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Current Comment

In our editorial on "The Relation of St. Boniface College to the University of Manitoba," we quote the "Free Press" and the "Telegram's" reports of Father Drummond's speech on this question before the University Council. In the "Telegram" report there is a curious inversion of the speaker's words. He is reported as saying that "at the formation of the University, the colleges were beyond the stage where the University was a nursing mother to them." What Father Drummond did say is expressed clearly in our own full report which follows the "Telegram's"; but it may be as well to point out here that the question in debate was whether the colleges should continue to teach the whole curriculum or become mere nursing mothers to the University. The absurd idea of making the University a nursing mother to them was never entertained.

To those who will read the full report of Father Drummond's remarks (see p. 4) and who may not understand all the workings of our university the allusion to certain materialistic utterances of one or two members of the new scientific professoriate may cause anxiety and suggest the question whether our Catholic students are obliged to attend the lectures of such men. We are pleased to be able to answer that no students of St. Boniface College are obliged to attend or do attend any of the university lectures. In fact, no student, whether collegiate or non-collegiate, i.e., whether he prepares his examinations in a college, or with a private tutor, or by himself, is obliged to attend any university lectures, unless he goes in for the special scientific course or for medicine. The non-Catholic colleges send their students to the elementary science lectures taught by the new professors, because this arrangement saves the salary of a competent college professor and the expense of a scientific equipment. But as St. Boniface College has always been equipped with all instruments needed in elementary science and pays no salary to its professors, and as, moreover most of the students have to be taught in French, there is no danger of our students ever having to attend the university lectures. This arrangement is better even for the students' own advancement, since the elementary science classes in the university building are so large that there can be no attention to each pupil's progress, whereas the smallness of the higher classes in St. Boniface College ensures the careful tutoring of each pupil by word of mouth and by actual participation in laboratory work.

Father Drummond did not by any means exhaust the statement of disadvantages and advantages of the university connection. In the former category might have been placed the History of Philosophy as a second year subject before the future student of philosophy has acquired any knowledge of that vast field except the rudiments of formal Logic. No one can really understand the history of a science before he has grappled with the fundamental problems of that science. At most the history of each problem should accompany, not precede, the solution of that problem. In non-Catholic courses of philosophy, which are chiefly recitals of conflicting opinions without any serious attempt at a definite and coherent system of philosophy, this difficulty may not be so urgent. As there is nothing to decide, parrot-work will do. Not so in Catholic courses of philosophy, in which the basic principles of Catholic theology are laid down, and in which everything hangs together. These principles must be understood before the aberrations therefrom can be realized. In the category of advantages Father Drummond did not insist, probably through delicacy, on the undoubted benefits the representatives of St. Boniface College have at various times conferred

upon the university. He merely hinted at these benefits when he spoke of the extension of elementary science and the addition of a fourth year to the university course. He might also have dwelt upon the improvement in Latin and French composition brought about by the St. Boniface professors, upon their salutary influence in the choice of text-books; in the debates of the Council, where they have always stood for sound pedagogical principles as opposed to wild-cat schemes; and in the Board of Studies where they have often harmonized conflicting interests and where one of their number, Father Cherrier, owing to his thorough knowledge of the intricacies of university precedents and his judicial integrity, has been re-elected to the chairmanship every year for nearly twenty-five years.

We reproduce in another column the "Free Press" report of Dr. Davine's lecture on some incidents of the Boer war. We here add an extract from the "Telegram" report, which supplements the other. Speaking of the charge that the Boers purposely fired on the ambulances:

"Dr. Devine made the somewhat remarkable statement that the British gunner was not at all adverse to making the ambulance a shield to hide his gun when hard pressed by the enemy. The lecturer contended that the Boers were a much maligned race, and he said they were an honorable foe, quite as honorable as were the British soldiers.

The war had at least one good effect, Dr. Devine continued, in that it united the British empire more firmly by bringing the various colonies into closer contact. And also he stated that if the colonies had not come to the assistance of the mother country, European powers would doubtless have taken a hand in the matter."

Henderson's Winnipeg Directory for 1906 is a distinct improvement upon its predecessors. Though it contains about 25 per cent. more matter than last year's edition, the choice of smaller type has reduced its bulk by 140 pages. A much needed improvement in the street directory is the use of heavy, black type for the names of the streets and of smaller black type for the intersecting streets. We have not, as yet, met with any of those big mistakes we pointed out in previous years, though there is one curiously disinterested bit of carelessness in the article "City of Winnipeg Directory," which ends blindly with the caution "see page—" only that and nothing more, figures being added. We notice also several repetitions of the same names. As these are not names of "firms, companies and corporations," which, we are told in the preface, are the only ones excluded from the 41,682 names which form the multiplicand to be developed by the multiplier 2,875, this repetition seriously affects the general estimate of 109,196 for the city and 119,837 for city and suburban independent municipalities. The multiplier, though said to be lower than that used in other cities, is, after all, a mere guess. Judging from the much more reliable assessor's estimate in the past three or four years, we still think Henderson's estimate far too high. The population of the city of Winnipeg is probably not more than 95,000.

Throw Medicines to the Dogs!

At best they are unpleasant, often useless. You have some disease of the nose, throat or lungs. Doctors would call it bronchitis, asthma or catarrh. The common root of these diseases is Catarrh or microbial irritation. Catarrh zone not only destroys germs, it does more, it heals diseased and inflamed tissue. The disease is not only cured, but its return is forever prevented by using Catarrh zone, which is splendid also for colds, coughs and irritable throat. Remember your cure—use Catarrh zone—Nature's own cure—use no other but Catarrh zone—it's the best catarrh cure made.

LYCEUM HOCKEY CAPTAIN

Peter D., or "Pete" Egan, who has captured the Lyceum seven through such a successful season up to date—four wins, one defeat and a draw—is an old St. Mary's school boy. He played the game on the old school rink not more than two or three years ago with half a dozen fellows who are now among the best younger league players in the city. Not to mention those since or before that time, there were Harold Conway, "Lew" Kavanagh, and Leo Barry, who with "Pete" starred among the Junior League forwards this season; and of the conspicuous league defence men this year, there were "Jack" Adshead, Frank O'Donnell, Frank Shea and Leo Egan.



PETER D. EGAN
The Crack Junior Forward

The Lyceum captain is remarkably well qualified for the position. Egan has shown himself during the past season to be one of the best shots, cleverest stickhandlers and speediest skaters that has ever played junior hockey in the West. But he combines with these qualities a maturity of judgment in handling his team that comes to a fellow of his age only through very active participation in out-of-door sports. While yet in his teens, he has played junior hockey with the Kennedy's, was with the same club when they were the Juvenile Champions in the Lacrosse League and captained the Nationals to the baseball championship in the local Junior League.

Egan's unassuming and friendly disposition makes him very popular among Lyceum boys.

LYCEUM NOTES

The annual meeting and election of officers of St. Mary's Lyceum will be held next Thursday evening, March 8, in the school hall, corner of Hargrave and St. Mary's Ave.

The Lyceum hockey team met a seven representing the Catholic Club at the Auditorium last week, on Wednesday, and defeated their Portage Avenue brothers by a score of 4 to 0. Despite the score, the game was fast and fierce. The teams lined up as follows: Lyceum—Forwards, P. Egan, Cronn, O'Connell, Shannon; cover point; Hooper, point, O'Donnell; goal, L. Egan. Catholic Club—L. Russell, L. Barry, Rooney and Buggee, forwards; coverpoint, Berber; point, Adshead; goal, J. Barry.

The Lyceum orchestra is now rehearsing the tuneful operetta "Trial by Jury," with the old St. Mary's choir.

Candidates for the handball tournament are requested to hand in their names at the next Thursday evening meeting.

The Lyceum will approach Communion in a body at St. Mary's church on Sunday, March 4. The members will assemble at 8.15 in the school.

Wanted: Subscription solicitor, lady or gentleman for Northwest Review, the only Catholic newspaper in the West. Liberal terms. Apply The Business Manager Northwest Review.

Persons and Facts

On Tuesday last news came by cable from Shanghai of the massacre by Chinese rioters of six Catholic missionaries and an English family of four at Nan Chang, in the province of Kiangsi. As the details are confused and conflicting, we await further developments.

The Winnipeg School Board has given no sign of wishing to meet the representatives of Catholic schools and consequently no meeting is likely to take place for the present at least. Meanwhile no one seems willing to introduce the compulsory education bill, and the school board are up against something they had not bargained for.

The Winnipeg "Tribune" of Monday last reprinted our comments of last Saturday on the compulsory education controversy without a word of comment except a protest, in an editorial on another page, against Messrs. Gordon and Walker who would exert undue influence on the Winnipeg School Board. The "Tribune's" generous quotation of our article happily directs our attention to a mistake made in our own columns by those who set up that article. This sort of mistake is one which no correction of proofs can prevent. It consists in the transposition of two lines, the second line on page 5 being placed first and the first second. The "Tribune" faithfully copied our printer's mistake, and so the passage reads: "When once you have secured compulsory education you can, with the help of your crafty and learned lawyers, cunningly introduce into your legislation hidden pitfalls to entrap the children into purely secular or godless unsuspecting Catholics and force their schools." The hotch-potch we have emphasized becomes sense if read as follows: "unsuspecting Catholics and force their children into purely secular or godless schools." In other words, transpose the first and second lines of page 5.

