



THE SILVER JUBILEE OF ST. MARY'S ACADEMY.

Last Thursday, the 14th inst., was the long expected day of rejoicing for the good Sisters of the Holy Names of Jesus and Mary and their grateful pupils and friends. It was intended to commemorate the twenty-fifth anniversary, not of the Order (as two of the Winnipeg dailies said), for the Order was founded more than fifty years ago, but of the arrival of these sisters in Manitoba. Invitations had been addressed several weeks ago to their many patrons, old pupils, and friends, and now a beautiful winter's day with bright sunshine and bracing atmosphere tempted all their well-wishers to go out and enjoy the silver jubilee festivities. The pupils of the St. Boniface convent of the same order, in particular, gladly crossed the icebound Red River, under the guidance of their religious teachers, and hied them to St. Mary's Church: for this was the high festival, not only of St. Mary's Academy, but also of the six other convent schools of the Holy Names Sisters in the province.

The celebration opened it was proper that it should, as with a solemn High Mass in St. Mary's Church, Winnipeg, at half past nine; His Grace the Archbishop of St. Boniface was celebrant, the assistant priest being Rev. Father Beaudin, O. M. I.; the deacon of honor, Rev. Father Tourangeau, S. J., the sub-deacon of honor, Rev. Father Gravel; the official deacon, Rev. Father Trudel, the official sub-deacon, Rev. Father Woodcutter; the Master of Ceremonies, Rev. Dr. Beliveau. All the music was provided by former pupils of St. Mary's Academy and was exceptionally good. Miss Madge Barrett and Miss Flanagan sang the solos of Bordese's Mass, supported by a large and efficient choir of young ladies. At the offertory Miss Perkins gave Lugge's Ave Maria, and after the elevation Miss Flanagan sang the O Salutaris. The church was filled with worshippers from Winnipeg and St. Boniface, conspicuous among whom were the Sisters with their pupils.

His Grace preached in English on the excellence of virginity. He dwelt eloquently on the great motive for choosing this better life, viz., the example of Our Blessed Lord who was the first to recommend this greater perfection to his chosen followers. This holy state enabled the clergy to devote themselves unreservedly to the care of souls and evoked all the latent heroism of truly Christian women. The wisdom of this mode of life is apparent to all in the sisterhoods that spend themselves in works of charity; but it is none the less visible in those who consecrate themselves, as do the Sisters of the Holy Names of Jesus and Mary, to the education of girls. Doubtless there are some married people who take a lifelong practical interest in teaching, but, as a general rule, the cares of a family are incompatible with that thorough and unselfish consecration of one's life to teaching which is the characteristic of such

orders as that of the Sisters who are celebrating to-day. His Grace then spoke in French of the history of these valiant Sisters in the provinces of Quebec and Manitoba, showing how the recent extraordinary increase in the number of their convents in this province was an earnest of God's special blessing on the great work of Catholic education.

After the Mass the guests invited to the banquet repaired to St. Mary's Academy, where three dining halls had been tastefully decorated, two for the former pupils of the institution and one for the clergy. The Archbishop, having said grace for the young ladies, presided over the clerical tables, at which the following guests sat down: The Most Rev. Archbishop Langevin, O. M. I., Very Rev. A. Dugas, V. G., Rev. Fathers Cherrier, Guillet, O. M. I., Louis, Superior of the Trappists, Poitras and Beaudin, O. M. I., Drummond and Lebel, S. J., Jolys, Fillion, Jutras, Turcotte, Martin, Gravel, Trudel, Bourret, J. A. Magnan, Cahill, O'Dwyer and Kulawy, O. M. I., Rousseau, Rocan, Lavigne, Brother Lewis, Superior of St. Mary's Catholic schools, and Brother Boisrame, O. M. I.

In the course of the dinner, which, by the way, was a triumph of Mrs. Hample's skill, the following telegram from Very Rev. Mother Oliver, General Superior of the entire Order of the Holy Names of Jesus and Mary, was read by His Grace.

TELEGRAM FROM MOTHER OLIVER, SUPERIOR GENERAL OF THE ORDER.

Mother Provincial
St. Mary's Academy,
Winnipeg, Man.

Festal greetings to Sisters and pupils from Mother General and Councillors.

