

THE MORALTY OF CERTAIN BOOKS AND OTHER LITERARY TOPICS.

The Catholic Citizen.

Some time ago Julian Hawthorne declared that the young girl in English-speaking countries was the enemy of "frankness" or "strength" in the literature of fiction.—I am not sure what his exact words were. What the elimination of the young girl from the reading public in France and Italy has done for the fictional literature of those countries is shown by the French and Italian novels. On the other hand, it is a misfortune that the young girl, in our country, should be free to choose her own books. The French side of the case offers the advantage that the young girl is carefully guarded; and we find that the greater number of novels which young girls in France are permitted to read are translations from the English. Look over, for example, the list of the Bibliothèque Rose, a collection of volumes intended for the "jeune fille." The books most suitable for her are evidently Mrs. Craig's "John Halifax" and Miss Alcott's stories.

On the other hand, French mothers of the strictest class do not approve entirely of Mrs. Craven's "Sister's Story," which our girls read as one of the most proper of books—so it is, although it is a very snobbish one. The restriction which the French put on books has some strange results. The story of the young person who was seen to enter a cathedral with one of Daudet's novels bound as a missal—who read devoutly while her impatient bonne waited undevoutly is quite within the range of probability. Henri Greville and Madame Blanc, (Theodore Benzon,) write for young girls in France, and yet—as a recent writer in The Academy recently remarked—Madame Blanc's best story, "Tony" would not be accepted, unpurged as to one of the principal incidents, for our young girls. René Bazin's beautiful story "With All Her Soul" is not permitted to the French young girl, but we do not rule out "The Scarlet Letter" or "Adam Bede."

No college or academy or high school ought to be without a professor of "books." It is, above all, expedient that young persons should be taught to love books, and this love does not always come by nature. But it is a love that needs to be directed. And we cannot always depend upon "The Critic," "The Bookman" or the scrappy reviews in the newspapers. A boy, with a love of good books, is safeguarded from the very beginning of his career. Of the new novels,—of which there are too many,—Mr. Crawford's "Via Crucis" can be warmly recommended. It is historically correct, interesting, and entirely moral. Religion acts as it does in life, as the conservative and protective force.

"The School for Saints" by John Oliver Hobbes has not received justice from Catholic critics. Probably because Mrs. Craigie's former works gave little promise of this truly noble book. As a rule when persons come into the church, we are rather inclined to acclaim them

with violence so that at once they begin to teach us things with violence. This condition has led to the bit of sarcasm among our separated brethren that "you have only to become a Catholic to become a person of importance." Since Leo Taxil's conversion, we have become more careful, though not long ago I met a very pious woman who had ordered all Paul Féval's novels for a favorite god-child because she was informed that he had become a convert. It was quite evident that she had never read them.

It does not follow, however, that if one has admired the "School for Saints," one must adopt all the previous books of Mrs. Craigie. It is not the mere story that makes it a noble book, though little fault can be found with that. "The School for Saints" is great because it is fraught with thought and sympathy and sincere feeling. In the torrent of foam it is like a strong wave bearing a boat into safety. Whether the moral theologians will approve of the attempt of Brigit,—it is a pleasure to see the good old Celtic name spelled without the Slavish "d",—to join with the old countess in burning themselves and the mill to escape from falling into the hands of the soldiers' is an interesting question. But the modern theologian is not likely to find fault with the rest of the story. Its pages are full of the results of deep meditation. You are among men and women who think, as well as feel. And the descriptions are done by a first-rate artist. The visit of Lord Beaconsfield to Farm Street church, while the devotion of the Bona Mors is in progress is one of these. "The School for Saints" is a pious novel in the best sense. As an example of the result of deep analysis let us mark the conversation on page 75, between Robert and Brigit,—Robert being at this time a Protestant.

"Catholicism," he said abruptly, "has beauty that we should desire it, and I have not so learned Christ."

"You forget," said Brigit, "that Christ once showed himself as he was. Have you never read how, one starry, August night, he went up to the Holy Mount with the apostles he loved best, and was transfigured before them. His sorrowful face was changed, it shone as the sun; His garments became white as snow, and he was glorious with the splendor of God. Does that not mean that he wanted them to know, that in worshipping the truth they were also worshipping the spirit of perfect loveliness—perfect and ineffable beauty?"

She spoke as only those can speak with whom sacred thoughts are familiar things, to be declared in fearlessness and simplicity.

Would it not be well to turn to the older books occasionally? The great mediocre crowd read only the new books, the books that are talked about. The name of "David Harum" has become as sickening to the tired ear as that of Trilby was. Young people whose taste is formed by the ephemeral, are certainly not looking forward to the time of old age, when good taste in books is one of the few consolations left.—Maurice Frances Egan.

The remains of the late Mrs. P. T. McManus, who died about a year ago, are shortly to be removed from St. Mary's cemetery to Ottawa—her old home. They will be interred in the Catholic cemetery of that city.

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PUBLIC SCHOOLS IN DAWSON CITY.

WARRANT TO ESTABLISH THEM DAILY EXPECTED.

Dawson Daily News.