Rev. Sister Curran, who had spent many years in St. Boniface from 1853 onwards, and who is often mentioned in Dom Benoit's Life of Archbishop Tache, died on the 25th of February at the Grey Nun Mother House in Montreal. A letter she wrote describing the six weeks' journey from Montreal to the Red River 53 years ago was published in the Annals of the Propagation of the Faith. Mary Ann Curran was born at Montreal, June 5, 1831, moved her profession in the Grey Nun convent at Ottawa, spent 34 years in Manitoba and returned to Montreal in 1887.

The tasteful scheme of color decoration which has so much improved the sanctuary of St. Mary's church is now being extended to the whole interior of the sacred edifice. It is hoped that this work will be finished in time for the great Mission which the Passionist Fathers Barrett and O'Brien will begin to preach on March 18th next.

In Tuesday's "Tribune" Mr. D. A. Ross, interviewed by a reporter anent our article on compulsory education, denies the statement that the School Board are trying to force Catholic children into the public schools. We did not say they were doing so now. On the contrary we expressly stated that the usual procedure in such cases was to begin by a "skilfully disguised," harmless-looking compulsory act, and then later on to rivet the chains. In answer to our charge that compulsory education is "undoubtedly inspired by the Masonic and Orange lodges," Mr. Ross says there is not one Orangeman on the board, and that the Masonic members thereof are apathetic. That may be the case in Winnipeg, but there is no doubt that "the Masonic platform, the world over, is substantially the same" on this question, and the Orange Lodges follow suit. The plan the Winnipeg School Board are trying to adapt to local exigencies was long ago

concocted in the irreligious Masonic lodges of the European continent. Mr. Ross attempts to evade the difficulty of enforcement in sparsely settled districts by saying that the compulsion would apply only to cities, towns and incorporated villages; but the far greater difficulty of the newly arrived citizens speaking many different languages still remains.

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The departure next Monday of Mr. G. D. Venini to assume the management of the Mason & Risch Piano Co.'s agency in Calgary is a great gain to the latter city and a great loss to this, especially to the Catholic young men of Winnipeg, who always found in Mr. Venini a staunch supporter in all that is right and good. The manager of the firm in making the appointment spoke in the highest terms of his work in the past.

Nurses Lawrence, E. O'Rourke and A. Starr, of the St. Boniface Hospital staff, left on Monday for Port Arthur in answer to a wire requesting their services to attend the many cases of sickness that have developed there lately.

Rev. Father Munro, a convert from Presbyterianism, who was formerly stationed at Wolseley, Sask., is now parish priest of St. Patrick's, Minocqua, Wis., in the diocese of Superior, where he has three outlying missions to attend. He writes that he likes the place and the people very much.

CATHOLIC CLUB NEWS

On Wednesday evening, February 14th, the Catholic Club Hockey Team played their first game against the team of St. Mary's Lyceum. The Lyceum won.

Thursday evening, February 22nd, the Young Conservative Club attended the Catholic Club Rooms in force to play a return game of pedro, and this time the Catholic Club completely turned the tables on their opponents. There were fifteen tables and at the end of the two hours play of the score stood sixty-eight to fifty in favor of the Catholic Club.

The last and decisive game of the series will be played at the Young Conservative Club Room at an early date to be hereafter announced, when it is desired to have a good attendance of the pedro players of the Catholic Club, as on the result of this game will depend the possession of the Irving cup for a year to come and the Catholic Club expects its every pedro player to do his duty.

Mr. Frank Cahill, of Saskatoon, was a welcome visitor to the Club Rooms on Sunday afternoon. There was a large attendance of members all afternoon.

The regular weekly meeting of the Executive was held on Tuesday evening February 27th, when most of the evening was taken up in arranging for the concert on St. Patrick's Day. The programme is nearly completed and promises to be quite as good as any rendered in former years.

Mr. S. A. Gillis was elected as a member of the Club.

Tickets for the concert will soon be out and may be had from the Steward of the Club, or from members of the Executive.

Miss White—I've never been able to get a good photograph of my face.
Miss Black—Allow me to congratulate you.

Clerical News

Rev. Father Molurier, of St. Boniface, who has long been a sufferer from phthisis, received the last sacraments of the Church on Saturday last from Rev. J. Dugas, S.J., Rector of St. Boniface College. Father Molurier understands his own condition thoroughly and is happy to die.

Right Rev. Monsignor Dugas returned to the Archbishop's House at the end of last week, quite restored to health.

Rev. Father Lacasse, O.M.I., left last Monday for St. Lazare, Foxwarren, where he began a mission on Ash Wednesday morning.

Rev. Father Doucet, O.M.I., of the Piegan Reserve, near Macleod, Alberta, arrived from France at St. Mary's Presbytery in this city last Monday and continued his westward journey on Tuesday.

Right Rev. Monsignor David Shaw Ramsay died in Montreal on Feb. 23, in his eighty-first year. He was the second son of David Ramsay, of Grimmet, Ayrshire, and of Helen, daughter of John Shaw, of Dalton, Kirkcubrightshire, and was born April 22, 1825, in Edinburgh, where he was educated by private tutors and at Edinburgh University. Being possessed of a handsome income, he came to Canada at the age of twenty and became by purchase "Seigneur" of De Ramezay, a seigniory in the province of Quebec, where he distinguished himself by arduous and successful efforts to establish industrial reformatory schools for boys and girls. He also took great interest in military matters, raised a troop of cavalry, passed some time in a Hussar regiment in England, and then returned to Canada. In 1857 he was an unsuccessful Conservative candidate in the county of Bagot, Que.

Until his residence at Varennes, where, on his first arrival in Canada, he acquired fluency in the French language, he had been a staunch Anglican and had contributed largely to the construction of Christ Church Cathedral in Montreal. But at Varennes Lacordaire's Conferences, which he took up for practice in French, led him to doubt the security of the Anglican position. It took fourteen years of study and prayer to bring about his conversion. He was received into the Catholic Church by Canon, afterwards Archbishop, Fabre in 1859. Shortly after his conversion, having always led a singularly pure and blameless life, he determined to study for the priesthood. This was no small undertaking for a man of 34, whose Latin had become very rusty from disuse; but he set to work like a schoolboy and edified the students of the Jesuit College (St. Mary's) in Montreal by his regular attendance at the philosophy lectures. Having been ordained priest in Montreal in June 1867, he went to England and became Rector of St. Bede's, South Shields, and Rural Dean of St. Aidan's in the diocese of Hexham and Newcastle. There he gave his services gratuitously, expending all he could spare of his income on the poor; for, accustomed as he had hitherto been to all the luxuries of a gentleman, and dainty in all his tastes, he was a man of deep and earnest piety to whom the mortifications of Christian perfection were familiar. So great was his zeal for spiritual advancement that he entered the novitiate of the Society of Jesus at Rochampton, London, S.W., and did his best to conform to the manifold prescriptions of the religious life; but his numerous bodily infirmities, coupled with his advanced age—he was then fifty-six—soon convinced his superiors that he was not called, to a manner of life, the initiation to which generally requires the elasticity of youth or at least good health. And so he returned to the ranks of the secular clergy, always, however, preserving a great affection for the Society.

During his sojourn in England he at one time did temporary duty at Ripon, in Yorkshire, for Canon Vava-sour, absent for a time on account of ill health. Father Ramsay was the Canadian priest from one of whose letters, written in 1877, we last week quoted some words in praise of the Marquis of Ripon. In that same letter, after expressing his great sorrow at the news that his own mother was dying, he wrote: "Still I am much consoled by being able to offer the Holy Sacrifice daily, by the kindness of my friends, by the thought of God's goodness and the excellent life my dearest mother, in her invincible ignorance, by the help of God's grace has been able to lead." These thoughts will bring some comfort to Father Ramsay's Catholic friends, who always regretted that no other member of this family had followed him into the Church. He added these other words that reveal his apostolic spirit: "I have made a number of friends, both Catholic and Protestant, since I came to Ripon; still I weary to return to the crowds of poor Irish people I left rather hastily to come here."

He came back to Canada about fifteen years ago and retired to a farm near Magog, which he called St. Margaret's. Later on he gave this property to Bishop Laroque for the support of the poor. In 1890 he published an interesting "Life of Madame d'Youville," the only English life of the Venerable Foundress of the Grey Nuns. In 1897 he was created Domestic Prelate by His Holiness Leo XIII. In 1898 he was a conspicuous figure in the golden jubilee celebration of his second Alma Mater, St. Mary's College.

Monsignor Ramsay passed away very suddenly, in an attack of apoplectic congestion of the lungs, at 7.30 p.m., Feb. 23. The funeral took place in St. James' Cathedral on Tuesday morning.