MOTHER GENERAL.

Letters written in French were also read from the Archbishop of Montreal, the Bishop of St. Albert and the Vicar Apostolic of the Saskatchewan. The following letter, written in English by the Bishop of Sherbrooke, is printed as a most opportune utterance from a gifted prelate:—

Sherbrooke, Dec. 4th, '99.
Reverend Sr. Angélique of Mary,
St. Mary's Academy,
Winnipeg, Man.

Dear Sister,—I regret most deeply that it will not be in my power to attend the Silver Jubilee celebration of your Academy. I thank you, however, none the less cordially for having remembered me, an old Key Wester as yourself, and for having in so delicate a manner, expressed the earnest desire that I should be numbered among your honored guests on such a memorable occasion.

The good work which you and your devoted sisters are doing in the North-West under such trying circumstances challenges the warmest sympathies and unbounded commendations of all right minded Canadians, who cannot but link the welfare and prosperity of our dear land with a thoroughly Christian education of its children. Your wish, therefore, that I should bless you and your work, I readily and feelingly accede to. Be ye all of good heart, who suffer for justice sake! Truth and justice, forget it not, are, happily, mightier than men and politics. And when championed by a legion of devoted

self-sacrificing adherents under the leadership of so prudent and fearless a chieftain as the Archbishop of St. Boniface, truth and justice must and will triumph in the end, in spite of all rancorous prejudices and political astuteness.

With renewed thanks for your kind invitation believe, me dear Sister,

Yours sincerely in Christ Our Lord,

PAUL,
Bishop of Sherbrooke.

About 175 of the former pupils of the Academy sat down to the table with some 25 of the present pupils.

The main dining hall was elaborately decorated for the occasion, being hung all round with garlands and festoons of flowers, symbolic in some cases, and simply ornamental generally. One of the floral mottoes read: "May this eventful day, dewy with its silvery memories, be registered in the jubilee of eternity." Another in French read: "Ce sera un jour de souvenir; vous le fêterez comme la fête du Seigneur."

After the banquet came Benediction of the Blessed Sacrament given in the pretty convent chapel by His Grace, during which Miss Barrett sang Cherubini's "Ave Maria," and other hymns were rendered by a select choir of Sisters and young ladies. Most appropriately for the occasion, Our Lady's great song of thanksgiving, the "Magnificat," followed immediately after Benediction, instead of the "Laudate."

Then was given, after a brief interval, the musical and dramatic entertainment which was, of course, the intellectual feature of the day. The cardboard programme was most tastefully printed with the title page bearing the two dates, 1874 and 1899, and the words "Souvenir" and "Silver Jubilee" printed in silver. The centre of the three inside pages contained two half-tones, one of the original wooden structure which sheltered the pioneer nuns in 1874 and the other of the present large brick building with its two towers. The overture, an instrumental duet by Mozart, was played in perfect time and tune by twelve pupils, the Misses E. Coyle, K. Dancer, B. Champion, R. McBride, M. and A. Dubuc, L. Holbrook, E. and H. Holiday, E. Lauzon, M. L. and E. Prud'homme. "Chœur d'Athalie," a classical production, was excellently rendered by the pupils of the senior department, the accompanists being Misses E. Coyle, L. Holbrook, M. L. Pond'homme, A. Dubuc. A very interesting essay, covering the whole historic ground with exquisite tact and fine sense of proportion, was read in a most natural way, with a faultless English accent, by Miss Ethel Adams, who wore her university B. A. hood.

This was followed by "Joyeux Anniversaire," a French dialogue carried on by little tots of children with their dolls, graduating up to larger girls until they blossomed into gracious angels with gauze dresses and wings, all chatting in an easy, pleasant manner about all that had happened since the first Sisters came to Winnipeg in 1874. Whenever the name of Mother John of God, the first Superior, who, being now Assistant to the Mother General, had come here for this festival, was mentioned the audience applauded

ed vigorously. The mention of the name of Sister Fiset was also most favorably received. She was the Superior of the Grey Nun convent which received the Holy Names Sisters on their arrival here, and she was present Thursday with the Mother Vicar and a couple of other Grey Nuns. It may be well to remark here that apart from the clergy, the Grey Nuns and the Sisters of Mercy, the audience was entirely made up of former pupils, there being no room for even the mothers of the present pupils unless they had been at one time pupils of St. Mary's Academy. The names of the actors in this dialogue were: K. Flanagan, E. Bertrand, A. Courtney, D. and E. Guertin, B. Georgeson, R. Bernier, E. Bertrand, A. Prud'homme, M. O'Brien, A. Hamel, A. Meunier, B. Simon, R. Oliver, M. J. Dubuc, A. Chevalier, Y. Hazel, A. Dagenais, E. Lauzon, A. Monchamp, A. Bourbeau.

