, but this is altogether unfair and untrue. It is a gratuitous assertion and I am surprised sometimes to hear those who make the charge when asked, "Have you visited our schools, did you ever go into a Cathholic school," reply, "Oh, no!" and admi" that they judge of them by what some one else has told them. Surely this is a very intelligent way of acting. How do they know that their informants are really aware of the true state of things. As a matter of fact the informant is generally one of those opposed to us and interested in making people believe that our schools are inferior. Men will go and visit public schools, and they will praise them, but they will if schools. not visit our **NT** they enter into one which they are forced to acknowledge is efficient, throw discredit in a dark way over all the Is this just and fair? No. others. We do not want any government help if the education is not efficient, we are anxious to have the best possible area to have the best qualified teachers, to stir up the good will of the parents, of the teachers, of the children, and all this we can do in Catholic schools just as well as can be done in any other school. So many things have said about the state of our schools been that I have to add a few words on the subject. People have been told there are 51 schools closed in Manitoba. take exception to this because 15 out of of these schools are out of the question. Some of these were once in existence in places from which the people have moved; others were established in Indian reserves, and the halfbreeds are out of the treaty, and consequently there are at least 15 hat are not in question. 36 that remain I must say that less than ten have been closed for about two years and all the others have been opened, not constantly but most of the time, some have been closed only for two or three months since the beginning of the year, and all these because we were uncertain about the settlement of the question. Consequently it is not right or fair to say that a whole generation of children has been left without education. No, that is not the case, but the truth is that until the amendment of the school act in 1894 when we were forbidden to raise municipal taxes we could keep up most of these schools, and this shows that with municipal taxes it is possible to go on with our schools. eople will say that we sometimes allow our children to attend other schools. Yes, we do in case of absolute necessity and this shows how anxious and sincere we are in giving ' our children education but there is an immense difference between a particular case of neossity, and a general principle by which we would accept a state of affairs altregether contrary to Catholic teachings. We admit that in some cases where we cannot have a Catholic school we allow our children to go to the public schools for the moment, but this is no argument against us, on the contrary it is in our favor, for the exception confirms the rule. Again, it is not at all because we are afraid of having too much secular education; that w do not want our children to attend common schools, but it is because, though we value thoroughly efficient secular education, we value yet more liberty of conscience. Cardinal Manning says: "Thoroughly as I value the efficiency of schools I value the liberty of conscience of Christian men far more." Perhaps it will be well here to enunciate certain fundamental principles as I find them expressed in resolutions of the Archbishops and Bishops of England on public and elementary education in April, 1834, two years ago. They are as follows:-

tions have lately been written by parents cannot in conscience accept or to approve for their children a system of as their religion." Now, dear brethren, these prove to you that our position is not a question of political interess since we expose to you just the same principles that we find were held by the venerable episcopacy of England two years ago. Oh! how great and powerful and sublime is that unity of the Catholic Church. I take an official utterance from an episcopacy, altogether a stranger to this country, his utterance has been praised by the Holy See-and I would sign them without any fear because we have, wherever we may be, the same doctrine. This is why our name is Catholic, and Catholic only are those who uphold wherever they are the same teaching in substantial, important matters. Now I am perfectly satisfied that this is the teaching of the church and I ask you a second time can a Catholic in conscience oppose publicly or privately this doctrine if he wishes to remain a Catholic? We must have in our schools a Christian, Catholic, atmosphere, religion must pervade the whole school life and not be relegated to the end of the day when children are weary and anxious to go so that to be kept in is a penance to them. And do not imagine that we are alone to uphold these principles. His Grace here quotes from utterances of Sir Robert Peel, England's grand cld man, and others, adding: I have been very anxious to quote the words of these great men, men of experience, men of great knowledge, true statesmen, not vulgar politicians. And thesemen have spoken so, not because they are Catholics, but because they are Christians; because they had due respect for natural law, beause they believed there are sacred things which no political, no transitory interest can change or because they are the best safeguard of the rights given to parents by the law of nature. We have the greatest consideration for the opinions of the majority, we are satisfied that they should have schools which suit them, K is it just on their part to faces that this minority should keep Heaven. quiet, otherwise every Catholic minority will have to leave the country if we continue to protest. But I ask you suppose the position is reversed? Suppose we were the majority of t' day. and treated the non-Catholic minority in the way we are treated, do you think they would accept such a settlement? Do you think that the nonthey are strong; do you think that these same men would not come forward and speak in favor of such a non-Catholic minority? Yes, they cause they are Catholics, but now it is a question of their own brethren and they abandon them! We wish, as this country prosperous and powerful; God that we live in it, but if the very foundations of the country are shaken, if the constitution of the country is ignored, if some articles of the consiltution are struck out, do you think perous, and grand, and mighty? As-