An elder brother, the late Judge T. K. Ramsay, died many years ago. A sister, who lived with the Monsignor, and who is ten years his senior, survives him.

Rev. A. M. Ferland, pastor of St. Antoine, on the Arcola branch of the C.P.R., was here on Tuesday and reports that his French Canadian, French and Belgian parishioners are prosperous.

Rev. Dr. Lacoste, O.M.I., who was for several years Vice-Rector of Ottawa University and professor of dogmatic theology in the seminary, is now stationed at Prince Albert under His Lordship Bishop Pascal.

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DR. DEVINE LECTURES ON THE BOER WAR

Surgeon-Major Devine, who accompanied the first Canadian Mounted Rifles to South Africa, (returned to Winnipeg, and then a year later went back to South Africa with the second Canadian Mounted Rifles and won the D.S.O. at Hart's River—Ed. N. R.) and who, during the campaign was prominently identified with the ambulance corps, delivered a very instructive, amusing and oftentimes pathetic lecture at the Carnegie library Saturday evening, on incidents of the Boer War. His address was illustrated by stereopticon views from snapshots taken by himself. The first view shown was of Oom Paul, who the speaker explained was a firm believer in the earth's flatness, and when a stranger when interviewing him casually mentioned that he was on a trip "around" the world, Oom Paul at once ordered him from the house. The next view was of President Steyn, of the Orange Free State, who, in the estimation of a great many people, was responsible for the war, and all the more culpable as he was a highly educated man, and a member of the English bar. The next was a scene depicting the first rain, or, more correctly speaking, "flood" which the Canadians experienced, which totally incapacitated the western horses for any further use in the campaign.

Explaining a snap of a number of Canadian Mounted Rifles, the major said that owing to their position in the lines, and the necessity for their hustling for food and forage, they had gained the name of "Canadian Mounted Robbers,"

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which spoke well for their success as foragers. A view of the Canadians, under General Hutton, racing across the Vaal River to participate with the regulars in a battle on May 24, was the cause of the regular officers under French expressing disapprobation of such an attempt to snatch away their laurels. This was their avowed intention, and in it they were entirely successful. A view of Pretoria, where the boys thought the campaign would cease, occasioned much applause.

Major Devine remarked that it had often been said that Britain was fighting a nation of farmers, but a view of the artillery barracks next shown contradicted any such illusion, as it was one of the finest equipped artillery schools in the world, and turned out a body of picked shots. This the British found out to their sorrow. Several views of the genus (mule) which never gets sick, and when it feels sick promptly dies, in many positions of stubbornness, created much laughter. The speaker remarked it was no laughing matter at the time of action.

Major Devine flatly contradicted the stories about the Boers firing on the Red Cross. Such a thing no doubt occurred at times, but it was on account of the great distance, creating the impression in the minds of the gunners that it was a compact body of troops they had sighted. From the position of the ambulance corps in various battles it was shown that it was utterly impossible for the gunners to avoid striking the ambulances, as they were so mixed up with the firing lines. Splendid portraits of Sir Frederick Borden's son, who was shot through the heart; Sergt. Howden, Winnipeg, and various other soldiers with whom the audience were acquainted were shown. The lecturer kept his hearers in continual good humor by his descriptions of the scenes and numerous witty sallies. At the close a hearty vote of thanks was tendered the major for his excellent entertainment.—Free Press Evening News Bulletin, Feb. 26.

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Dr. F. J. MACLEAN, M.D.
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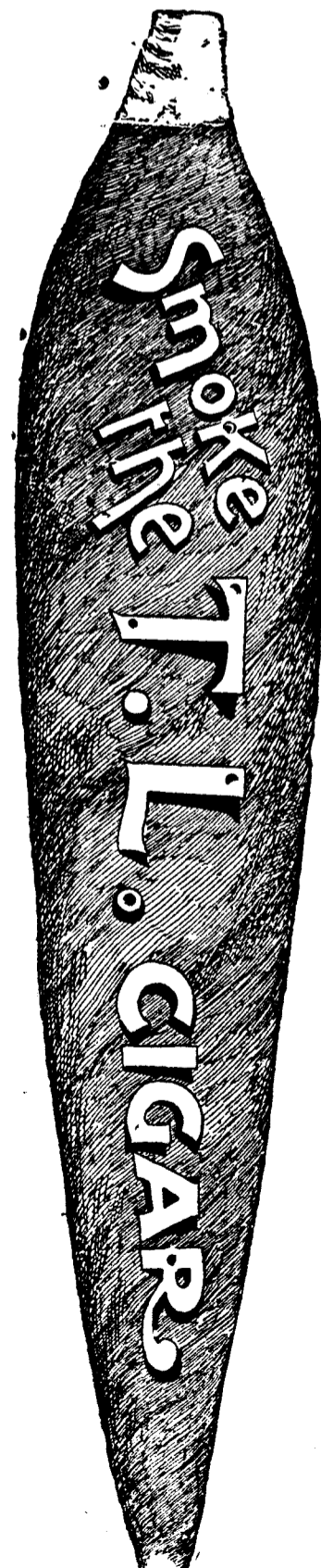
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Sweet William,	8 Balsam,	12 Petunia,
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Regina Notes.

Gratton School is flourishing. That fact was well demonstrated on Friday afternoon, Feb. 23. Your correspondent received an invitation to be present at a presentation to Mr. Kramer, the worthy Principal, it being the eve of his birthday. The pupils of the four classrooms with the teachers were assembled in Mr. Kramer's room, and a most interesting entertainment was given. Quite a few visitors were present, among others, Rev. Father Hilland O.M.I. The children were all in holiday attire and one seldom meets a brighter and happier lot of faces. But most noticeable of all was the mastery of the English language shown by these children ranging from tots of five and six to the ages of twelve and fourteen.

Too much cannot be said of the patience, kindness and great zeal shown by Mr. Kramer, Miss Lenhard, Miss Mahar and Miss Fodey in the discharge of those duties, far from easy, yet so faithfully accomplished by them. It is most edifying to see these children during class. The attention and devotion shown by them during the service proves that the earnest and persevering labors of their teachers have not been in vain.

Gratton McCarthy was chairman and announced the following programme, each number being well rendered and heartily applauded:

Song, "O Sacred Heart," by School; Recitation, "My Guardian," by Adolphe Ehman; Recitation, "Why I am sad," by Miss Mahar's pupils; Song, "Snow Stars," by 12 girls; Recitation, "Foolish little maiden," by Irene Canty; Song, "Blacksmith," by Miss Fodey's pupils; Recitation, "Voice of Night," by Miss Lenhard's pupils; Recitation, "My Dolly," by Clara Kuhn; Song, "O Purest of Creatures," by Annie Reinlander and Sophie Kuhn; Selection, Gramophone; Dialogue, "Lazy and Busy Boys," by 10 boys; Recitation, "The Difference," by Lynam Canty; Song, "The Golden Boat," by Miss Fodey's pupils; Recitation, "Making Dolly's Dress," by Eva De Forge; Selection Gramophone; Song, "Killarney," by John Keenan; Recitation, "Such a Naughty Girl," by Florence De Forge; Dialogue, "Boys' Rights," by four boys; Song, "Zufriedenheit," by the School.

The Address and presentation to Mr. Kramer was as follows:

Dear Teacher,—Having learned that this is the Eve of the Feast of your Patron Saint, we take the opportunity of expressing to you our heartiest congratulations and best wishes. We pray that the good saint may protect and keep you through the year upon which you are now entering.

Permit us to ask the acceptance of this chair as a token of our love for you and veneration for the good Saint under whose patronage you have been placed. Signed on behalf of Gratton School,

MAY CANTY,
LORENZ LOOS,
DANIEL EHMANN,
HELEN LEYDA,
REGINA FRETTER,
WALTER SPIELER,
BROWNICK GERLICK,
MADELINE GELSINGER.

The address was read by Miss Annie Reinlander, and the presentation made by Master Joseph Ehmann.

Mr. Kramer feelingly thanked his pupils for their token of love, he evidently having been taken by surprise. He spoke very kindly of his co-workers in the school and thanked them for their kindness in getting up such an excellent programme. Father Hilland, O.M.I., spoke at length and encouraged the children to greater diligence, commending them for the strides already taken. John McCarthy, always the true friend of Gratton School, found time from business to be present and encourage the little ones to keep at work. In the course of his remarks he promised the children to agitate the question of an Assembly Hall, wherein to comfortably hold such entertainments, as no one room in the building can now hold the pupils with any ease.

After some more songs, requested by some present, "God Save the King," was sung by all and a most pleasant afternoon closed. May Gratton School continue the good work.

Miss Nettie McCusker and Mr. J. Whelan were married on Wednesday morning. Rev. Father Suffa performed the ceremony and celebrated the Nuptial Mass. The choir did their part in good style, some excellent solos being rendered. We tender congratulations and best wishes for a very bright and prosperous journey on the matrimonial sea.