The next number was an instrumental solo with mirth and song. Pianists: E. Coyle, E. Lauzon, L. Holbrook, A. Stark, C. Sullivan, M. Bernier.

Those taking part in "Our Silver Jubilee," a drama in two acts, were: Present pupils, G. Georgeson, K. Browning, L. O'Brien, M. Wilcox, N. Head, B. Champion, A. Fawcett, R. McBride, A. Marrin, M. Hastings, A. Connell, B. McDougall, K. McGee. Former pupils, each of whom composed her essay, M. Adams, W. Cummings, E. Châle, M. Marrin, A. and E. O'Donnell, E. Connell, M. A. Tiernay. This was probably the most educational feature of the programme. Miss Mabel Adams let the audience into the stern realities of a clever pupil not in love with mental arithmetic, Miss Winnifred Cummings, whose pure white dress recalled her convent days, discoursed with a most distinct utterance and great ease of gesture on the raptures of music, Miss Mary Marrin stood bravely up for religion and the cross which she held in golden guise before her, Miss Aileen O'Donnell spoke entertainingly of literature and of the convent paper, "The Gleaner," while her sister, Miss Ethel O'Donnell dilated on the triumphs of Science, Miss Eva Connell displayed consummate art in her reminiscences of the poetic effusions of her convent life and gave us a very good parody of Poe in the "Prayer Bells," and Miss M. A. Tiernay aptly recounted the lessons learned in those glimpses of true history which Catholics alone can have.

Miss Maria Dubuc recited in a very neat and appreciative manner a well written French poem on the Silver Jubilee composed by her sister, Miss Berthe Dubuc, who is now teaching school in the Saskatchewan Territory.

The pupils taking part in the piano solo, "Le Depart," were: N. O. O'Brien, B. Simon, C. O'Sullivan, M. and R. Bernier, R. McBride, N. Bernhardt, A. Stark, B. Whinery, E. Head, E. Coyle, L. Holbrook.

The entertainment closed with an address read very feelingly to His Grace, the Clergy, the Sisters and all the old pupils by Miss Alice Kavanagh.

His Grace, while congratulating the present pupils on having done very well indeed, was especially loud in his praise of the former pupils, those who were convent girls when he, be-

fore becoming archbishop, was their chaplain—a fact they had so gracefully commemorated in their dialogues and in the "Annals of St. Mary's." He did not wish to leave this hall till he had expressed the desire that "The Gleaner" be resuscitated at least once a year. This year let it be called "The Jubilee Gleaner."

Speaking in French the Archbishop added that he asked the Blessed Virgin to present the hearts of all the pupils of St. Mary's Academy to the Heart of her Son. The young, nay the very youngest of the pupils were very dear to him, but they must not be offended if he took a particularly fatherly interest in the less young girls who had left the convent and were now fighting the battles of life.

This closed one of the most successful and agreeable entertainments ever witnessed in St. Mary's Academy. Everybody felt that the Jubilee was a day of unclouded joy ever to be remembered.

The Sisters wish to express their thanks to Mesdames Monchamp, Champion, McIntyre and others for their aid in making the affair so great a success.

QUEER PROPERTIES OF A SOUTH AMERICAN LAKE.

From the Chicago Record.
A curious phenomenon is that metal never rusts in the waters of Lake Titicaca. You can throw in a chain or an anchor or any article of ordinary iron and let it lie for weeks, and when you haul it up it will be as clean and bright as when it came from the foundry. And, what is stranger still, rust that has been formed upon metallic objects elsewhere will peel off when immersed in its waters. This is frequently noticed by railway and steamship men. Rusty car wheels and rails, and even machinery, can be brightened by soaking them in the waters of Lake Titicaca. This lake, which has an area of 3,000 square miles, is on the table land of Bolivia, 12,000 feet above the sea, the highest large lake in the world.

