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St. Mary's Academy '99

Under the Patronage of His Grace L. P. A. Langevin, Archbishop of St. Boniface.

Graduating Honors conferred on Miss Berthe Dubuc.

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Gold Medal—For General Proficiency presented by His Grace Archbishop of St. Boniface, awarded to L. Becher.

Gold Medal—For Religious Instruction presented by Rev. Father Guillet, O.M.I., awarded to K. Brownrigg.

Silver Medal—For application in the 8th Grad., presented by His Honor Lieutenant-Governor Patterson, awarded to B. Champion.

Silver Medal—For Drawing, presented by His Honor Lieut.-Governor Patterson, awarded to Julia Burke.

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Silver Medal—For Class Excellence, 8th Eng. Grade, presented by Miss A. Haverty, awarded to L. Coyle.

Silver Medal—For Class Excellence, 8th Fr. Grade, presented by Mr. M. Rocan, awarded to

R. Bernier.

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PROGRAMME.

INST. DUETCavalerie Légère

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.....C. Sullivan, M. Bernier

CHORUSFlow Gently Dava

.....Misses B. Dubuc and I. Cordingley

PIANO SOLOValse Arabesque

.....B. Dubuc

.....I. Cordingley

.....L. Becher

.....L. Coyle

.....R. Bedard

BSSALLa Vie, un Combat

.....Miss B. Dubuc

CHORUSSweet Distant Chimes

.....Sol.

.....Misses S. McDougall, G. Georgeson and J. Moir.

.....Sec.

.....Misses B. Dubuc and I. Cordingley.

INST. DUETJe Suis Prêt

.....Misses M. L. Prud'homme, E. Prud'homme,

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.....Swanston, B. Simon, E. Gingras.

.....K. McKee, B. Champion.

DISTRIBUTION OF PREMIUMS.

Address

Miss L. Becher.

GOD SAVE THE QUEEN.

The attendance was large and distinguished. His Grace presided, with his worship the

Mayor of Winnipeg on his right and several priests on both sides. Everyone admired the perfect time kept in the instrumental and vocal selections. Miss Dubuc's essay seemed far above the average of school efforts. Miss Becher's final address, which was in verse, showed great facility in metrical composition. The exercises were, on the whole, very interesting and delightfully short. At the end of the entertainment the Archbishop spoke in commendation of the good work done during the year. Mayor Andrews, being invited to say a few words, did so with his usual felicity of expression and ease of manner. Then the company adjourned to an upper room to view the marvels of needlework, painting and drawing which the deft fingers of the young ladies had accumulated.

CHARLES KINGSLEY'S

DAUGHTER A CATHOLIC.

A cable dispatch from London on Sunday, reads:

"Lucas Malet, Mrs. St. Leger Harrison's well-known pen name, has joined the church of Rome. She is the daughter of Charles Kingsley, the author of 'Westward Ho,' one of the most bitter attacks on the Catholic priesthood in fiction. Lucas Malet's husband was a clergyman. He died a couple of years since."

The mutations of time bring about some strange results. In the religious world where convictions are supposed to be deeper, more vital and intense these changes are from this fact the more marked, but not the less frequent.

That the daughter of Charles Kingsley, whose intense prejudice against the Catholic church is now one of the traditions of the English Protestant world, the man who charged Newman with falsehood and the whole Catholic priesthood with being joined in a conspiracy against the truth, should become a Catholic is a most marked indication of the trend of thought in the English church world.

The literary world and at least that part of the religious world represented in the Catholic church, does not harbor any hard thoughts against Charles Kingsley, for it was through his instrumentality that Newman's famous "Apologia Pro Vita Sua," probably the finest piece of autobiography in English literature, was written. Kingsley was an emotional, excitable man, wholly lacking the logical temperament. He was a type of the muscular person glorified in his novel "Westward Ho."

In the January, 1864, number of Macmillan's Magazine, Kingsley, in a review of Froudes' History of England, went out of his way to say:

"Truth for its own sake had never been a virtue with the

Roman clergy. Father Newman informs us that it need not, and on the whole ought not to be; that cunning is the weapon which Heaven has given to the saints wherewith to withstand the brute male force of the world which marries and is given in marriage."

