



## Sisters of the Holy Names Celebrate the Jubilee of Their Order.

From the Montreal Star.

The Sisters of the Holy Names of Jesus and Mary are proud and happy today, for this morning, with great pomp and much rejoicing, they commenced a three days' celebration of the jubilee of the foundation of their order. Two archbishops, two bishops and seventy-two priests assisted at the opening exercises and members of the order from all over the United States and Canada came to attend. The late Bishop Bourget founded the first house of the order in Montreal in 1844.

The decorations of the house and grounds are beyond all praise, and it is to be noted that all the work in connection with the festive arrangements has been performed by the sisters themselves. The large hall is a mass of maiden hair fern and evergreens, while mottoes in gold and white, and sacred inscriptions of all kinds, make up one of the most attractive pictures that artist ever sketched. The Chapel, with its light and dainty decorations, its grand organ and its small but beautiful stations of the Cross, has always been considered one of the finest in Montreal, but this morning it certainly looked more lovely than ever, when at ten o'clock His Grace Archbishop Fabre, accompanied by Archbishop Langevin, of St. Boniface, Bishop Gravel, of Nicolet, and Bishop Decelles, of St. Hyacinthe, and preceded by seventy-two priests, entered the sacred edifice. His Grace of Montreal officiated pontifically at the High Mass, which was sung by a choir of fifty voices, the music being Haydn's "Messe Imperiale."

The preacher for the occasion was His Grace Mgr. Langevin, of Winnipeg, who reviewed the work of the institution and the great blessings that had followed its foundation, and compared the Sisters and their work with the members of the Order of the Oblates of Mary Immaculate. His Grace also pointed out the great happiness and peace which were the lot of anyone who was truly called by God to the life of the religious. At the present time when Parliament was passing through such a grave crisis, and the whole country was in the throes of a great agitation, it was a blessing to think that by their life and their prayers they might assist the Church of God. Canada wanted such institutions also, on account of their influence on the educational life of the country, they formed character and brought the light of pure and holy knowledge to the young. He saw many points of resemblance between the work of the Oblate Fathers and the Sisters of the Holy Names of Jesus and Mary, both orders were filled with the spirit of self-sacrifice, and both were full of enthusiasm. The first chaplain of the order had been an Oblate Father. He concluded in urging them never to grow weary in well doing, but to continue their good works and their constant prayers for the sake of themselves and the sake of the Church.

At the conclusion of the service a banquet was served in the large dining room of the convent, to which all the clergy sat down. At three o'clock solemn Benediction was pronounced, the choir rendering a very fine selection of appropriate music.

The exercises will be continued on Thursday, when it is expected that His Lordship Bishop Lorrain, of Pembroke, will officiate at the Altar, and the sermon will be preached by Rev. Canon Bruchesi. Saturday will be given up to a solemn service for the souls of the departed sisters and benefactors of the institution.

The convent will shortly be removed, as it is expected that the land on which the present building is situated will be purchased for the projected basin. The Sisters will build a magnificent new convent, costing about \$150,000, at Outremont, should their present site be purchased; they already own the land in the outlying municipality which would be used for the purpose.

A special feature of the present celebration is a collection of work done by pupils of the convents in a dozen cities of the Western States and Manitoba, embracing something of everything, from fine needlework to elaborate oil paintings.—*Montreal Star.*

## LET US REASON TOGETHER.

From the Nor'Wester.