Commissioner Ogilvie is confident that one or more public schools will be opened in Dawson this fall or winter. Some months ago he sent a requisition to Ottawa for books and other equipment, and Crown Prosecuting Attorney Wade says he purchased a quantity of books and material at the instance of the minister of the interior and started them on their way to Dawson.

Commissioner Ogilvie is expecting a letter any day from Ottawa in some way empowering the new council when it shall organize, to go ahead in the matter of the schools. An ordinance has already been passed and sent to Ottawa for approval. Mr. Ogilvie wrote to Minister Sifton some time ago asking about the matter and received reply that the members of the council had gone summering and a quorum could not be gotten together and that he would bring it before them as soon as possible. So the approval of the ordinance may be expected at any time and with it full authority to put it in operation.

This being the case the ordinance becomes a matter of immediate interest. It has some features that will seem peculiar to Americans.

The opening paragraph states that the public schools of the Northwest Territories being inapplicable to this place is set aside and this ordinance created in its stead. In its next paragraph it provides that no religious instruction shall be given save during the half hour of the afternoon preceding dismissal. No child is required to remain during this half hour but may leave the school. Remaining, they are not compelled to take part in the exercises.

The minority in any school district may apply for the establishment of a Roman Catholic or Protestant school, as the case may be, and the council will thereupon establish the same, with proper books and teachers.

In the Catholic schools so established, if any, it will be as obligatory to teach the French language as the English language.

The council shall appoint an executive council of five, two of the Roman Catholic faith, two of the Protestant and one of one or the other faith, who will act as chairman and have the casting vote.

The executive council shall be known as the council of public instruction. It will name three trustees of the several schools and trustees to be of the same religious faith as the school to which they are destined. It is obligatory upon parents or guardians that they shall send the children under their care to school during 12 weeks of the year at least, and for six of these weeks consecutively—this to apply to children and youths between the ages of 7 and 20 years. The school age is from 5 to 20 years.

Exemptions are provided for in case of sickness or where there is no school within two and a half miles of the parents' home or in case of such poverty that the parents are unable to properly clothe the child, or where it may be shown that the child or youth is being educated in some other way, or that he or she is already advanced beyond the educational provisions of the public schools.

The census recently completed gave the number of children of school age in Dawson as 167. The minority in a school district may call for the establish-

ment of a sectarian school if they represent 10 children. Just how many school districts or schools may be established or where they may be located to best meet the convenience of the children are matters that will be determined after careful consideration and inquiry as to the centres of child population within the city. The warrant from Ottawa is the first consideration.

THE BOERS AND THE CATHOLICS.

Catholic Register.

This paper has repeatedly placed on record, as against the persistent libels of the jingoes, the unvaryingly kind treatment which Catholics in the Transvaal have received from the Boers. Mr. John Dillon has received from Father James O'Haire a letter which corroborates all that has been said by distinguished Englishmen like Mr. F. C. Selous. Father O'Haire writes:

I spent twelve years in South Africa, Cape of Good Hope, Western District, four of which brought me into daily contact with Boers in what is called the "Great Karroo." The territory of which I had charge was twice as large as Ireland, with one church, and I the only priest. The Catholics, thinly scattered, did not exceed 250 all told, and many of these were laborers and tenants on Boer farms. I spent half my time travelling about, ministering to my scattered flock, and had to depend upon the hospitality of Boers—who were all Protestants. That hospitality was never denied me. I found the Boers simple, honest, moral, religious, and kind people. I bore this testimony to the Boers in my book entitled "Twelve Years in South Africa," and I gladly repeat it now. In 1875 I returned to Europe in broken-down health, and after many years of missionary work in England I went again to Africa three years ago, this last time as an invalid. I travelled over all Natal, Transvaal and Kaffraria—a guest of the Catholic Bishop of Natal and the Oblates of Mary Immaculate. I entered Transvaal soon after the "Jameson raid," and was surprised to find that all those of whom I asked the question, "What are the grievances of the Outlanders that I see paraded in vague terms in the English newspapers?" answered "That is all a get-up of capitalists and a dodge of England to take the Transvaal from the Boers."

Don't Run Chances by taking whiskey or brandy to settle the stomach or stop a chill. Pain-Killer in hot water sweetened will do you more good. Avoid substitutes, there's but one Pain-Killer, Perry Davis'. 25c. and 50c.

For Small Boys.

The Sisters of Charity of St. Boniface, yielding to repeated requests from various quarters, have determined to undertake the management of a boarding-house for boys between the ages of six and twelve. Special halls will be set apart for them, where, under the care and supervision of the Grey Nuns, they will be prepared for their First Communion, while attending either the Preparatory Department of St. Boniface College or the classes of Provencher Academy. This establishment will be known as "Le Jardin de l'Enfance" (Kindergarten).

The results already attained in similar institutions of the Order give every reason to hope that this arrangement will fill a long felt want.

Board and lodging will cost six dollars a month. For the boys who attend Provencher Academy there will be an additional charge of fifty cents a month; and for those who take music lessons, \$3 a month. Bedding, mending and washing will be extra. The Sisters are willing to attend to these extras on terms to be arranged with them. The boys who attend the Preparatory Department of St. Boniface College will have to pay the tuition fees of the College.

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