

## Anniversary Festivities.

Continued from page 1.

At the Archbishop's request, Mgr. Pascal, O.M.I., added a few words of congratulation to the young ladies. How could God refuse to hear the prayers of a troop of angels like the children here.

## AT THE INDUSTRIAL SCHOOL.

Nor'Wester.

The entertainment at St. Boniface Indian Industrial School last Wednesday evening was quite a success. After a well-rendered overture and several pieces of vocal and instrumental music, the drama, in two acts, entitled, "Julia of Carthage," was presented by the girls of the school. After this a march was played by the band and several dumb-bell exercises given. A main feature of the evening was the presentation of Moliere's comedy, "Ragueries of Scapin," in which Mr. J. McKay gave an excellent interpretation of the character of Scapin. An address was presented to His Grace the Archbishop, to which he responded in very feeling terms. A large crowd was present, and a very enjoyable evening was ended by the rendition of the national anthem.

## Notes from Ste. Rose du Lac.

All the settlers around here are busy hauling, lumber, rails etc.; there is a great deal of this kind of work to be done yet and it seems likely that the roads will break up before long, already they are none too good.

Next Saturday about twenty-five teams are going to Makinak to fetch the dressed lumber for the new church, which the Rev. Father Lecocq bought last week, while away on a visit to Winnipeg. The kind friends who helped us in the bazaar will be interested to hear that the new church is to be erected this summer; it would have been built last year, had it not been that a considerable quantity of the lumber was burnt. All the parishioners are extremely anxious for the church to be finished soon as possible, for there is not even standing room for all the congregation in our present humble church.

The Rev. Father Gaisford of Makinak sang High Mass here last Sunday and preached a sermon on The Mercy of God which the English speaking part of the congregation thoroughly appreciated.

Our two energetic store keepers are constantly adding to their lumber piles, they both intend putting up big stores shortly. One of them, Viscount d'Aubigny, is also building a cheese-factory which will accommodate the milk of two hundred cows; he is talking of putting in an engine sufficiently powerful to saw wood and grain.

Trade is good.

We are of a contented disposition; no one here has the Klondike craze.

## KEEPING PROMISES.

Aunt Bride in Sacred Heart Review.

If that place of punishment which we are all trying to avoid is paved knee-deep with good intentions, as some witty person has said it is, then surely the walls must be thickly papered with broken promises. The number of people who make promises they know they can't keep because they are too weak or lazy to be firm and say no, is legion, not to mention the army of those who say "I forgot it," and feel satisfied that forgetfulness is a good enough excuse for any inconvenience they may have caused.

Whether women folk are any better or worse than men on this score is one of those things that will never be settled until we get a glimpse at the doomsday book. But there's one thing certain—that if promises were made of china a good many women would find it difficult to walk without cutting their shoes. There are the promises mothers make their children. Whole chapters ought to be written on this phase of the subject. It seems such a trifle to quiet a child with a promise of candy and then to forget all about it. It's not a little thing to a child, however, and by and by his mother will find out that these broken promises have helped to make her boy untruthful. An adult will understand the mitigating circumstances, but a child sees only what you have not done what you said you would. The only safe rule is to add

a string to promises made to children. "If I can think of it," "If I have time," are saving clauses.

Then there are the promises to have work done. Everybody knows what a reputation dress-makers and typewriters have for breaking their promises. Dress-makers, especially, seem to think having a dress done at the time agreed upon would be a reflection upon their establishment. Their customers would think their popularity was decreasing and their trade falling off if a gown was sent home on the day for which it was ordered. As a result, women insist that they positively need their dresses days or weeks before the time they really want them. Dress-makers know their customers are telling fibs, so people are demoralized all around because they won't consider a promise, in a small affair, something sacred.

Social promises, promises to attend dinners or parties, for some reason or other, are better kept in large cities than in the country towns. Few city girls would dream of thinking the explanation that something they liked better offered, sufficient excuse for not appearing at a dinner at which they were expected. The city girl would understand that nothing short of a serious illness is a sufficient excuse for failing to be on hand when one has accepted an invitation, and that a desire to discontinue an acquaintance is understood when one refuses proper invitations without a really good reason. One of the oddities among these fractured social promises is the lightness with which promises to one's family are regarded. One's family is always deserving of first consideration in all things, and one's mother should come first of all, unless indeed they are positively unreasonable. How often one hears a thoughtless girl say, when she is asked to go pleasuring with friends of her own age, "I promised to go calling with mother, but she won't mind." Usually mother these slights a great deal, even when she says she doesn't.

All these little broken promises have their effect upon character, like the proverbial drops of water constantly dripping. They make it easy to break very serious and important promises. One of the most serious of these is a promise to marry. A very important thing has happened to a girl when a good man has asked her to share the rest of his life. It is not to be regarded as a joke. The point of view of many is demoralized by the jokes in the funny papers about the summer girl and her numerous engagements. People with right instincts regard it as in very bad taste, not to mention the wrong it's likely to lead to, for a girl to encourage attentions, winter or summer, from a young man whom she knows she would not marry. On the other hand, however, the morbid notion of the binding character of such a promise, upheld by many of the novels beloved by the average girl, is

quite as harmful as regarding the matter lightly. She weeps over and admires the hero or heroine who dramatically declares his fidelity to his vow in spite of all sorts of discreditable discoveries or changes of feeling. She quite overlooks the common sense view that it is better to make one person miserable for a little while than both wretched for the rest of their lives. When there is a good reason for it, of course, a promise should be broken.