The Free Press reporter of last Saturday's eclipse must have been an "absent-minded beggar" when he wrote: "The interesting total eclipse of the moon on Saturday evening was not visible in Winnipeg, owing to a light snow-fall, which came on in the afternoon and continued after the important astronomical event was past. At 10 o'clock and afterwards the moon was shining beautifully, just as if no eclipse had ever happened." True, the early phases of the eclipse were not visible on account of the haze in the air, but shortly before 9 o'clock the moon appeared with a considerable portion of her disc cut off. The period of greatest obscuration, which, however, was not quite total, could not be seen here, but the "important astronomical event" was certainly not past when the moon came out of the haze shorn of about a quarter of her beams by that re-entrant curve of blackness which is so different from a half or a gibbous moon.

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TUESDAY, DECEMBER 19, 1899

DECRETUM URBIS ET ORBIS

Anni sacri a Beatissimo Patre et Domino Nostro LEONE XIII feliciter indicti, proxime celebraturus initia, summopere decet nocte surgentes adire saeculi Auctorem, ad eius aras provolvi, acceptissimam offerre Hostiam, divinum scilicet Agnum, sacro convivio interesse, ut opportuno maxime tempore liceat auxilium, gratiam, misericordiam invenire: "Nunc enim propior est salus. Ecce nunc tempus acceptabile: ecce nunc dies salutis." Quod si regnum caelorum, id est praesentis temporis Ecclesia, simile esse perhibetur decem virginibus sponso de nocte occurrentibus, hac potissimum solemnii faustitate licet unicuique mentem accuratus in sacra illa verba intendere: "aptate vestras lampadet: ecce sponsus venit, exite obviam ei."

Cum insuper media nocte postremae diei mensis Decembris futuri anni praesens absolvatur saeculum novumque habeat initium, valde congruum est, ut pio quodam ac solemnii ritu Deo gratiae agantur pro acceptis huius decursi saeculi beneficiis, et ut potius impetrentur, urgentes praesertim necessitate temporum, ad novum saeculum auspiciato ineundum.

Itaque ut imminens annus MCM ab implorata Dei ope Eiusque Unigeniti Filii Servatoris nostri sumat auspicia idemque prospero cursu finiatur, longe felicitas, uti sperare fas est, allaturus aevum: Ssmus. Dominus Noster LEO PAPA XIII benigne concedit ut die 31 mensis Decembris, tum labentis, tum adventuri anni, media nocte in templis ac sacellis ubi Ssma Eucharistia rite adservatur, iuxta prudens arbitrium Ordinarii, sui cuiusque loci, exponi possit adorandum idem Augustissimum Sacramentum: facta potestate legendi vel canendi eadem hora coram Illo unicum missam de festo in Circumcisione Domini et Octava Nativitatis: fidelibus autem sive infra sive extra Sacrificii actionem, de speciali gratia, sacram synaxim recipiendi: servatis ceterum servandis.

Contrariis non obstantibus quibuscumque. Die 13 Novembris, anno 1899.

C. Episcopus Praenestinus
CARD. MAZZELLA; S. R. C. Prae-

fectus.
D. PANICI, S. R. C. Secretarius.

DECREE FOR THE CITY AND THE WORLD.

It is most fitting that those who will celebrate the beginning of the Holy Year happily proclaimed by our most blessed Father and Lord Leo XIII, should, rising by night, approach the Author of the century, cast themselves down before His altars, offer the most acceptable Victim, namely the Divine Lamb, and partake of the sacred banquet, that they may, at the most opportune moment, find help, grace and mercy: "For now our salvation is nearer. Behold now is the acceptable time, behold now is the day of salvation." If the Kingdom of heaven, that is, the Church of the present time, is said to be like unto the ten Virgins going out in the night to meet the bridegroom, it is especially on this solemn and happy occasion that one may ponder more carefully these holy words: "Trim your lamps: behold the bridegroom cometh, go ye forth to meet Him."