A social for to-night and sale of fancy work was announced at High Mass yesterday, as also a Mission to be

**USED MEN AT THE OFFICE
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CHILDREN AT SCHOOL**

Every day in the week and every week in the year men, women and children feel all used up and tired out. The strain of business, the cares of home and social life and the task of study cause terrible suffering from heart and nerve troubles. The efforts put forth to keep up to the modern "high pressure" mode of life in this age soon wears out the strongest system, shatters the nerves and weakens the heart.

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commenced next Monday by a Missionary Father from Winnipeg. We trust that the time of grace may be a very fruitful one for Regina, and ask the prayers of our readers that the kindness and zeal of our parish priest may meet its just reward and that much good may be accomplished.

GENA MACFARLANE.

Monday, Feb. 26.

Strained Back and Side

"While working in a saw mill" writes C. E. Kenney, from Ottawa, "I strained my back and side so severely I had to go to bed. Every moment caused me torture; I tried different oils and liniments, but wasn't helped till I used Nerviline. Even the first application gave considerable relief. In three days I was again at work. Other men in the mill used Nerviline with tremendous benefit too." An honest record of nearly fifty years has established the value of Polson's Nerviline.

IN MOTHER'S PLACE

"In mother's place,"—so father said, His kind hand resting on my head, While all the burden of the day, The care and trouble, fell away! New purpose seemed to grow in me To struggle for the victory, And by the fireside's happy light I breathed a silent prayer tonight!

I never guessed in times gone by How much there was to fret and try The sweetest temper all day long! Was it today when things went wrong, I checked the hasty, angry word, Hearing the tones my childhood heard, Seeing, in memory, the smile The vision of a vanished while?

The children, crowding at my side, Need me, and will not be denied! The home her presence made so bright Needs me, and I must be its light! The girls and boys too soon will go From sheltering arms of love, I know— May the sweet influence of home Be theirs wherever they may roam!

Yes, it is little I can do; Yet faith in God will bear me through, And give me wisdom to fulfil My duty, since it is his will That these who need a mother's care Should find in me—bereft of her, And longing for her loving face— A guide and friend in mother's place! —Pittsburg Observer.

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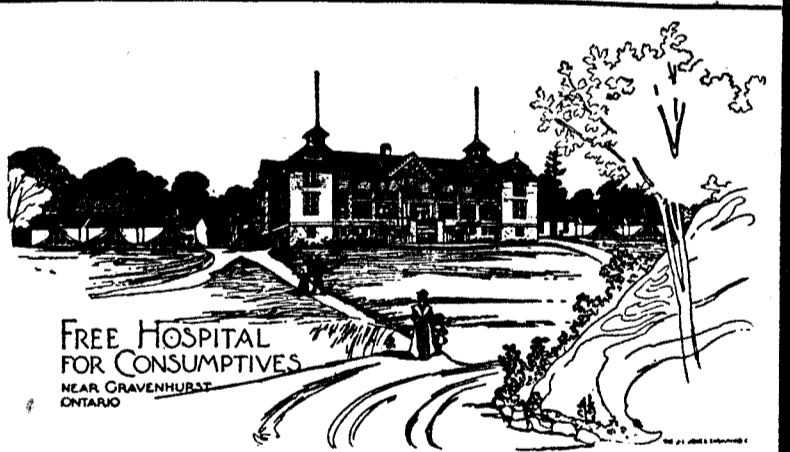
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- Muskoka Free Hospital for Con-
- sumptives because of his or
- her poverty.

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—Dr. T. G. RODDICK, an eminent physician of Montreal, ex-president of the Canadian Medical Association, and ex-president of the British Medical Association, stated at a meeting of the Montreal League for the Prevention of Tuberculosis, his firm belief that in twenty-five years, provided proper means are adopted, a case of consumption would be a curiosity.

Within the month the accommodation has been increased by twenty-five beds, adding to the burdens of maintenance, but in the faith that a generous public will come to the aid of the trustees.

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This I heard a mother utter.
"Shutter's shut," the boy did mutter;
"I can't shut it any shutter."

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SATURDAY, MARCH 3, 1906.

Calendar for Next Week.

- 4—First Sunday in Lent. Commemoration of St. Casimir, King and St. Lucius, Pope and Martyr.
- 5—Monday—Votive office of the Holy Angels.
- 6—Tuesday—Votive office of the Apostles.
- 7—Wednesday—St. Thomas Aquinas, Confessor, Doctor. Ember Day.
- 8—Thursday—St. John of God, founder of the Brothers of Charity.
- 9—Friday—The Lance and Nails. Ember Day. Commemoration of St. Frances of Rome, Widow. Ember Day.
- 10—Saturday—The Forty Martyrs of Sebaste. Ember Day.

THE RELATION OF ST. BONIFACE COLLEGE TO THE UNIVERSITY OF MANITOBA.

The University of Manitoba is now considering its future policy. A petition from the Scientific Department, praying for the creation of two new chairs as being essential to the proper efficiency of that department has raised the whole question of development in university teaching. As this might entail the erection of one or more new buildings, and as the present university site, covering a little more than six acres, is felt to be too small, the further question arises of either enlarging the present site or choosing another. In both alternatives the members of the University Council have to take into account their limited resources. The problem thus presented is intricate and complex. It has already formed the subject of two long debates in the University Council, the last of which took place on the 22nd of February. In the previous debate, on the 8th of the same month, some speakers had indulged in high and unpractical flights of specious theory; others had been more reasonable. Mr. Aikins and Mr. Pitblado both protested against science being made the chief subject of development. Professor Osborne, of Wesley College, thought that a state university was open to the danger of too much secularization. It failed to appreciate the value of the spiritual and even the ethical side of training. He thought this danger would be particularly great in a university where science would be more of less exclusively taught. The colleges had rendered a great service in the past and should be considered, as well as the convictions of a large portion of the people who felt that their sons and daughters should be trained in a religious environment. Rev. Dr. DuVal, of Manitoba College, spoke with extraordinary vehemence on the necessity of religious training. Rev. Dr. Sparling, Principal of Wesley College, stood quietly but immovably for the allotment of definite subjects to the colleges for all time. He would not entertain the idea of making the colleges mere nursing mothers to the university. The distinctly religious atmosphere of the colleges afforded to parents a guarantee of moral training which no university such as proposed would give.

These views seem to have produced a deep impression on the members of the council, if we judge from the tone of the discussion in the second debate on the question of university development. Rev. Dr. Wilson, of Manitoba College, who resumed the debate, was, on that occasion, the only speaker that advocated the taking up of all subjects by the university. He insisted especially on a chair of English because of the great influx of foreigners who are anxious to learn English. He also maintained that the members of the Council were not there as representatives of any particular college but as men who sought the general advantage of the university.

Father Drummond was the next speaker, and as his plea for college training was not controverted by any of the subsequent speakers, and his well prepared discourse explained very fully the special position of our Catholic college and was listened to with marked attention and frequent approval throughout, we deem it advisable to report it more fully than any of the daily papers have done. The general public, we believe, has no adequate notion of the meagreness of the usual newspaper reports. On the 22nd of February the discussion lasted two hours and three quarters, which, taking the average rate of public speaking, would, if reported verbatim require nearly 20,000 words or about fifteen columns of ordinary newspaper type. The longest report, that of the Free Press covered but a little over three columns, thus reporting somewhat more than one-fifth of what was said. Father Drummond's speech, which lasted more than half an hour, must have contained about 4,000 words. The "Free Press" report condensed it to 461 words, slightly more than one-ninth of the entire speech. We first give this:

Free Press Report.

Rev. Father Drummond said he was there not merely as a representative of Manitoba university but was there also as a representative of St. Boniface college. He reviewed the history of the university and showed how it had originated from the co-operation of the colleges, then leading up to the establishment of the teaching faculty of the university. But, said he, we got beyond the stage of "nursing mothers" for the university in the very beginning. He agreed with Dr. Sparling and Dr. DuVal, that the religious side of a student's training was important. His church had to sacrifice some of the teaching of the best minds of the past, in order to conform to the rules of the university. He mentioned, as an example, the arrangement of the languages on the classical course in bringing on difficult works in the course before those which are less difficult. In English, too, he thought that inferior authors had been put on and great names passed over. He deplored, also, the utter absence of practical training in rhetoric. A mistake had been made, too, in the shortening of the college year. They had also to sacrifice their views with regard to mathematics. He did not believe in a purely mathematical training. It had a tendency to narrow men. He believed in the study of science. Great gain to the country might result but few universities produced great scientists, and comparatively few would take a science course as a training for their life work; the value therefore of the course was limited. There was also the danger of materialism. He believed it was necessary to have an intelligent first cause to attach our theories to. It did no good to spell nature with a capital N. These, he said, were some of the sacrifices they had made. Some of the advantages of the college system have been the competition between the colleges, and also the professors between themselves. We would like to cling to these benefits; but there are some things that we are not willing to give up, if all branches are taught in the university. We would not want to give up our teaching in French; also our system of philosophy. We would insist also upon the teaching of our elementary science, for this would have to be done in French; and finally we would want to maintain our autonomy. In conclusion, he said, he did not wish to speak in any way against the advancement of the university; but he would caution them not to look for great results too soon. He did not think that the "great university" idea could be made practicable just now, but that the college and university should go on for a time as at present.