condemn ourselves. If there were the "A moral union-this is possible to a given to parents for ever to secure and the truth of the Lord remainsth for least doubt of the fact that the ar- free people educating themselves by watch over the education of their ever. These are the words that have rangement was intended to establish self help and public aid of the com- children in that which they believe to been quoted lately in a letter I receiv-2nd. That no ed from a venerable prelate:-"Your declaration of the official press and and a healthy diversity of culture is plea on behalf of educational uniform- Grace, you and your people will not ity and no decision of any majority of say after this so-called school settlevotes can alter or abrogate this fun- ment when you were full of hope after damental natural law which the leg- the promises which were made of great lature of this country are equally and entire justice, you will not say bound to respect and observe. 3. That, that 'everything is lost but honor,' as dear Catholic schools. My heart has men who uphold this system would it can never lead to the happiness, the old King Francis the first did, but welfare or permanent advantage (f a you will say, 'Truth liveth forever, state to disregard and outrage a law and the justice of the Lord forever of nature such as the right of parents and ever." And he goes on "You will over the education of their children, claim justice before the tribunals of be the injury Lrought about by the men in the name of the constitution, in the name of the authorities of the cess." People will think these resolu- Empire; you will claim it before the sense of honesty, the conscience of all Canadian prelates. "4th. That Catholic the citizens who look with due respect the right of the well as to the right education in which secular instrucion of the mighty, and who take as is wholly divorced from educatin in their rule the words of the Gospel, 'Do unto others that which you would others should do unto you." Lastly, you will claim it before Almighty God, in the name of the natural rights of parents over their children, and in the name of the divine right of the church that made them children of God by baptism." Oh! dearly beloved brethren, these words I am sure will bring to your souls the same consolation that they gave to me. These words are to me, like the whispering of an angel of God. This venerable prelate on the brink of the tomb, on the threshhold of eternity, the one man amongst. all others who is personally disinterested, speaks before his conscience and before his God who is about to call him to his tribunal, and he says: Yes, claim these rights before God because they are like justice and truth—they are eternal." These words are perfectly sufficient to console me. in my sorrow over the regrettable utwho forget the terances of men teachings of their church, of men who try to raise a feeling against their church, in the name of nationality, of men who dare to try and bring div ree between a people and their pastors. But you people of St. Mary's, you have always been faithful to us, today you must stand and show to the whole country that you are with your pastors; you must vindicate the honor of your clergy, of the whole Catholic church. Men will pass but the church of God will remain forever; as said in the Holy writ, it is to be before the world as a sign of contradiction, it must bear persecution, but persecution will strengthen our souls, and every honest man in the land, and every man who has the least regard for the constitution of the country, will come to our help. Have confidence alter. We ask for our Catholic schools then, dear Catholic people of St. Mary's, trust your church, trust your pastors, we speak to you in the name of God, in the name of Christ. We remember that life is short and that we are poor mortal men who shall shave to answer for our words and acti ns before the tribunal of Christ, and we force us into accepting what they are are not afraid to speak to you, though pleased to consider is sufficient? Will the magnates of this world may opthey be less educated, will the'r child- pose us in every possible way. No, ren receive an inferior education, be- we are not afraid, because we have cause we have our liberty of educat to die and give an account of our ing our chlidren according to our stewardship. And now I bless you, as principles? In 1870 when the compact I always do. I call upon you the was made we Catholics were in the blessing of God. May He grant you majority. Now we have become the grace and peade and consolation, and minority and it is thrown into our bring you to His eternal reward in

His Grace the Archbishop spoke from the text, "O, Lord, I have lifted up my eyes to thee. In Thee, Oh Lord, I have cast my trust. Do not allow me to be ashamed, let not my enemes laugh at me, for all those that wait on thee shall be comforted,-let all be comfounded that talk unjust things without cause" from 25 Psalm.

