

to beat our creditors. He moved the following resolution:

"Resolved, that there is nothing in the social conditions of this province which requires any addition to the present state of the law with reference to times for or cessation from labor."

Mr. H. Cowan seconded the resolution with a few well-chosen remarks. The motion carried unanimously.

Rev. Father Drummond was the next speaker, and he spoke in regard to amusements on Sunday. He was making a plea for liberty. Any man who refrained from all classes of sport on a Sunday was a man with heroic virtue, and deserving of a high place in heaven. Innocent amusements, however, should not be debarred. If the indulging of any kind of amusement injured his brother, he would not practice it. There was a big difference between the Sunday and the Sabbath day. The Sabbath was primarily a day of rest; and secondarily and by consequence a day of worship. The Christian Sunday was the very opposite, primarily a day of worship, and secondarily, a day of rest. The first law in regard to the Sunday was made in the time of Constantine, which was that all business should cease on a Sunday so as not to interfere with worship. Sunday since his boyhood days, had always been the happiest day for Father Drummond. In his church they are allowed recreation on a Sunday. He believed those who played best on Sunday, prayed and studied best during the week. He did not know what the students of Saint Boniface college will do if this law is enforced. He outlined the work of the college students during the course of the Sunday, baseball being among the sports allowed. Entertainments and frivolous festivities were not sanctioned on Sunday by the teachings of his church; but exercise is just as necessary on Sunday as on any other day, and experience proved that a moderate indulgence in amusement on Sunday was conducive to morality in a college. It is not possible to limit these amusements by law. He would leave that limitation to the pastors of the different denominations. He then moved the following resolution: "That this meeting re-sents and protests against all attempts to proscribe or limit on Sunday those amusements which are harmless upon other days." Mr. Rait seconded the motion as a member of the labor party. In the course of his remarks he said that the labor party had come to the conclusion that rest, recreation, intellectual reading were necessary to them and Sunday was the only day obtainable for these. He claimed that the party desired its members to have free liberty in regard to the Sabbath day. He had much pleasure in seconding the motion, which carried unanimously.

Rev. Mr. Lucas, the next speaker, who belongs to that party which believes in the seventh day as the Sabbath day, in the course of his remarks called the Scribes and Pharisees of Jesus' time, the Lord's day alliance of that time. He did not believe that the legislature had any right to deal with religious matters. It had the right to deal with civil matters, but not with religious, and his party were opposed to the proposed act of the Lord's day alliance. He then moved the following resolution:

"Resolved, That a committee composed of Messrs. Scott, Stobart, Mortimer, Cowan, Perdue, Rait, Georgeson, Dr. Patterson and J. S. Ewart, Q. C., be appointed for the purpose of considering the advisability of forming a society for the purpose of upholding and propagating the views expressed in the above resolutions." Mr. Mortimer seconded the motion which was carried unanimously. Mr. P. S. Olsen moved, seconded by Mr. Rice, "That a committee composed of Messrs. Cowan, Ewart, Perdue and Olsen be appointed to request that an opportunity be afforded those present at this meeting and others in sympathy with them to lay their views before the members of the local Legislature."

The last resolution was moved by Mr. A. Strang, seconded by Mr. Kastner and was as follows: Resolved "That this meeting do adjourn to the bar of the local Legislature at such time as the last named committee may appoint, there to be represented by such speakers as the committee may select."

The meeting then adjourned.

Sister Connolly's

GOLDEN JUBILEE.

The first Grey Nun born here—An edifying life.

One year before the arrival in this country of young Brother Taché, O. M. I., who was afterwards to become so famous a figure in the Red River Country, a bright half-breed girl, whose father, an Irish Catholic, was a wealthy Hudson's Bay Factor, while her mother was a full-blooded Indian, gave up home and friends and that personal freedom so dear to the man or woman of Indian blood in order to become a humble religious. It was in 1844, fifty-four years ago. The first detachment of valiant Grey Nuns had reached St. Boniface from Montreal by the long canoe route. Even on their part, as white women, this missionary enterprise was truly heroic in those days when the Red River was so remote and unknown a region, especially as they were the first nuns to venture beyond Lake Superior. But what name shall we give to the quiet courage of a girl who, when only fourteen years and a half old, is the first in the whole country to enter upon the trials and privations of the religious life? Margaret Connolly, who did that, is still living and working in the Grey Nun mother-house in this town of St. Boniface, and celebrated, last Lady-day, her fiftieth year as a professed nun.

She was born in what was then the Great Lone Land. Her father took his Indian wife and her to Montreal, where Marguerite was baptised, at eighteen months of age, in the parish church of Notre Dame. Mother and daughter remained about ten years in Montreal, and on their return here were kindly received as boarders in his house by his Lordship Bishop Provencher. When the Grey Nuns came in 1844, they also had to lodge at the Palace until their convent could be built, and so it was that Marguerite knew and loved them and wished to be even as they. They gladly received her, but, though she edified them by her piety and humility, they found her so young that they kept her waiting almost four years before allowing her to take the usual

vows of religion. Since that, to her, most memorable day of her profession, March 25th, 1848, she has generally remained at St. Boniface, though she founded the Grey Nun mission of St. Vital, five miles south of St. Boniface, where there used always to be two sisters.

Sister Connolly, bright and clever as she is, has ever led an interior life of prayer hidden with Christ in God. In the early days her delight was to do all the knitting for these missionaries, and throughout the fifty years she has spent much of her time instructing Indian catechumens. As she speaks the Cree language very well and understands Saulteaux, she has been instrumental in converting many Indian children and adults, and still continues this blessed work.

One of her brothers is Hudson's Bay Factor at Fort Coulon, near Lake Temiscamingue, and Lady Douglas of British Columbia was her sister.

At the approach of Sister Connolly's golden jubilee Mesdames S.A.D. Bertrand, Alfred Lévêque and Pierre d'Eschambault went round collecting among their friends in St. Boniface and Winnipeg and proved so successful in their begging that they were able to present the venerable jubilarian with a purse of \$175.

When the great day of her jubilee came, last feast of the Annunciation, she renewed her vows at the communion of the early community Mass. In the afternoon at 4.30 His Lordship Bishop Pascal preached a touching eloquent sermon on the happiness of the religious life, congratulating Sister Connolly on having had the courage to be the first pioneer of poverty, chastity and obedience in this country. After benediction of the Blessed Sacrament, all the Grey Nuns adjourned to their community room, where, in presence of the clergy and some of the laity, songs composed in the Mother House of Montreal were sung in honor of "La Marguerite épanouie." His Grace the Archbishop added a few well chosen words of congratulation and thanked the good Sisters for the comfort their virtues brought him in the midst of his daily trials.

We trust the REVIEW may be allowed to add its best wishes for the continued long life of this brave servant of God.

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			1.00p	6.45p	
			1.15p	7.40p	
			1.25p	7.30p	
			1.38p	7.73p	
			1.53p	8.05p	
			2.08p	8.17p	
			2.30p	8.50p	
			2.43p	8.07p	
			2.49p	8.22p	
			3.04p	8.55p	
			3.22p	11.00p	
			3.40p	11.45p	
			7.05p	7.55p	
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