Still shorter, though bringing out certain important points omitted in the other, and presenting, perhaps a better statement of the speaker's point of view is the—

Telegram Report.

Father Drummond outlined very closely the position which St. Boniface college would take in the discussion. He said that at the formation of the university the colleges were beyond the stage where the university was a nursing mother to them, and that St. Boniface college would wish to retain control of its students in the higher as well as in the lower years, emphasizing also the importance of religious auspices. He said St. Boniface college had willingly borne several disadvantages for the sake of university connection, among which were handicaps to the best teaching of classics, modern languages, and English literature, and the shortening of the teaching year to seven months. Scientific training was of great public value, but it tended to materialism. One of



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the great advantages of the university system was competition between the colleges, but also between the professors, which would be lessened if the university took over the teaching at present performed by the colleges. He also stated that while St. Boniface desired the expansion of the university, it would cling to certain things, as the teaching of its curriculum in the French language, the teaching of elementary science, its own philosophy, and its own autonomy. The ideal of a great university surrounded by its colleges was a splendid one, but this was too early a stage for it, and he concluded by quoting the Italian proverb, "He who goes slowly goes safely, and he who goes safely goes far." (Applause.)

The full report, though not quite verbatim (since it is reconstructed from memory with very scanty notes), which we give below, will be found to contain many important points not mentioned in the foregoing summaries, and will, we trust, help to justify, in the eyes of one of our most esteemed Catholic contemporaries, the wisdom of the late Archbishop Tache in affiliating his college to the University which his co-operation contributed to create. As it was then merely an examining body, the safeguards which the absence of non-Catholic teaching and the use of Catholic text-books of philosophy and history insured to St. Boniface College seemed to warrant a connection which would stimulate competition, place the church on a footing of equality in higher education with the other denominations, and thus greatly encourage aspiring students. The encouragement became still more effective when the Isbister bequest put valuable scholarships within the grasp of the most deserving, an advantage of which our students have availed themselves to a greater extent, in proportion to their numbers, than any other body of students in the university of Manitoba. Nor has the Catholic tone of the college been in any way impaired, as the following facts will show. Since the University was organized 28 years ago St. Boniface College counts 41 graduates. Ten of these are priests, two are ecclesiastics preparing for the priesthood and two others have entered religious orders for the same purpose. Two of our most capable students, who would certainly have graduated with distinction, entered a religious order, one after his second university year, the other after his third. One brilliant student entered the Grand Seminary at Montreal after his second university year and died as an ecclesiastic before his ordination. Another equally brilliant classmate of his entered the Seminary at the same time, was ordained at the earliest possible age, and is now studying for the doctorate of divinity in Rome. One more entered the seminary after completing his university course, but without graduating, and is now a parish priest. Thus nineteen university students, out of 41 graduates, have entered the ranks of the clergy. The other graduates, with hardly a single exception, are staunch and exemplary Catholics. Many are distinguished in the law, in medicine, the civil service and

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business. Thanks to the attention attracted by its success at the university examinations St. Boniface College has become truly prosperous, the number of the students has trebled in a little more than twenty years, and the college building is by far the largest and most imposing educational edifice west of Ontario.

Our Report.

Father Drummond said in part: After listening with great interest to the many valuable suggestions made by previous speakers, I wish to lay before the Council the views of St. Boniface College. For I beg to differ from Dr. Wilson in that I stand here chiefly as a representative of that college. Some of those who have proceeded me in this debate have held up to us as a model for the future development of this university the status of the colleges in Oxford and Cambridge. But their history is totally different from ours. The colleges in those great universities were originally boarding schools, mostly directed by monks and friars, who served as tutors for the university lectures. On the contrary when the three original colleges (St. Boniface, St. John's and Manitoba) united to organize the university they were already fully equipped with professors teaching the entire course, and had therefore got beyond the stage of being mere "nursing mothers" to the university. It would, consequently, be painful to them to recede from their former status. The teaching of science by the university was a latter and very gradual development.

I am in hearty agreement with the earnest words of Dr. DuVal and Dr. Sparling in support of religious training in the colleges throughout the whole university course. The stand our church takes on this question is sufficiently well known without my insisting further upon it. What I wish to dwell upon especially is the

Position Of St. Boniface College

in its relation to the university. Our connection with the university has its drawbacks and its advantages. We agreed, indeed, to sink our differences for the sake of the common good and of the benefits to be derived from university examinations. But you should remember that we came to you with a complete system of our own, which has successfully stood the test of centuries. Being the heirs of all the ages, we do not think that intellect began in one day. We rather think that some men who lived thousands of years ago have not been equalled in the highest kind of mental capacity. Now, in order to conform to university regulations, we have had to make real sacrifices of our well reasoned preferences. For instance, there is a long established tradition, among experienced teachers of the ancient classics that some authors are best suited for beginners and others for more advanced students. Well, of late we have had to submit to what I might call a preposterous—using the word in its etymological sense of "prae," "post," the cart before the horse—arrangement of Latin and Greek authors. In the first year we find Horace and in the second Virgil, although the former is far more difficult than the latter; then again Cicero's orations in the first year and none in the second, which is the proper place for these most elaborate models. Again we find in the first year Thucydides, admittedly the most difficult of all Greek authors, and in the second Lucian, one of the easiest. In English Literature we object to the choice of inferior authors. University students have no time to waste on third-rate writers. If they wish to make their acquaintance let them do so after their university course. It is only after that period, when a man really forms his own style, that promiscuous reading can safely be indulged in. But at all times the only models worth studying are the very best. Here I wish to express my dissent from Dr. Wilson's proposal of a chair of English Literature as a remedy for the ignorance of foreigners. That is not a practical remedy. Nobody ever form-

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ed his style by listening to lectures. We can hardly expect to secure in Manitoba the services of a professor who can give us better lectures on English Literature than those that have already appeared in print. Nothing in this line can surpass certain chapters of Newman's "Idea of a University." Yet the careful reading of these, although more profitable than the mere attendance at lectures, will not suffice to transform the reader into a master of English. What is needed is practice in writing under a careful teacher who corrects all faults of style, and this work can be done best in the colleges.

In this connection I may say that one of the things we most regret in the university curriculum is the neglect of formal rhetoric. I know it is the fashion among thoughtless people to poo-poo all treatises on rhetoric. Doubtless there were exaggerations in some of the old-fashioned treatises; there was, for instance, a too minute study of rhetorical figures. But these exaggerations of analysis were far less harmful than the utter neglect of the eternal principles of rhetoric founded upon the experience of mankind. True, we have text-books of rhetoric telling us how to construct sentences and paragraphs, but the most recent ones give no directions for the construction of an entire speech. Now it is not by mere sentences and paragraphs that you persuade and convince an audience, but by a well arranged speech, developing one main idea, having a beginning, a body of properly marshalled proofs, a fitting conclusion. Look at the way most of our college debates, even the international one, are carried on. The form of the speeches is generally wretched; there is no orderly arrangement of arguments, there is no rising to a climax; often there is nothing but a running fire of disconnected facts delivered in a jerky style with no variety of tone. There being no unity of construction, there is little practical effect upon the audience. All this is due to neglect of training in rhetoric. We believe—at least I do—that the surest test of general mental culture is the power of writing an effective discourse. In our curriculum, when we are at liberty to follow it closely, the last year of the ordinary classical course devotes a good deal of time to the writing of speeches. As a student of that class I had to write speeches in French, English and Latin and to construct them on time-honored models. Of course they were not masterpieces, but they afforded an excellent means of training for the future. The lack of provision for this training has been deplored by the parents of some of our pupils. Gentlemen, who had, in their own college days, spent much time in the rational formation of style, have more than once expressed to the professors of St. Boniface college their regret that their sons had not sufficient practice in writing their own language. We recognized the justice of the complaint but could do nothing to improve the situation except by recommending the students to practise writing during vacations.