He said every priest has recited this prayer at the beginning of mass this morning and I could not but be deeply impressed with their timely The Catholics of Manitoba have been unjustly treated during six years in the school act of 1890 and later by the so-called esttlement and we must more and put our trust in Him. I have question as it stands to-day and I did not intend to speak again just now, but I was asked by so many very reason is that it does not grant what we have fought for during these years-that is, truly Catholic schools, whether you call them public or naof these terms establishes and pro- to have a united people?" claims positively the principle of common secular and neutral schools. the shadow of our rights, and were

His Grace the Archbishop - AT --STE. ROSE DU LAC.

The much expected visit of his Archbishop Langevin, has at grace, length been accomplished. He arrived on Saturday evening (the 14th) at Catholic minority of Quebec having Trottierville and several teams went. been deprived of their denominational to meet our distinguished visitor. The schools would accept from the Catholic next morning at high mass his grace majority just a few crumbs, not a gave holy communion for the first time shadow of their rights? And do you to a number of children and preached think that the same men who now in English and French. Father Camdare to outrage us because we stand per delivered an eloquent address in erect and because we are feeble, whilst Indian. High mass was sung by the Rev. G. W. Cloutler, of St. Boniface. In the afternoon our archbishop administered confirmation to over fifty would do so, and they would do it be- addressed the congregation in French applicants for the sacrament and again and English, both of which sermons were much appreciated. The church was literally crammed and gave evidoes every true Canadian, to mike dence of the need of a new church. At the close of his remarks his grace we love this country, and we thank expressed his regret at being obliged to leave the next day and of thus being prevented from assisting at the bazaar which was held on the 17th and 18th.

Your readers will, I am sure, be that really the country will be pros- glad to learn that our . bazaar was a great success. he sum of \$740.55 was suredly not. We are but a minority, realized, and all passed off splendidly. we are feeble, we are powerless, and Miss Cecily Tucker was the winning we have to battle against those who candidate, to the surprise of all. She are certainly more powerful than we, had made over \$435. The whole neighbut even if they heap a mountain 'cf borhood seem delighted at the success stone over our schools they will obtained. All urged themselves to emerge again for they can never kill their utmost, but some of our success them. They cannot kill our rights, is due to friends from a distance who

NORTHWEST REVIEW, WEDNESDAY, DECEMBER 2

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Aorthwest Review.

WEDNESDAY, DECEMBER 2.

TERMS OF OUR

THE CATHOLIC PLATFORM

- Control of our schools. 1
- Catholic school districts. -2
- .3 Catholic teachers, duly certificated but trained in our own training schools as in England.

4 Catholic inspectors.

- 5 Catholic readers, our own text books of history and descriptive geography, and full liberty to teach religion and comment on religious questions at any time during school hours.
- Our share of school taxes and government grants, and exemption from taxation for other schools

CURRENT COMMENT.

The Hon. J. Israel Tarte Smart is a very clever man Tarte. much more so than his chief, though the latter

runs him close in the art of phrasemaking. It is a pity that the versatile minister of public works is not as honest or as consistent as he is smart. When he was interviewed last Saturday on his way through Winnipeg, he repeated the old lie about the fifty-one closed Catholic schools, although he must have seen the Archbishop's proof that fifteen of those fifty-one schoolsalmost one third of the entire numberwere closed not for lack of funds but because there were no longer enough Cardinal Newman in his "Difficulties of Anglicans"" denounced with all his mighty eloquence those who raise religious passions." We happen to have read that book very carefully and we do not remember any such passage. Would Mr. Tarte kindly give us the page? Or is it a bluff? And what is to be thought of the consistency of a man who in one breath declares war on the Catholic Church and in another boasts, as 'he did at St. Norbert, that he seldom fails to say his beads every day? This is, however, quite of a piece with the past history of the political chameleon who was once so ardent an ultramontane that the staunchest Catholics then blamed him for his indiscreet zeal, and whose portrait many have recognized in the Saint-Simon of "Pour la Patrie."

there are over fifty Protestant children in the convent of Winnipeg." Well, Legitimate what has that got to do with the ques-Exceptions. tion at issue? Is the convent under