The two Greenway papers in the city would like to work up a fresh agitation over the School question. It is by no means unlikely that they may succeed. A proposal for a mass meeting has been made, and none of us need be surprised if one be called. All the elements still remain for a first-class revival of the religious jealousies and hatreds that have marked this School agitation from the beginning. The politicians will suggest it, the fanatics will approve of it, and our very Christian teachers and preachers who make religion a profession as a means to a livelihood will aid and abet it. It was only quite recently that we were all reading of those violent scenes in a Chinese town—the sacking of foreign missions. The account related that the Catholic mission was established one hundred and fifty years ago; the Protestant missions were of very recent growth. Men interested in the Christianizing of the Chinese would naturally, if sincere, admire the zeal of the Catholic missionaries who so many years ago took their lives in their hands and went into the heart of heathen China to proclaim the truth and to shed the light in dark places. They led in this work; they were more than a century [more than two centuries. Ed. N.R.] in advance of our Protestant missionaries. We have in the Northwest a nearer illustration of this zeal; here they led, too, in the effort to Christianize heathen Indians. Generous minds award them credit for their labors and sacrifices in the cause of the true religion, always supposing of course that the religion of Christ is the true religion. What matters it who rescues a Chinaman or an Indian from the darkness of heathendom so long as the good work is accomplished? But, alas, with many of us it does matter. There are those who would rather the heathen remained heathen than that he should be brought to the true knowledge by a disciple of the Catholic faith. With these men the practice of religion is a trade, and they hate Catholics because they are rivals. These are the Christian professors who will aid and abet any attempt that may be made to arouse the religious passions of our people anew over this wretched Schools question.

But there are some sober heads among us, and to these we would appeal for a minute or two. We ask them if they do not realize that this School question is nothing more nor less than a football for the politicians? It was as a political football it was first conceived; it has been a political football ever since. Mr. Martin created it to hide his failure and worse in connection with the Northern Pacific. Mr. Greenway has used it to keep himself in power. The other day Mr. Dalton McCarthy demanded to know from the Federal Government what it was prepared to do in the matter of Manitoba's reply to the remedial order. The reply had only been received a few hours before, but the gentleman was in haste to force the Government policy. Mr. Greenway took five weeks to consider the order, adjourning the Legislature for that purpose. When the House resumed he required and took six more weeks. But Mr. Foster was expected in a few hours to indicate in the most precise manner how he proposed to deal with the reply. There is no doubt that Mr. Greenway's long delay was to enable him to consult with the leaders of his party at Ottawa, with the object of drafting a reply that would afford the greatest embarrassment to their political opponents. They were not seeking a settlement of the question; they did not want a settlement; the one great anxiety with them was to use it to the advantage of their party, and the reply was the joint draft of the Manitoba Government and the Ottawa Opposition. There is no doubt whatever as to this. Our School question is a political football, and we are being used as the tools of the politicians whose game is to keep it in the ring. Have we not been fooled long enough, think you? Who among us would be harmed if this question were settled on lines fair and just to the minority? Who will be injured if Catholic taxpayers be allowed to teach their own religion to their own children? Will we not be quite safe in leaving ourselves in the hands of the Privy Council? That tribunal has declared that the min-

ority are entitled to relief; why in the name of reason and common sense should the people of Manitoba object to their having it? The rest of us will be none the worse off. The seasons will come as before; there will be seed time and harvest, with wheat to sell and bullocks to prepare for market. Would it not be much more sensible on our part to give our attention to these things, and leave the politicians to fight their own battles? If we have nothing else to do, and are dying for an agitation, let us agitate for something material, something substantial, something we can grasp in our hands and turn to our profit. Let us agitate for a northern route to Europe, that we may get more for our wheat and bullocks. The School question, however it may be settled, will not give us lower freight rates. It will not hire men, consume material, circulate money, and give a much needed impetus to business generally. It will not put a dollar into the pockets of a single farmer or business man in the Province; the building of the Hudson Bay railway would be worth dollars to every soul in it. Why should we be such fools as to allow ourselves to be played with any longer by political schemers whose only object is to feather their own nests?

It will be much better for the people of Manitoba if they give heed to these questions, and leave that of the Schools to the Constitution and the Courts. The Constitution, as interpreted by the Privy Council, says that the minority should have restored to them certain privileges of which they have been dispossessed. The Federal Parliament is bound to grant the necessary relief. If it fails, so much the worse for its character and credit; if it comes forward with a remedy, and if any of the constitutional rights of Manitoba are infringed upon by it, the courts will see that we have justice. What more could we want? There is no money in the School question for any of us, and such sentiment as it has provoked so far has done little credit to our heads and less to our hearts. Let us leave it to the politicians and the lawyers, and turn our minds to something that can be made to advance our material interests.

## FOR LOYAL ORANGEMEN.

From the Nor'Wester.