Now, if there was one man who loved the truth, who had made sacrifices for it, it was Cardinal Newman. Some one sent him a marked copy of Kingsley's article, and Newman at once sent a note to the Macmillans, calling their attention to the gratuitous libel. A reply was received from Kingsley, avowing the article which had been signed with initials. Newman wrote him a note of cold civility, asking in what passage of his writings any such doctrine could be found. Of course, Kingsley could not point out such a passage, and should have frankly apologized. But he did not do so. He published a letter in which he said that Dr. Newman, having denied that his doctrine bore the meaning Mr. Kingsley put upon it, he (Kingsley) could only express his regret at having mistaken him. This was nearly as bad as the first charge. It said practically that Dr. Newman, a skilful dialectician, had insinuated a doctrine without committing himself to it, and that but for his denial the words might fairly bear the meaning Kingsley applied to them. Dr. Newman returned to the charge with a chilly urbanity. He pointed out he had never denied anything; that there was nothing for him to deny; that Mr. Kingsley had charged him with teaching a certain odious doctrine and he therefore asked Mr. Kingsley to point to the passage containing the doctrine or frankly admit there was no such passage in existence. Kingsley took the most unfair, and for himself a foolish course. He went to work to fasten on Newman by a constructive argument, drawn from the general tendency of his teaching, a belief in the doctrine of which he was unable to find any specific statement.

It was an unhappy day for Kingsley when he opened the controversy. He was a man of impulse, not logic; of emotion, not cool reason. On the other hand Newman was the most skilful dialectician in England, who had "sorted and numbered the weapons of controversy" with scientific precision. It was a contest of a skilled fencer with keen rapier and a blundering amateur. Kingsley was cut to pieces by the keen logic and cold sarcasm of Newman. As a sequel to the controversy and explaining his life, Newman wrote the "Apologia," that model of autobiographical literature, laying bare all the working and wanderings of that most subtle of intellects in its search after truth.—Catholic Citizen (Milwaukee).

THE ANGLICAN BISHOP OF OXFORD ON CONFES-SION.

HE HAS NO PATIENCE WITH MEN LIKE ARCHDEACON FORTIN.

Catholic Times (England).

The remarks of the Bishop of Oxford at Reading on Monday deserve notice. His diocesan

charge dealt with "Confession." He said it was quite clear that the Church of England regarded the confession of sin as a most important part of her religious system. She asserted for her ministers the authority to pronounce to the penitent her Lord's message of absolution, and in the ordination of priests, in the most solemn words uttered at the moment of the laying on of hands, she claimed for them their share in the great commission which Our Lord gave to His Apostles, "whose sins you shall forgive, they are forgiven, and whose sins you shall retain, they are retained." And she recommended it for the benefit of persons qualified to receive the Holy Sacrament, and kept back by a consciousness of unworthiness. But she had not authorized her clergy to impose such discipline as part of her ordinary system. All which is very nice reading. But, if it is to be regarded as anything else, how comes it that in thousands of cases ministers live their whole lives without hearing a single Confession? We should be astonished to hear that men who hold the views of Dr. Ryle, have always acted up to what the Bishop of Oxford declares to be the clear doctrine of the National Church.

But his Lordship will not agree altogether with those who practise Confession. He said he had always believed that the regular practice of Confession was rather depreciating to the spiritual sense and to the reality of moral responsibility, and weakening to the spiritual character accordingly. Hence he protested against it being made a part of the regular discipline of religious life. But yet he did not believe in the corrupting power of those good men who were using Confession as a means of blessing. He did not for a moment believe that the nations or communities that practised it lost dignity or consciousness of duty and liberty by it. And he had no patience with the men who attacked it. Their evil imaginations were a shame, and their vile imputations of corrupt intent and their cowardly insinuations were a disgrace, to any cause. No one could read the leaflets or look at the caricatures now in circulation on this matter without detecting a spirit that deserved such condemnation. The Bishop of Oxford merits commendation for these outspoken words, and we hope they will be taken to heart by those whose unsparing attacks on the practice of Confession he so ably rebukes.

The Grey Nuns' ten days' retreat ends to-day.

The Sisters of the Holy Names of Jesus and Mary are all assembled at St. Mary's Academy to begin to-day their annual retreat under Rev. Father Godts, C. SS. R. Meanwhile the St. Boniface convent of their order is untenanted save by the caretaker.

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