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Protestant direction? Is God ignored | mits Catholic children in certain places, there all the time except after 3.30 p.m.? Are not the readers and history textbooks there impregnated with Catholic truth? Do the convent girls sit on the same benches with boys of sixteen or nineteen? It is the necessary negative the danger to faith is removed, and it to this last question that impels prudent is quite another thing to accept the Protestant parents to send their general principle that all Catholic daughters to a convent, despite the children may attend all public schools Catholic atmosphere they must there breathe. We have not the slightest objection to Protestants attending Catholic schools, where Catholic ideas

will do them nothing but good, while we have the strongest objection to the principle that Catholics should always attend Protestant schools where those ideas are systematically stifled.

of piety and modesty are in the air and

A little parable may help to make the irrelev-Parable. ancy of Mr. Tarte's re-

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First.

ply clear to those who may still think there is something in it. Mrs. A., a fervent Catholic, surrounded by non-Catholic neighbors, has ten children. She will not allow them to play in the street with the fifty other children who there disport themselves with no let or hindrance except the fear of the police. Mrs. B., though not a Catholic, has inherited Catholic traditions about the paramount importance of virtue, and, bewailing the shocking conduct of the street children, asks Mrs. A. to allow her two well-behaved

Protestant children to play in Mrs A.'s yard with the latter's Catholic children under Mrs. A.'s watchful and motherly eye. Mrs. A. consents. Is she inconsistent?

Mr. Tarte feigns great Catholics astonishment at our valiant Archbishop's saying that French

Canadians should be Catholics first and Canadians afterwards. He has clean forgotten that he himself often expressed similar sentiments in the old days when he was, or professed to be. a thorough-going Catholic. The saving is a truism. It simply means that man's most important duties are his duties to his Maker. If we are Christians in any the slightest degree, we must believe that our home in Canada is only a passing phase of an immortal

existence. We are here only for a brief a compliment which we wish we could span; we hope to be with God for ever and ever, and the Catholic Church is Catholic children in those fifteen local the royal road to God. Catholics love ities. Again, feeling himself quite safe their country with a true and deep with the average reporter, he said that love, truer and deeper than any that non-Catholics can feel, because the former are nearer to God, the source of all real virtue, be it patriotism or any other natural virtue; but they consider it blasphemy and stupidity to put country before God. Mr. Tarte is fully aware of this elementary truth, and he must have laughed in his sleeve as he saw the ingenuous reporter swallowing his claptrap on this point.

Mr. Tarte professes not to understand the indignation of His Grace, who per-

to attend public schools. But it is one thing to allow Catholic children to attend a public school in certain well examined cases where it is impossible to have a Catholic school and where without any adequate safeguard for their faith and in complete surrender of the rights of the minority. Legitimate exceptions merely confirm the

Last week we re frained from any reference to Mr. Pren Unkindest dergast's astonishing interview in the Toronto Globe. We hoped that he would

reconsider his regrettable utterances. But now that his continued silence confirms them, we deem it our duty to deplore a declaration that stamps with an indelible stain his hitherto spotless record. He has proved unfaithful to his promises. Having been elected

precisely to support the Catholic minority, having done so in many a noble speech in the local house, he now ac cepts a settlement that is condemned by the vast majority of his constituents. Thus he fails in his duty as a represent-

ative of the people, whose trust he now betrays. Speaking no longer as the member for St. Boniface, but merely in his own name under stress of painful circumstances, he is to be pitied rather than blamed. "How have the mighty fallen !" Or to quote a poet of his own favorite idiom, "Comment en un plomb vil l'or pur s'est-il changé? And the saddest aspect of this sad episode is the inevitable result of such political weakness, the absolute and permanent loss of caste with those who loved him and were proud of him and the corresponding loss of influence with his own people, who no longer recognize him as their representative.

Our kindly Archbishop, Public in the course of his ex-School haustive deliverance on Manners. the school question last Sunday at St. Mary's,

paid to the pupils of our public schools

indorse. "He had nothing to say

against other children in this city, he

had nothing to complain of against

them, he had never received any mark

Cherrier how much he regretted the rudeness of his pupils. What a revelation this is of the sort of lies with which those children's heads are stuffed by bigoted parents or teachers !