The large body of intelligent Orangemen who assembled in Winnipeg on the Twelfth will not be surprised if there should be two opinions of the character of their demonstration, and one very much opposed to the other. All will admit that it was a pleasure to see so large a gathering of respectable, well-to-do citizens. Their appearance indicated that they were worthy specimens of Northwest settlers; substantial farmers, enterprising and successful merchants, men who are of the material to do their full share in building up a country on these western prairies. That much is due to the personal character of the assemblage, and the credit is cheerfully rendered. But we are sure that many of them on reflection will admit with some compunctions of conscience that they suffered themselves to be misled as a body in their demonstration of Friday last. The Montreal Gazette recently remarked, as an introduction to a thoughtful and temperate article: "The discussion raised by the Manitoba School question has for some time been passing at point after point beyond the limits of interests legally concerned, and is gradually becoming transformed into a much more comprehensive problem." That is true, although just now it is not our purpose to follow The Gazette in the elucidation of its problem. What we want is to direct attention to the fact that the discussion has drifted and degenerated, until the subject of it has been obscured by passions that ought to be held as quite foreign to it. We need not go beyond or outside Friday's demonstration to show this. There were two resolutions passed at the meeting in the afternoon. The first begins in these words: "Whereas it is made apparent that during the last four days efforts are being made, if not already completed, by ex-Grand Master Bowell and his followers in the Cabinet to barter away the rights and liberties of the people of this Province at the dictation of the Roman hierarchy for the sake of political power." This resolution was moved by

a person who is described as a minister of one of the Protestant denominations in this city, but not an Orangeman, and in his speech in presenting it he was governed throughout by the spirit manifested in this extract. The other speeches in support of it were all conceived in the same spirit, and it is reported that the resolution was carried unanimously and with enthusiasm.

Now, let us consider this for a moment. We need not mind the speakers or their speeches, for by men who are capable of intelligent reflection both will be regarded as beneath contempt. The resolution was supposed to deal with the Manitoba School question; at any rate, that was the impression on the minds of the mass of Orangemen for whose gratification it was moved. That question, as we all know, is a legal and constitutional one. It began in Manitoba before Mr. Justice Killam, who rendered a singularly able and, we may be sure, a conscientious judgment on its merits. From Mr. Justice Killam's court it went through the Appeal Court here, then to the Supreme Court, then to the Imperial Privy Council; again to the Supreme Court, and from there to the Privy Council a second time. It was a question of constitutional interpretation, and now that final judgment has been rendered it comes before the Governor-General-in-Council for further action, as directed by the Constitution itself. Yet what says this resolution which Orangemen on Friday last so hastily adopted? That the Governor-General-in-Council, her Majesty's Ministers in Canada, who are sworn to uphold the Constitution and administer public affairs with impartial justice to all, are engaged in "bartering away the rights and liberties of the people of this Province at the dictation of the Roman hierarchy." As a matter of fact they are engaged in an effort to settle this school question at the dictation of the Privy Council, the highest tribunal in the Empire, and on lines laid down in its judgment. Why should Orangemen permit themselves to be used by designing men, professional religionists and agitators, to declare that Ministers sworn to do their duty are bartering away the rights and liberties of the people of Manitoba? What rights and liberties? The right and liberty to take from the minority a privilege which the judgment of the Privy Council says they are entitled to enjoy under the guarantee of the Constitution itself? Is that one of them? And what are the others? We surely do not esteem it a right and liberty to despoil the minority of their rights and liberties. There are no other rights and liberties belonging to the people of Manitoba that are being threatened at the present time, so far as any of us know. And we are not aware that there is anything in the obligation of an Orangeman to require him to deny to any fellow citizen a right or privilege which the highest court of the realm says is his by virtue of the Constitution. We know that his obligation enjoins upon him the duty of upholding the Constitution; but the resolution of Friday last puts him in the position of defying it.