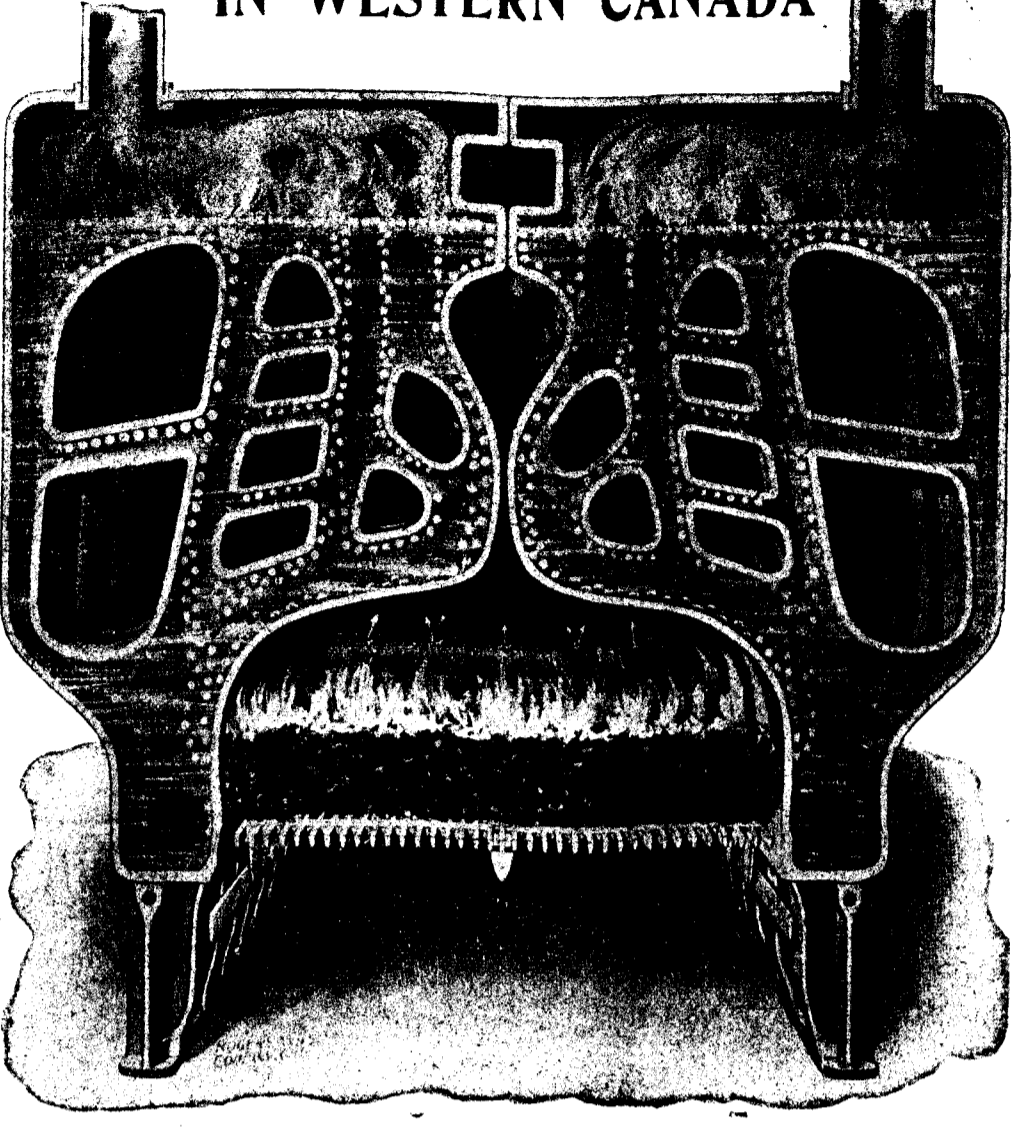
Another point on which we have had to yield in order to enjoy the benefits of university connection is what we consider the too great importance attached to mathematics in the early stages of the university curriculum. We should prefer to see mathematics spread out in smaller doses over the whole course.

Mathematical Training.

while excellent as a discipline of accuracy, has a tendency, if given undue prominence, to narrow the mind. Some years ago an able mathematician of this province published an elementary treatise on logic which revealed this limited outlook. In explaining the syllogism he confined himself altogether to the mathematical type of syllogism, the syllogism of equality: A=B, B=C;—A=C. This is an extremely narrow view of that great instrument of reasoning. The ordinary form, which proceeds not by equality but by inclusion or exclusion (A is in B, B is in C, therefore A is in C), admits of a score of legitimate variations and is consequently a more human process. The one is like a car confined to two parallel rails, the other like an automobile able to scour the country in all directions.

Again, we consider it a hardship to have the university year shortened to less than seven months. On the other hand, we welcome the addition of one year to the university course. From the very beginning of our connection with the university we advocated the extension of time, which we consider a very important factor in all training. We also advocated a more extended treatment of Physics in the necessary course, and many years elapsed before we gained that point. Now, however, we view with a certain amount of anxiety the exclusive development of the science department. Scientific training is, no doubt, of great value to the public. One of the speakers at our last debate on the question at issue quoted an instance where the researches of a university professor might be invaluable to the farmers of this country. I lately came across a similar instance in the United States. It is asserted that, within the last two years, in Iowa, a university professor had saved ten million dollars to that state by his discovery of a means of improving the Indian corn harvest, which is the staple of that state. By all means, then, let those students who have a special talent for scientific pursuits cultivate that talent. But there is danger in giving science a paramount place. Scientific studies, when pursued to the exclusion of other more humanizing studies, have a tendency to materialism. Although the scientist is constantly taken up with the search into the causes of phenomena, he is apt to stop at secondary causes and neglect the ultimate search of the First Cause, without Whom all science were impossible. We have heard of a science professor saying to his class, "The author of Nature, whatever that may mean." And we all know how one such man clung so tenaciously to what is after all only an hypothesis that

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he preferred it to Christianity, which is a world wide fact. Others will always write "nature" with a big N, as if the size of the N proved anything. Scientific teaching in the hands of such men we believe to be both mischievous and unreasonable. The highest exercise of human reason is the recognition of the necessity of a First Cause.

I have enumerated some of the sacrifices we have made in order to maintain our connection with the university. Let me now dwell upon some of the advantages we have derived from that connection.

University Connection Advantageous

In the first place there is the healthy competition between the students of the various colleges. This has been most beneficial. Speaking from the experience of my own college, I am inclined to think that it would not be easy to find anywhere else in Canada more sustained application to study. The stimulus of scholarships has also been most valuable. Not only the students but the professors in the different colleges have been of great assistance to each other in the way of suggestion and improvement. Not being a believer in Dr. Osler's dictum

about the forty-year limit, I have no hesitation in saying that I myself have learned more in these last twenty years of my intercourse with the professors in this Council and in the Board of Studies—and I am far nearer sixty than forty—than in the previous twenty years of my life. This advantage would be lost if the university took over all the teaching.

These are some of the reasons why we sincerely cling to our connection with the university. But, if university teaching is to extend beyond the science department there are certain advantages we are

Not Disposed to Yield

The first is our system of philosophy which, while sufficiently elastic to admit all the facts of science, presents a coherent explanation of philosophic difficulties, which we fail to find elsewhere. The second is the use of the French language in examinations. Our French-speaking students, who form the majority in our college, can speak the English of hockey and baseball, but when it comes to intellectual pursuits they are sadly handicapped if they cannot use their mother tongue. Partly for this reason and partly for the sake

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of the greater efficiency of small classes we would maintain, as a third advantage, the teaching of history and elementary science in our colleges. And, fourthly, of course, we insist on preserving the autonomy of our college.

In conclusion I would express my hearty concurrence in all practical plans for the advancement and development of the university. The idea of a great university surrounded and sustained by its affiliated colleges is a splendid one, and if it should ever become a reality, I have little doubt that our St. Boniface students would hold their own with all comers. But, in view of the great practical difficulties in the immediate future I think this is too early a stage for so great a development. Meanwhile we might do well to remember the Italian proverb: "Chi va piano va sano, chi va sano va lontano—He who goes slowly goes safely, he who goes safely goes far."

FESTIVAL AT ST. ANNE

Wednesday, the 14th inst. was the annual celebration of the name-day of Rev. L. Raymond Giroux, pastor of Sainte Anne-des-Chenes. Although the transferred feast of St. Raymond of Pennafort fell on Monday the 12th, the middle of the week was chosen as more convenient for the assembling of the clerical brethren. His Grace Archbishop Langevin, Rev. Dr. Beliveau, Rev. Lewis Drummond, S.J., and Rev. L. de G. Belanger took the C.N.R. train at St. Boniface, where they found eight Grey Nuns going to their convent of St. Anne, and seven or eight young ladies from the St. Boniface Normal School bound in the same direction. Rev. Father Allard, O.M.I., also came in the same train from Winnipeg. Rev. J. Dugas, S.J., Rector of St. Boniface College, who had driven to Lorette the previous afternoon, arrived at Father Giroux's hospitable presbytery on Wednesday morning, bringing the painful news of a serious illness which prevented Rev. Father Dufresne, pastor of Lorette, from being present at his neighbor's celebration. Rev. Father Defoy, pastor of Thibeuville, and Rev. Alexander Giroux, pastor of La Broquerie, also arrived during the day.

The great event for which friends had foregathered from far and near was the dramatic and musical entertainment at the convent, which is so ably directed by the Grey Nuns. This began at 7.30 in the evening. The large hall was filled with an eager and appreciative audience who certainly got the worth of their money; for taking it all in all, we have never witnessed a better entertainment in any city convent. The programme opened with the Galop Brillante of W. Gooch, rendered on three pianos by Misses Clara Paradis, E. Bleau, Anna Paradis, A. M. Fabas, G. Lacerte and M. Jalbert. Then a large chorus of girls sang very acceptably a Cantata: "Hommage et Reconnaissance," in which the soloists were Misses C. Dubuc, M. Guichon, V. Nolin and M. Lagimodiere. The boy's dialogue, "Les Trente Sous de Vincent," an episode in the boyhood of St. Vincent de Paul, showed the careful training which the boys had received from Rev. Father Giroire, the gifted and devoted curate of St. Anne. In spite of the difficulty of rendering French verse without undue insistence on the rhyme, these lads did it so well that none but connoisseurs could detect the faultless poetic lines of the famous author, Father V. Delaporte, S.J. The title role was particularly well presented by A. de Margerie, the grandson of a celebrated French author, but he was effectively supported by J. Lavack, J. B. Duhamel, A. Desautels, Jos. Delorme, J. Desautels and L. Desautels. The part of the old man with the quavering voice, who blesses Vincent for his charity and foretells his saintly career, was exceedingly well done.