> The learned gentle-"Profane." man who, in a letter to the Free Press.

went off on a tangent about His Grace having used the word "profane" in his sermon at St. Boniface cathedral, ought to polish up his rather rusty knowledge of literary English. Though, in colloquial use. "profane" suggests disrespect toward sacred things or even swearing, its first and most classical meaning, the meaning placed first in the International Dictionary is: "not

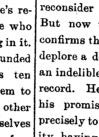
sacred or holy; not possessing peculiar sanctity; hence, relating to matters other than sacred; secular; as, a pro fane place, profane authors." So that, had His Grace applied the English word "profane" to everything that is taught in the public schools, he would have been quite right. In point of fact, however, Archbishop Langevin was speaking French, in which this meaning of "profane" is both classical and colloquial; and so, to avoid being misunderstood by superficially educated people, we translated the word by secular."

Our London contempor ary, the Catholic Record Catholic despite its sympathy for Record. the Liberal party, has come out strongly in

The

defence of our outraged rights. In its issue of the 28th ult., it says: "Our hopes have been shattered by the farcical settlement here proposed." ' Farcical " thoroughly agrees with the name His Grace and we, independently of each other, gave the settlement when at its birth we dubbed it "a farce." Nothing could be braver and manlier than these words: "The Catholics of Canada have had before now to contend for justice in the face of combined fa naticism and duplicity, and if the same battle is to be fought again we shall be ready to do our share in the combat We have no fear of the final result Just as victory already crowned our efforts in the past, and as it took fifteen years of agitation and discussion before a fairly satisfactory school law was obtained for the Catholics of Ontario, we are ready to contend for fifteen years or more, if necessary, for the relief of the Catholics of Manitoba, and neither

which is satirically called the "school settlement," we may say that there is one member of the Dominion cabinet above all the others whose position we find it impossible to satisfactorily account for. He is the Hon. Mr. Scott, who is supposed to represent Irish Catholic interests in Mr. Laurier's government. It is indeed a strange spectacle to see an Irish Catholic reoresentative assisting in trying to implant in Manitoba one of the very worst features of British rule in the Emerald Isle. The closing of the Cathoic schools of Ireland, the driving out of the Catholic teachers and the establishment of government schools which the rising generation were to be forced to attend, formed a prominent feature in the plans of the enemies of Irish faith and nationality, and every Irishman is justly proud of the noble stand made on this point by his ancestors, who refused to send their children to the state establishments, preferring to sacrifice all chance of secular instruction rather than allow their little ones to attend schools in which our faith would be endangered. Yet now we see a socalled Irish representative in the Dominion cabinet attempting to force on the Catholics of Manitoba a system which his own forefathers so gallantly withstood in the penal days of old. We say it is a shame that a man who claims to represent Irish Catholics should be a party to such a transaction. Mr. Scott was never selected by the Irish Catholics of the country as their representative, and as a matter of fact, he is so far out of sympathy on this question with the vast majority of his race and creed in Canada that it is a mockery for him to assume to represent them. We do not believe that at any time the Irish Catholics of the Dominion would have chosen him as their representative in the Dominion cabinet, and we are perfectly certain that by his action in this school "settlement" he has forfeited the respect and esteem of even those who a few months ago might have been prepared to accept him on the ground that he was a respectable old gentleman with a certain amount of ability, who, if he



general law.

The

Most

Cut

Of All.

Anasolate a p Irrelevancy.

the Protestant public is shown by his triumphantly pointing to the Protestant pupils in Catholic convents as an answer to our article on "School Contamination." We had said that Catholic children are likely to suffer a diminution of their faith by and when the schools are taught by received him with extraordinary tokens Protestants. Mr. Tarte replies "Why, 1 of affection.