As, moreover, at midnight of the last day of the month of December of the coming (or next) year the present century ends and a new one begins; it is extremely becoming that thanks be given to God, by a pious and solemn rite, for the blessings received during this completed century, and that still greater blessings be obtained by prayer, especially under the stress of contemporary needs, for the auspicious beginning of the new century.

Wherefore, in order that the approaching year 1900 may begin by the imploring of help from God and His Only Begotten Son Our Saviour, and that the same year may be brought to a prosperous end, to usher in, as we may hope, a far happier age, our most holy Lord Pope Leo XIII, graciously grants that on the 31st day of the month of December, both of the current and of the coming year, at midnight in the churches and chapels where the most Most Blessed Sacrament is duly kept, —according to the wise judgment of the Ordinary of each place, the same Most August Sacrament may be exposed for adoration: with permission to say or sing at the same hour before It one single mass of the festival on the Circumcision of the Lord and the Octave of Christmas: and with the special favor to the faithful of receiving Holy Communion either during, or outside of, the Holy Sacrifice: provided all other requirements be observed.

CAMILLUS,
Bishop of Pareneste, Cardinal
Mazzella, Prefect of the
Sacred Congregation of
Rites.

D. PANICI,
Sec. Sac. Con. Rites.

CURRENT COMMENT

We print in another column the original Latin text of the Papal decree permitting midnight Mass on Dec. 31st, 1899 and 1900, together with our own translation of the same. The publication of the original will set at rest the misunderstandings into which several secular newspapers have been betrayed

by a too hasty reading of the text or by an imperfect knowledge of Latin.

It will also give a much needed quietus to the blunder in translation which made certain editors first accuse the Holy Father of holding that the nineteenth century closed with the 31st of December, 1899, and then charge him with ignorance. Leo XIII. says exactly the contrary. These are his words: "As at midnight on the last day of the month of December of next year ('futuri anni') the present century ends and a new one begins," etc. We commend this opinion of the Sovereign Pontiff to the editor of the N. Y. Freeman's Journal, who has strenuously upheld the opposite view, viz., that the century ends in a fortnight from now.

It is hardly necessary to add that this is merely an opinion of the Pope's; it is in no sense an infallible pronouncement. There are many reasons why it cannot be. First and decisive is the fact, obvious to any one who reads the document, that the decree is not signed by Leo XIII. but by Cardinal Mazzella. It is not a Papal pronouncement at all. But, even if it were signed by the Pope, it does not concern faith and morals; it is purely disciplinary; it is not imperative, but merely permissive, in other words, it does not even lay down any disciplinary enactment, but simply allows the use of an extraordinary and hitherto unheard of privilege.

As to the use of this privilege it is well to make a few remarks. 1. If a priest choose to take advantage of this permission he must expose the Blessed Sacrament. The exposition is a sine qua non of the permission; he cannot say or sing Mass at midnight between Dec. 31st, 1899, and Jan. 1st, 1900, or at the same date next year, without exposing the Sacred Host in the monstrance. He can begin the Midnight Mass only after having performed the ceremony of Exposition. 2. Permission is given for one Mass only, not for three Masses as at Christmas. Therefore the priest who says or sings the New Year Midnight Mass cannot say or sing another Mass on that day. However, the Most Rev. Archbishop grants to the parish priests of his diocese the permission to say two Masses on that day, so that the use of the Papal privilege will not prevent them from singing the usual High Mass on the morning of the Circumcision. 3. This is only a permission; no priest is obliged to say or sing this New Year Midnight Mass. 4. The permission granted to the faithful to receive Holy Communion at this Midnight Mass is mentioned in the decree as a special favor; but the universality of this permission proves that we were right when last year we maintained, in reply to one of the contributors to the St. Louis "Review," that this privilege was far from being unprecedented. The Church does not proceed by leaps and bounds, but step by step.

And now that we have examined the dry bones of this permissive decree, may we not be allowed to descant upon the

beauty of the idea which it embodies. Going out to meet the Bridegroom in the middle of the night, adoring Him as the author of the century, elevating Him as the Sacramental King to the worship and love of His people, consecrating to Him the beginning and the end of the Holy Year, which is also the last year of that wondrous epoch which we call the Nineteenth Century! Verily we must all keep our lamps trimmed, for lo the Bridegroom cometh!