Another piano selection, "Angel Voices," by A. Sweet, well played by Misses C. Dubuc, D. Paradis and Alma Paradis, was followed by an amusing dialogue, "Calcul Rose," in which four little maidens, H. McDougall, A. Jalbert, E. Connors and L. Normandeau, represented addition, subtraction, multiplication and division, division being a real apple of discord, pert and imperious. The singing of these four girls, without accompaniment, was distinctly clear and good. "Chant Militaire: La Revue du General," brought out the sweet, true voice of the boy general, A. de Margerie, reviewing his troops, who, of course, joined in the chorus. This went to the heart of all the young and old boys present.

However, the finest feature of the entertainment was yet to come. We refer to the two-act drama, "Le Prix de Vertu, ou Les Deux Amies," which, if adapted to an English-speaking audience, would be a high-class and most



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effective play, as it undoubtedly is in French. The cast of characters is as follows: Madame Dufresnay, principal of a boarding school for girls, Diana Paradis; Madame de Fontanez, Melina Poirier; Cidalise, Mme. de Fontanez's daughter, Cordelie Dubuc; Estelle, friend of Cidalise, May Guichon; Juliette, boarder, Anna Paradis; Melanie, Adelina Lessard; Charlotte, Louise Jalbert; Elise, Agnes Guichon; Cloe, Dina Jolicœur; Virginie, M. M. Cambron; Anna, Julie Jolicœur; Genevieve, housekeeper, M. A. Landry. Cidalise, according to the spontaneous testimony of the housekeeper and the pupils, first appears as a general favorite, kind to all but faultless in her observance of rules; so that all would give their vote for her as the future recipient of the Prize of Virtue. Meanwhile, Cidalise has noticed that her dear friend and special chum, Estelle, is quite altered of late; she is continually absorbed in reading books which she never shows to anyone, she is addicted to high-flown phrases, to day-dreaming and melancholy musing, she never joins in the games of her fellow-pupils. So Cidalise has a heart-to-heart talk with her, during which she discovers that Estelle is reading dangerous novels, which an indiscreet lady friend brings her on the sly. Now Madame Dufresnay is strict on this point. She will not allow any pupil to read a book not first approved by herself. An infringement of this rule is a case for expulsion. Cidalise paints the danger, moral and prudential, of Estelle's course in such vivid colors that the latter promises to give up this pernicious habit, and so determined is she to avoid the occasion of harm that on leaving the room she forgets her book. Just then the Principal is heard approaching. Cidalise, to save her friend, quickly locks the book in her desk; but Madame Dufresnay has caught sight of the action and insists on seeing what she has locked up. When she glances at the book she is inexpressibly shocked that Cidalise, her paragon, should have been guilty of such dangerous deceit. As Cidalise cannot explain, without betraying her friend and thus causing her expulsion, she takes all the blame on herself; and when Madame Dufresnay reminds her of the grave consequences of her act she promises never to handle any such books again. In consideration of her past good conduct the Principal forgives her, but is constrained to postpone indefinitely the granting to her of that Prize of Virtue which was to have been solemnly conferred upon her that evening. What adds to the poignancy of the situation is the fact that Cidalise's mother, who has been invited to her daughter's triumph, arrives that very day. Soon the sad news spreads through the boarding school that the conferring of the Prize will not take place. All the pupils wonder what Cidalise can have done; they think there must be some mistake. Estelle

is especially distraught and expresses her anxiety in a touching monologue, when she hears people coming and, recognizing the voice of the Principal, hides behind a curtain. Madame Dufresnay reveals to Cidalise's mother, Madame de Fontanez, the extraordinary lapse from virtue of which her daughter is guilty. The mother insists on questioning Cidalise, who throws herself on her knees, gently but firmly refusing to tell how she came by the book, but promising good behavior. This is too much for Estelle's kind heart; she rushes out from her hiding place and declares that she alone is the culprit. Both mother and principal cannot help admiring the heroism of Cidalise, and when she pleads that Estelle be forgiven, her plea is granted. The Prize of Virtue goes to Cidalise after all amid general rejoicing. Very natural was the acting of all the actresses in this beautiful play; however, Miss Diana Paradis, the dignified, kindly sympathetic but firm schoolmistress; Miss Cordelie Dubuc, the noble, self-sacrificing girl; Miss May Guichon, once the lackadaisical novel-hunter and now the repentant, warm-hearted pupil; and Miss M. A. Landry, the genial, chatty housekeeper, were the stars of this uplifting performance.

Misses M. M. Cambron, B. Magnan, A. Jalbert, E. Connors, L. Lavack and L. Gauthier played, between the two acts, a pretty piano duet and solo.

After the two-act drama seven little girls B. Magnan, L. Lavack, S. Lavack-L. de Margerie, A. McDermott, E. Delorme and R. Poirier, held a talk together, the gist of which was that there is no flower without roots, and they concluded by presenting to their Reverend Parish Priest a tall geranium in a flower pot. At the top was a leaf that looked more crumpled than the others, and on examination it turned out to be an artistically folded one-hundred dollar Imperial Bank note. This was the parish's offering for the steeple yet to be built. The 100-dollar bill, rather a rare sight in a country parish, was passed around for inspection, and it afterwards leaked out that this was not the only banknote of high denomination that appeared in that hall that evening. A wag offered in payment of a 50-cent seat a fifty dollar bill, saying he had no change. Fortunately the Sisters had already taken in enough money to satisfy him and the joke was upon him when he had to accept his \$49.50 change in loose silver, much of it the smallest kind of coin.

A piano duet, C. Blake's "Tally Ho!" march, was well played by little Misses Louise and Addie Jalbert. Then one of the boys read an English address to His Grace, the address being adorned with a neatly drawn picture of the future cathedral of St. Boniface, and the rose window of the facade was a 20-dollar gold piece, St. Anne Convent's offering for "one stone" of the great edifice. Miss May Guichon followed with a graceful French address to the Reverend Pastor, thanking him for his 36 years of devoted service. This address, too, contained a picture of St. Anne's Church as it will be when the steeple is added. The closing song, "Good Night," sung very sweetly by a full chorus of young girls, happily ended the evening's entertainment.

Reverend Father Giroux replied feelingly to the address presented to him. He was so pleased with what the boys and girls had done that he already felt relieved from the indisposition that afflicted him. Their gift for the future steeple of his church was most welcome. He congratulated all who had so charmingly entertained the audience and he thanked his friends for coming in such large numbers. He was happy to announce that the entertainment would be repeated on the 18th inst.

His Grace the Archbishop spoke first in English, expressing his pleasure at the English address, which was most appropriate for the diocese of St. Boniface, as St. Boniface was a Saxon monk, who became the Apostle of Germany and presided over several councils of the Church in France. Speaking in French, Monseigneur Langevin laughingly said that the best proof of the children's success was that they had cured their parish priest. His Grace went on to say that the boys of St. Anne's school had done as well as the boys of St. Boniface College—he would not say "better," because Father Rector here present might object. The girls had done better than those of any other country convent. What lessons of heroism in that beautiful drama! And the best of it was one felt, in listening to these dear girls, so sincere and natural in their acting, that, should the occasion offer, they would be ready to imitate their heroine and sacrifice themselves to shield their friends. His Grace was deeply touched by the Convent's contribution to the future Cathedral. This



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was an additional pleasure which showed the delicate thoughtfulness of the good Sisters.

Next morning there were nine Masses in the Church and the Convent Chapel. His Grace saying the 8 o'clock Mass in the Church, accompanied by Rev. J. Dugas, S.J. After the clergy had breakfasted at the convent Mgr. Langevin held an informal talk with the Sisters and their pupils. In the afternoon the visitors returned by train to St. Boniface.

CORRESPONDENCE

THE ELECTIONS IN BELGIUM

The Elections of May 6th next in Belgium—the only free country actually governed by Catholics in the civilized world—will be very important. The Belgian Bishops are prescribing public prayers.