How well he guages

the shallowness of

No Approval From Rome.

hastened his departure for the east. Was it the long-expected answer from Rome in the shape of a refusal to apany rate our intelligent contemporary,

governments. Mr. Laurier waited long, but alas! in vain, for some sign from his emissaries in Rome. They failed

of disrespect from any one of them." His Grace has been more fortunate than several members of his clergy. We have been told by more than one priest that public school children, especially in the northern portion of Winnipeg, are frequently very rude to any Catholic clergyman they may chance to meet. They jeer at them, shouting, as an ill-bred child would to a human freak, "priest! priest!" Or they loudly want to know "what that man there is doing in a woman's dress." Even While the reporters diminutive toddlers, hardly three years were interviewing the old, manifest their childish horror of loquacious minister, he those priests whom their ignorant and received a telegram prejudiced parents have warned them that evidently startled against. Is this Protestant liberty him and seems to have enlightenment and charity? Father Cherrier in particular authorizes us to chronicle his treatment by the pupils of one of the Brandon public schools prove the settlement? Perhaps. At Some two years and a half ago, while he was superintending the University the Connecticut Catholic, need have no examinations in that city, he was fear that the cableman was right when invited by Mr. J. D. Wilson to visit he assured Americans that the Pope his school. When Father Cherrier acapproved of the compromise agreed cepted the invitation and, accompanied upon by the Dominion and Manitoba by another priest, entered the school building he was welcomed by gibes and jeers at his priestly gown, and, even when he was through utterly, as Mr. Tardivel tells us, and visiting the institution, some of contact with Protestant children, when he knows, for he is just home from the the children hailed him with the latter are greatly in the majority. Eternal City, where the Holy Father derisive salutations. These marks of disrespect were so evident that the kind

us from vindicating their rights until they be secured."

fierce foes nor false friends will deter

The few Catholic sup-Fond porters of the Lau-Delusions. rier-Greenway farc-

ical settlement are wont to console themselves and their friends by the hope that the local government will really grant far more than the text of the settlement implies. "Give Mr. Greenway a fair chance," say these optimistic partisans, "and you will see how much he will do for the Catholics; he and his ministers are most kindly disposed towards us." Indeed! If, when all the law was against them, they would not yield a single point, is it likely that they will be generous now that a semblance of law speaks in their favor? No, "good friends, sweet friends,"-the men whose inspire us with the faintest confidence. They might perhaps yield a point here and there for a year or two in order more securely to entrap us; but they are utterly and irredeemably untrustworthy. Whitewashed they may be for the occasion; but they are whited sepulchres. We place no more reliance on their smiles than Hamlet did on those of his villainous uncle or than Lafontaine's fat did on the old cat covered with flour: "Ce bloc enfariné ne me dit rien qui vaille."

HON. MR. SCOTT.

Whilst we cannot understand how

doing this he has gone back on all the traditions of his Irish Catholic predecessors in office-and he is not from this out, whatever he may have peen in the past, entitled to pose before the people of Canada as the representative of the Irish Caholics in the Dominion cabinet.

would not accomplish anything great,

might be relied upon to do no harm.

He has assisted in doing great harm

to his co-religionists of Manitoba---in

OUR EASTERN FRIENDS.

The English-speaking Catholic organs of the East have come to hand and we are free to confess that we are on the whole well pleased and deeply grateful for the interest which they manifest in the present position of the Catholics of Manitoba, the sympathy they extend to us, and the earnest assurance they give that we shall have their active support in the struggle which lies before us. On berecord is one of broken promises do not half of the Catholics of Manitoba we may assure them that their outspoken sympathy and their manly declarations are to us a great consolation in this hour of trial and bitter disappointment, and that being assured of their support our confidence in the early success of our cause is strengthened and our determination to carry on the good fight receives the very best encouragement that could be given it. It must not be supposed, however, that we are in the least degree surprised at the stand taken by those of our contemporaries to which we now refer. We looked for nothing else from such thoroughly any government in Canada could be sound Catholic organs as the Monand gentlemanly principal told Father a party to such a transaction as that treal True Witness, the Toronto Regis-

NORTHWEST REVIEW, WEDNESDAY, DECEMBER 2.

nan al encles que un mangenero, menseur o el porte ane il come localitade de actes a sur encles a por econ

ter, the Antigonish Cashet, and the London Record, but for all that we feel it is not out of place for us now to them that their persecuted brothren of Manitoba are deeply sensible of the services they can ren der 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 Mantoba. Needless ito sav 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 with out 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 all their people. It was a sacred trust that the archbishop had reof 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.

the fact that it has proved false to all man, and Messrs. Joseph Bernier and 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 Forcible Sermon on the so Called Settlement-The Various **Clauses** Are Oriticised.