Admirable in beginning with the dominant idea of this decree is the General Intention for the coming month of January, recommended to our prayers by His Holiness Leo XIII. This intention, which we find beautifully developed in the January number of the American Messenger of the Sacred Heart received yesterday, is "Christian Progress." "At no moment," says the Messenger, "could this appeal for prayers for Christian progress be more opportune." The century of material progress is drawing to a close. In the last year of its flamboyant course it will sing endles psalms of self-praise. To us Catholics who know how much of error, disorder, unrest and crime lurks beneath the tinsel surface, it surely belongs that we should pray for something higher, for the only true advancement, the progress of immortal souls in faith, hope and charity, in truthfulness, honesty, marital fidelity, respect for human life, for authority, in obedience and purity. And thus shall we best secure the spread of material progress in those "other things" which shall be "added unto" us.

YUKON SCHOOLS.

Elsewhere we reproduce an article from the Dawson Daily News announcing as highly probable, though not yet certain, an ordinance recognizing the principle of separate schools. The plan deserves commendation in so far as it acknowledges the minority's right to found dissentient schools such as we ought to have in Winnipeg and other centres of mixed population. Another praiseworthy feature is the fair share of representation on the executive council. We cannot say so much of the restriction placed on religious instruction, which in this projected ordinance is confined to the last half hour of the afternoon. Unless there is question merely of catechetical instruction, which hardly ever lasts more than half an hour in any Catholic school, and which the teacher should be free to introduce where most convenient, this restriction, unjustifiably limits the rights of parents to have their children brought up in a Christian atmosphere. It is none of any government's business when or how or how much religion is taught in schools, provided the secular instruction of the schools be up to the mark.

The influence of the French Canadian element in the Yukon is visible in that eminently wise provision that in Catholic schools "it will be as obligatory to teach the French language as the English language."

The "Dawson Daily News," from which these gleams of

Arctic enlightenment are borrowed, is dated October 3. "The Yukon Sun," a weekly paper, bearing date October 10, evidently a far inferior publication, has also been sent to us. An editorial attempt, without any show of argument, to pooh-pooh the project of establishing separate schools. It is easy to discover the moving spirit of this revolt against justice and fairplay, when we read in the next column an interview with that loud-mouthed agitator, Mr. Fred C. Wade, the author of an election pamphlet against the ecclesicism which positively reeks with the most barefaced lies of a hoary antediluvian type. The Yukon Sun is evidently not aware that, before Mr. Wade's departure for the Klondyke, his influence with Manitoba University was so far on the wane that he failed to be elected as one of the representatives of Convocation. The advocacy of any cause by such a man should make that cause an object of suspicion.

We trust that he will not be allowed to have any say in the choice of school books for the Yukon district. Even the Protestant ones would suffer from his agnostic bias. As to the Catholic text-books, we beg to remind those who may be in search of something really good, that the "Canadian Catholic Readers," lately issued with the approval of the Bishops of Ontario, are very well adapted for use in Catholic schools.

RUTHVEN IN LANCASHIRE.

Great excitement prevailed in Blackburn on Sunday night in consequence of a visit paid to that town by the notorious individual known as ex-priest Ruthven. The scandal-monger was lecturing at the Blackburn Exchange, and a crowded gathering assembled to give him a warm reception—and a warm reception was accorded him in true Lancashire style; in fact, it was warmer than Ruthven cared about. The meeting was broken up amid indescribable confusion, and a crowd of seven or eight thousand people filled the square in front of the building, who appeared somewhat anxious to come into close quarters with the lecturer. A strong body of police had to be called upon to preserve peace, and during the hubbub Ruthven modestly slipped off. The Catholics of the town were urged to keep away from the meeting, and so far as is known this request was observed.—London Universe.

The Superioress General of the Sisters of St. Ann, whose headquarters are at Lachine, near Montreal, passed through Winnipeg yesterday on her way east. She has just been visiting the convents of her order in the Yukon district and Alaska. She is much impressed with the prominence and influential situation of those regions. At Nulato she found Rev. Father Jetté, only son of the Lieutenant Governor of Quebec, quite well and deeply immersed in missionary work.

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THE MOBILITY 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, unexpurgated 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 scappy 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 act 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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