The Belgian Catholic Committee, of Bruxelles, Manitoba, beg to ask the Catholics, and especially the Belgians settled in Canada and U.S.A. to join in these patriotic prayers. The Committee has taken steps to have the result of the ballot sent by special cable, which will be transmitted by wire to the following papers: The Northwest Review (Winnipeg), La Verite, La Libre Parole (Quebec), La Croix (Montreal), Le Manitoba, Les Cloches (St. Boniface), Catholic

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GOSSIP

By Gena Macfarlane

Written for "The Northwest Review"

St. Francis of Sales says: "There is no surer sign of unprofitable life than when people give way to inquisitiveness into the lives of other men." One who is seriously intent on living to some useful purpose rarely finds time to indulge in idle conjectures or gossip concerning the lives of others. A curiosity that is not justified by considerations of personal interest or the welfare of near and dear friends or relatives, is highly discreditable to an intelligent person. It is equivalent to a tacit confession that the particular objects and pursuits which should be of paramount interest to each individual, man or woman, are relegated to a place of secondary importance, while the attention is fixed on matters that come solely within the province of others, and which cannot be influenced in any favorable sense by the intelligence of an outsider.

A high sense of personal responsibility is incompatible with a tendency to meddle with the affairs of others. A natural delicacy of feeling also restrains persons of breeding from enquiring too curiously into the lives of their friends and acquaintances. A woman of well known tact and discretion was once asked by a friend, who was notably deficient in these attributes, how she so successfully avoided giving offence to her friends. Her reply was that she never asked an unnecessary question, believing that she would be told without asking what they desired her to know, and she had no wish to be informed of matters which they preferred to keep from her for reasons best known to themselves.

The average woman, it must be admitted, feels her curiosity sharpened by the suspicion that a friend or neighbor is desirous of concealing from her the knowledge of any event or intention, even though it be of a purely private nature. It is the exceptional nature which attains the high water mark of perfect breeding—complete absence of curiosity concerning the affairs of others.

In order to suppress a tendency towards idle curiosity or the disposition to meddle with other people's affairs, one has only to apply oneself with greater earnestness to the conscientious discharge of one's own duties. There is always room for improvement somewhere, and if one really desires to qualify one's self for the role of an adviser to others, there is no better way of doing so than by proving one's capacity for attending successfully to one's own affairs.

THE OLD AND THE NEW

The "oldster" regarded the youngster thoughtfully. "So your teacher doesn't whip you? What's the reason of that?" he asked eagerly, for he was not one, or so the Chicago News intimates, who recoiled in horror from any discussion of the principles and practices of education. "Don't you ever do anything that calls for a whipping?"

The youngster grinned. "Teachers ain't allowed to lick the children. If she licked us she'd get suspended," he explained. "She reasons with us, and if we don't behave she suspends us."

"Hum!" said the oldster, rubbing his chin. "I've heard of something of the kind, but I never quite understood exactly how it worked. How often have you been suspended?"

"I never was. Ethan Taylor, he was suspended once. He set fire to a girl's hair with a match, and when the teacher wanted him to say he was sorry he said bad words at her. They suspended him for two weeks."

"Hum!" said the oldster again. "And once when we all got to hollering and laughing in the geography lesson and when Miss Watson told us to stop we just kept right on."

"Why?"

"Oh, just for fun! Jimmy Willing, he was soaking paper balls in his ink

and throwing them at the map whenever Miss Watson turned her back to point to it. She got awful mad, and she said she'd suspend us all if we didn't behave ourselves. She didn't, though," with faint scorn. "She weakens easy."

"She must be a pretty harsh sort of a person even to talk of suspending you for a little thing like that," said the oldster, with irony that glanced off its object. "I suppose you whisper in school sometimes, and punch the boy in front of you in the back, and stick pins in him, and make faces, and shoot beans and peas and putty and things like that?"

"I should say yes!" "And then you get suspended, eh?" "Oh, most generally we get marked down on our deportment."

"Barbarous!" commented the oldster. "I don't see how a teacher can have the heart to do such a thing. It must be pretty painful, isn't it?" "Oh, that don't hurt! You just get sixty or sixty-five average on your deportment card."

"Well," said the oldster, "it may be all right, but it sounds brutal to me. When I was at school the master we had never marked us down."

"Didn't he?" asked the youngster, in surprise. "No," resumed the oldster, reflectively. "He always marked us up. He could leave tolerably well-defined marks with his bare hand. His thumb and finger when closed on a boy's ear could lead that boy along the path of knowledge irresistibly. But his marks of absolute disapproval he usually laid on with a hickory stick."

"He did suspend a boy occasionally, however—by the collar of his jacket—but never for as long as two weeks. We never made it necessary for him to speak to us at all—he barked. When he cleared his throat our knees knocked together."

"We strove to please him. We never walked out on a strike, as I recently read some of your school-fellows did. He had a monopoly of the striking. Yes, I think it would have done you good to attend his school."

"Did it do you good?" "Well, come to think of it, I don't know that it did," replied the oldster

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candidly; "but," he added grimly, "I don't think we needed licking as badly as the present generation does." —Pittsburg Observer.

BE TIDY

Be very tidy in matters of dress. A girl reveals her character in the way she dresses, and loose or missing buttons on her shoes, rough and neglected hair, teeth which shows signs of unwholesome decay, soiled and ripped gloves, and dress which is tawdry and pretentious, are indications which observant people read to the girl's detriment. Be tidy. A girl should be trim, neat, compact, and, if in business, dressed for service. Don't go trailing through dusty and muddy streets in long gowns which are appropriate for the drawing-room, but out of place in a shop or office. Don't even let your gowns touch the street by so much as the rim of their outermost hem. I do not counsel any marked departure from ordinary styles, nor any costume which attracts attention by its oddity, for I think it a sign of weakness to be eccentric. Yet a girl may keep in the fashion and be quite simple and with out ostentation.

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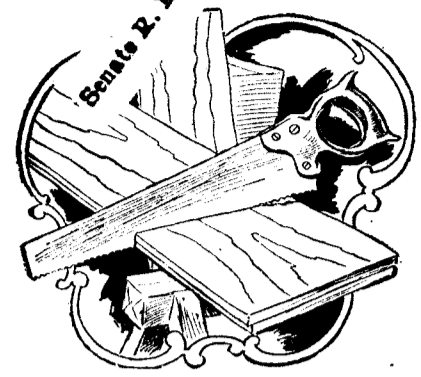
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PROTESTANT UNION

It is possible and even probable that the Presbyterians, the Methodists, and the Congregationalists of Canada will unite in one body before many years. There are obstacles in the way, of course. It is always easier to divide men than to unite them in religion. But the advantages of union are evident especially in view of the development of the great Northwest, and the obstacles in this case are not insuperable. How will such a union affect us? It will give Protestants greater weight in the affairs of Canada, and we may expect that, to a certain extent, the increased influence will be used to our disadvantage. In writing about the Normal school recently the Rev. G. H. McLeod, of Truro, remarked: "When Roman Catholics are satisfied the trend of things is not our way." This is a narrow view of viewing things; but it is too often the Protestant way, and the larger body resulting from the union may often feel uneasy unless we are dissatisfied. Despite all this we venture the prediction that, on the whole, the results of the union will be to the advantage of the Catholic Church. Union is the Catholic ideal, and every sincere effort to secure it is a step towards Catholicism. The inevitable efforts to hold the larger body together will beget a new insistence on the importance of their Church, its authority and divine sanctions, and on the need of definite forms of public worship. In the past the Evangelists, as they are called, insisted much on the liberty to differ. Their efforts at union will lead them to teach also the obligation to agree. In the past they gave much attention to the words of St. Paul, as they understood them. In the future they will see new meanings in those words, looking at them from a different point of view, in the light of St. Paul's example. St. Paul's life, as an apostle, was one of tribulation and of solicitude. He suffered much from "false brethren." Christian Jews literally persecuted him everywhere. They denied his apostleship. They derided his character. They got him into difficulties with the civil authorities. Why? He could easily have rid himself of this trouble if only he could admit sectarianism as compatible with the Christian religion. If he could allow the Jews and Gentiles to form separate sects in the Christian Church, all his sufferings from this source would have ended at once. But no; he insisted always and everywhere on the duty of outward and visible unity in one body, for Jews and Gentiles alike; and since he could not impose on the Gentiles some of the things which the Jewish Christians still loved, his efforts at a complete union of both in one body brought down upon him the wrath of Jewish Christians. If Protestant effort to unite will make them realize the significance of this example of St. Paul, as will probably happen, they will revive Catholic truth among themselves and learn that visible unity is part of the greatest of Christian virtues, charity. We know how much, or rather we know not how much the revival of Catholic ideas in the Anglican Church has worked for Catholicism. Why should not similar good result from a similar movement among the Evangelicals?—The Casket, Feb. 15.

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"Take off your hat. Never address a strange lady at her door without removing your hat."

"Yes'm. Now, then, as I was say—"

"Take your hands out of your pockets. No gentleman ever carries his hands there."

"Yes'm. Now, ma'am, this work on 'Eti—'"

"Throw away your pipe. If a gentleman uses tobacco he is careful not to disgust others by the habit."

"Yes'm. Now, ma'am, in calling attention to this valuable—"

"Wait. Put that dirty handkerchief out of sight, and use less grease on your hair in future. Now you look a bit decent. You have a book on 'Etiquette and Deportment'? Very well, I don't want it. I am only the servant girl. Go up to the front door and talk with the lady of the house. She called me a downright, outright, no-doubt-about-it idiot this morning, and I think the book you're selling is just what she requires."

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