She was a wise and sweet old lady who had seen much of the world, and she said: "If I had my life to live over again and wished to be beloved by all my acquaintances, which is next door to being happy, the habit which I should be most careful to cultivate is that of keeping my promises. I should not promise anything without thinking however unimportant, I should let nothing but a really serious difficulty stand in the way of keeping my word. It seems to me very high praise to say of a person, 'his word is as good as a bond,' and I should try to merit it."

## AUNT BRIDE.

Rev. Father Piche, parish priest of Lachine, near Montreal, is sending to His Grace Archbishop Langevin, a case of bedding for the needy children attending Manitoba Catholic schools. This is the fourth consignment of the kind made by Father Piche.

The St. Patrick's Day number of the True Witness is a splendid souvenir of March 17th, 1898. Beautifully printed on green glossy paper, it presents well executed pictures of Leo XIII., Archbishop Bruchesi, Prof. John Kells Ingram (author of the poem "Who fears to speak of Ninety-Eight," reproduced beneath his portrait), Wolfe Tone, Napier Tandy, Robert Emmet, Lord Edward Fitzgerald, Mr. Gladstone, D'Arcy McGee, and Mr. William Davis, marshal-in-chief of the great Montreal procession. We have also very full reports of all the celebrations of the Irish national day in Montreal, a well written article by Mr. Ellison on "The Catholic Celt in Canada," a grateful tribute from the venerable and beloved Mrs. Sadler to her gifted friend, D'Arcy McGee, a sketch of the Emmet family in America, an able article on the Pontificate of Leo XIII., a charming lecture by Henry Austin Adams and several other taking features.

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Islander	29	
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Thistle	31	
Pakshan		1
Victorian		4
Danube		5
Queen		5
Ning Chow		9
Cottage City		10

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Time Card taking effect on Monday, August 24, 1898.

## MAIN LINE.

North Bound. Read up	STATIONS	South Bound. Read down
Freight No. 103. Daily.		Freight No. 104. Daily.
St. Paul. Ex. No. 103. Daily.		St. Paul. Ex. No. 104. Daily.
Winnipeg. 8:55p	Winnipeg.	8:55p
8:30a	Portage Jct.	1:00p
8:15a	St. Norbert.	1:11p
7:50a	St. Cartier.	1:25p
7:30a	St. Agathe.	1:37p
6:59a	Union Point.	1:55p
6:45a	St. Jean.	2:03p
6:25a	St. Jean.	2:14p
6:05a	St. Jean.	2:29p
5:53a	St. Jean.	2:44p
5:28a	St. Jean.	3:04p
4:52a	St. Jean.	3:25p
4:30a	St. Jean.	3:40p
3:30a	St. Jean.	4:05p
3:35p	St. Jean.	4:15p
11:40a	St. Jean.	4:25p
7:30a	St. Jean.	4:35p
8:30p	St. Jean.	4:45p
8:00p	St. Jean.	4:55p
10:30a	St. Jean.	5:05p

## MORRIS-BRANDON BRANCH.

East Bound. Read up	STATIONS	West Bound. Read down
Freight No. 24. Mon. Wed. and Friday.		Freight No. 25. Tues. Thurs. and Sat.
Ex. No. 24. Tues. Thurs. and Sat.		Ex. No. 25. Mon. Wed. and Friday.
Winnipeg. 8:55p	Winnipeg.	8:55p
8:30p	Morris.	1:00p
8:15p	Low Farm.	1:11p
7:50p	St. Cartier.	1:25p
7:30p	St. Agathe.	1:37p
6:59p	Union Point.	1:55p
6:45p	St. Jean.	2:03p
6:25p	St. Jean.	2:14p
6:05p	St. Jean.	2:29p
5:53p	St. Jean.	2:44p
5:28p	St. Jean.	3:04p
4:52p	St. Jean.	3:25p
4:30p	St. Jean.	3:40p
3:30p	St. Jean.	4:05p
3:35p	St. Jean.	4:15p
11:40a	St. Jean.	4:25p
7:30a	St. Jean.	4:35p
8:30a	St. Jean.	4:45p
8:00a	St. Jean.	4:55p
10:30a	St. Jean.	5:05p

## PORTAGE LA PRAIRIE BRANCH.

West Bound. Read d'n	STATIONS	East Bound. Read up
Mixed No. 303 Every Day Except Sunday.		Mixed No. 301 Every Day Except Sunday.
Ex. No. 303. Tues. Thurs. and Sat.		Ex. No. 301. Mon. Wed. and Friday.
Winnipeg. 4:45 p.m.	Winnipeg.	12:35 p.m.
4:58 p.m.	Portage Junction.	12:17 p.m.
5:14 p.m.	St. Charles.	11:50 a.m.
5:19 p.m.	Headingley.	11:42 a.m.
5:42 p.m.	White Plains.	11:17 a.m.
6:06 p.m.	Gravel Pit Spur.	10:51 a.m.
6:13 p.m.	La Salle Tank.	10:43 a.m.
6:25 p.m.	Eustace.	10:29 a.m.
6:47 p.m.	Oakville.	10:06 p.m.
7:00 p.m.	Portage la Prairie.	9:50 a.m.
7:30 p.m.	Flag Station.	9:30 a.m.

Stations marked "\*" have no agent. Freight must be prepaid.

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