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all

Speaking at the Church of the Im-Russell. maculate 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 port 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, how ever, they would readily overlook had they not been Laselv betrayed into the hands of those enemies, but under the circumstances not only would the sympathy of who knew of the way in which they had been treated. After the noble stand of the Archbishon, 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 vit 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 way. Those who had the govown ernment 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 intcreate

Joseph Debuc were appointed secretaries. Eloquent specches were made by Senator Bernier and Mr. A. A. La 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 eceive the approbation of the archbishop. Speeches were made by Messra 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 Anglican Vicar St. of 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 Devon-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 tollowing 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 at 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

ranted 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. Mo-Allister, 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 mite 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 absolute y 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 annihilatig. 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 transated from the French by Mr. C. Kegan Paul. The novel deals with the life of a wicked man of the world, once a "Satinist," who was gradually drawn towards the faith, and finally became a devout Catholic. The re viewer in The Ecokman, 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 reconded, 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 theologloal 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.

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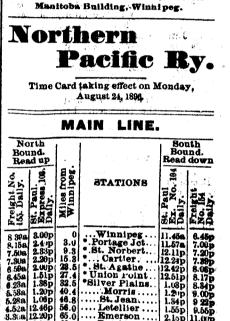
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A WORTHY MEDIUM.

It is worthy of notice that United Canada, an obscure sheet published in the City of Ottawa. and one which by rea son of its dirty methods as well as its slip-shod typography and its generally dilapidated appearance, is a disgrace to Canadian journalism, 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 Catholios 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 the resolutions were carried with the communicated to a so-called newspa-

ceived 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 sh'uld 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

that the air

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 h ped 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 of unanimity from prevailing, in fact most enthusiastic cheering. Mr. V. Mager, reeve of the municipality of

Church on certain conditions of the 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 , 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 T mes 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 ap plied to us in the street, was addressed to one of the Fathers here who was plodding through th rain in an inverness waterproof. The waterproof wis 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, the Episcopal church, three of her "You Cowley Evangelist

REV. DR. LAMBERT-EN ROUTE.

From the Casket.

What a pity 'tis that the Rev. Editor of the New York Freemashn's Journal should ever adopt an unsound pcsition (as, e. g., on the question of the means of restoring the Catholic schools of Maritoba or that of the merits of Innominato's letters); for, given a sound one, and he is, we believe, withbut a peer in America in the sweep per which is only known by reason of St. Boniface, was selected as chair- No lurking false conclusion or unwar- change in faith.

York Episcopalian prelate, has be come a Roman Catholic. So says the story that comes from Florence, Italy. where she makes her home. Sull riore grave for the bishop' neace f mind, she entered the Catholic communion a year ago, and secretly and not until two weeks ago dit 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 sisters' 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 ind acquaintances in the Catholic families. Ecclesiastics of the Roman church, however, were excluded care-fully 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 uncles being clergymen in that denomination, she herself says that she long had teen 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 hear te get her to return to the fuch of her fathers. It is even hinted that she may join some religious organization rather than endure the unpleasant of his matchless and irresistible logic, home life that may result from her

Emerson

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hold a regular meeting in Unity Hali this evening.

is increasing as nomination day draws near. promises to be a warm one, with the chances in favor of Mr. E. F. Hutchings. His friends should make an earnest effort to ensure his success, for there is no doubt that amongst all the candidates at present named he

ter of the interior, visited the St. Boniface Industrial School on Tuesday afternoon. He was received at the building by Rev. Father George, O. M. I., on behalf of His Grace the Archbishop, Rev. Father Dorias, superintendent; Mr. Forget, Mr. McColl and Mr. McColl, of the Indian Department. The pupils presented the'r visitors with an address, and sang and recited several pieces, and the minister made a very pleasing speech in reply, expressing the pleasure he felt at all he had seen and heard and speaking of th einterest he felt in such institutions.

St. Mary's Bazaar was brought to a close on Tuesday evening. It proved to be a most successful affair, and the net result will be the addition of a substantial sum to the building fund of the church. An immense crowd attended each night this week, and towards the close great excitement prevailed over the voting contests. Miss Killeen resulted in a victory for votes to 4,784 cast for her opponent. The voting for the most popular citiuntil the very last moment, Mr.

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