We see in this how far beyond its legal limits this School question has been carried. Its constitutional aspect, the only legitimate one it has or ever had, is lost sight of, and it is being used to arouse religious jealousies and animosities. The newspapers, and religionists, and agitators who are discussing it with that object in view never by any chance refer to its merits. They do not acknowledge that Sir Mackenzie Bowell and his colleagues are engaged in the difficult task of settling this question in obedience to the judgment of the Privy Council. It suits their purpose better to pretend that they are bartering away our rights and liberties. What better proof can we have of the mischievous intentions of these men than in the fact that they have imported from the United States a person named Leyden, an 'evangelist' at twenty-five cents per head, and whose character is at once seen in permitting himself to be falsely described as an ex-priest, to add piquancy to his vile slanders of a religion he pretends at one time to have professed? To say nothing of the indecency of this person's occupation, we would like to ask if he is expected to contribute to the settlement of a grave constitutional question that concerns, not the people of

Boston, but the people of Manitoba? Is it not so evident as to be beyond doubt that this person is being used to add to the difficulties that already exist? We ask Manitoba Orangemen to think it all over and reflect if they have not been imposed upon.

## SPECIMENS OF MANITOBA HUMOR.

Mr. Pleasure, city editor of the Slave Press.—I say, Winterset, that's a pretty strong letter from that Catholic, Mr. Guard. Dare we publish it?

Mr. Winterset.—O yes; but I'll correct the proofs so as to make the sentences ungrammatical, leave out a necessary word here and there, and misspell every fourth or fifth word. Then "his nibs" will append one of his sneering notes about Mr. Guard's style of writing, and the gain will be all ours.

Schoolmaster to Mr. Malaprop.—Your boy Fred, sir, has been strewing peas on the staircase to make the girls fall.

Mr. Malaprop.—Well, Mr. Scoldem, all I can say is that it must have been His Botanical Majesty that put that trick into the boy's head.

1st citizen of Plap.—Did you hear that the Presbyterian church is getting one of Mason and Risch's vocabularies?

2nd citizen.—Yes; I see it; 'tain't a vocabulary they call it; it's a volcano.

M. and R.'s agent.—I beg your pardon, gentlemen, the real name of the instrument is vocalion.

Mrs. Verdant (to Mrs. de Browne, boardinghouse-keeper).—O, Mrs. de Browne, I think you'd like old Mrs. Bonton; she's so genteel, she won't take anything at any meal but Royal biscuits and a little tea, though she pays \$30 a month where she is.

Mrs. de Browne, ever thrifty.—Many thanks, my dear Mrs. Verdant, I'll go round this minute and offer to board Mrs. Bonton for \$29. I must have her.

Catholic to Orange friend.—Kindly explain to me what you mean by "civil and religious liberty?"

Orangeman, archly.—Making Papists pay double taxes, letting loose upon the community paid slanderers, stirring up fanaticism, browbeating the legislature, trying to muzzle honest editors. Will that do for an explanation, you naughty Romanist?

Catholic.—Ah! I see it all now; you call it civil and religious liberty, because there is no true civility, nor religion nor liberty in it.

Principal of Public School.—Allow me to congratulate you, Miss Mamie, on having won first place for the essay I gave the class last Friday. But, honor bright, didn't some one help you at home? It was so much better than usual, so far above the other essays.

Miss Mamie.—No, Sir, I wasn't helped at home.

Principal.—Well then, didn't somebody else supply a hint or two? Tell me frankly; I will not betray your confidence.

Miss Mamie.—Since you promise not to give me away, Sir, I'll make a clear breast of it. Tillie Desmond wrote it all; I merely copied it.

Principal.—Tillie Desmond! Who is she? What school does she attend?

Miss Mamie.—Tillie doesn't attend any of our schools; she goes to St. Mary's Academy.

Principal (disgusted).—Pshaw! Don't talk to me of those ignorant convent schools.

Catholic from Quebec, where ridiculous parodies of Christianity are almost unknown.—I was passing by the corner of Princess and Notre Dame Street the other day, and I heard a man in a tent bellowing in almost inarticulate rant but so loud that I continued to hear him till I got four blocks away. Is that sort of public nuisance usual with you?

Sarcastic Winnipegger.—O yes; that's one of the delights of Protestant liberty. That kind of thing will go on for a week at a time, all day and part of the night.

Quebecker.—But are these men and women escaped lunatics?

Winnipegger.—O no; they are merely holding a camp meeting.