

## My Native Land.

By John Boyle O'Reilly.

It chanced to me upon a time to sail  
Across the Southern Ocean to and fro;  
And, landing at fair isles, by stream and vale  
Of sensuous blessing did we oft-times go.  
And months of dreamy joys, like joys in sleep,  
Or like a clear, calm stream o'er mossy stone,  
Unnoted passed our hearts with voiceless sweep,  
And left us yearning still for lands unknown.

And when we found one—for 'tis soon to find  
In thousand-isled Cathay another isle—  
For one short noon its treasures filled the mind,  
And then again we yearned and ceased to smile.  
And so it was, from isle to isle we passed,  
Like wanton bees or boys on flowers or lips;  
And when that all was tasted, then at last  
We thirsted still for draughts instead of sips.

I learned from this there is no Southern land  
Can fill with love the hearts of Northern men.  
Rich minds need change, but when in health they stand

'Neath foreign skies, their love flies home again.  
And thus with me it was: the yearning turned  
From laden airs of cinnamon away,  
And stretched far westward, while the full heart  
burned

With love for Ireland, looking on Cathay!

My first dear love, all dearer for thy grief,  
My land, that has no power in all the sea  
For venture, vale or river, flower or leaf—  
If first to no man else, thou'rt first to me.  
New loves may come with dutie, but the first  
Is deepest yet—the mother's breath and smiles.  
Like that kind face and breast where I was nursed  
Is my poor land, the Niobe of isles

## Church Dedication.

On Wednesday, March 8th, the beautiful new brick Catholic church just completed at Phelpston was solemnly dedicated by His Grace Archbishop Walsh of Toronto. An immense concourse of people from Barrie, Stayner, Collingwood, Orillia and the surrounding country crowded the spacious church, which is perfect in all its appointments of altar, pews, etc. Among the clergy present were: Very Rev. Dean Egan, Barrie; Rev. Fathers F. Ryan, Toronto, McPhillips, Orangeville; Moyna, Stayner; Kieran, Collingwood, Duffy, Orillia, Gibbons, Penetanguishene, Gibney, Alliston, and Laboureau, Penetanguishene.

After the dedication services by the Archbishop, solemn high mass was sung by Rev. M. J. Gearin, the pastor of the new church, assisted by Dear Egan and Fathers W. Phillips and Cottion.

Rev. Father F. Ryan took his text from the 22nd Psalm, "Holiness becometh the house of the Lord." He said there were two religions on earth, and only two, the religion of God and the religion of man. The religion of revelation and the religion of evolution, the religion of dogmas and the religion of doubt, the religion that is organized and the religion that is disorganized. The religion of man might have meeting houses and prayer halls; only the religion of God had churches. The houses in which men met to pray might have pulpits and platforms, only the church of God had altars. These denominations may have sacraments; only the Catholic Church has sacrifices. Without sacrifice no religion was divine. The house of God should be holy. Holiness was purity consecrated to God by sacrifice and sacrament. Only a Catholic church could be so consecrated because only a Catholic Bishop could so consecrate. This house had been so consecrated to-day. The sacrifice had been offered on its altar; it is no longer secular; it was sacred; dedicated forever to God's service. The sacrifice of the altar made it God's house; the sacrament of the altar made it His home.

The archbishop made a most impressive and touching address to the congregation. He congratulated the zealous pastor in the highest terms on the splendid success of his efforts. He thanked the generous people who had so ably seconded the good priest's labors, and complimented the architect, Mr. Kennedy, on the artistic beauty of his work. His Grace reminded the people that their work would not be

complete till the church was out of debt, and his words were so effective that the collection taken up immediately after by Fathers Maguire and Moyna realized the handsome sum of nearly \$500. Father Gearin closed the morning service with a few fervent words of thanks to his Grace, the preacher and the people. Very Rev. Dean Egan, Barrie, delivered an able lecture in the evening, when vesper service was held, followed by benediction.

The new church is under the patronage of Ireland's patron saint, St. Patrick, and is one of the largest and handsomest country churches in the archdiocese.

The church is built of red brick, tuck-pointed, with stone trimmings. It is designed in the 16th century Gothic style, having the following dimensions:—length, 108 feet, width of nave, 48 feet, across transept, 84 feet. The chapel is on the east side and is 20x34 feet. On the west side is a tower, with tin covered spire, the total height of which is 120 feet, while on the east is a tower of 69 feet high. The facade presents an imposing appearance, containing eleven beautiful traceried windows, and two main entrances with traceried transom lights. On either side of the church are twelve traceried windows, glazed with cathedral stained glass of artistic design. One of these, the gift of the architect, Mr. Thos. Kennedy, Barrie, contains an accurate perspective view of the church. The seats in both the nave and gallery are arranged in the form of a semi-circle, and will accommodate about seven hundred people. The altar and gallery rails are masterpieces of workmanship and design. The roof is constructed of hammer-beam trusses, beautifully pierced with Gothic panels, which show under the ceiling. The ceiling of the nave is of wood. The walls are plastered in colored stucco, neatly blocked out so as to represent brown stone. Over the windows and chancel arch are run artistic mouldings, which terminate in beautiful bosses. The extreme end of the chancel is octagon in shape with embossed cornice and neat moulded ribs. The altars, of which there are to be three, are at present in process of construction. The building, which will cost about \$14,000 when completed, is a masterpiece both in design, and workmanship, and reflects great credit on all concerned. The contractor is Mr. George Ball, of Barrie, and the work was sub-let as follows:—Stone work, Kennedy Bros., Elmville; Mason and brick work, Kavanagh Bros., Tottenham; plastering, Mr. James Oades, Dalston; painting, Mr. Albert Bowen, Barrie; galvanized iron and tin work, Mr. Robert Peters.

The collection at morning and evening services amounted to over \$500, the largest ever known to have been taken up in this part of the Province on a similar occasion.

## St. Nicholas Institute.

A lecture by the Very Rev. Vicar-General McCann is announced for next Sunday in St. Michael's Cathedral in aid of the above institution. The reputation of the orator, as well as the great object to which the proceeds are to be devoted, appeals to the charity of all our people. The lecture will be preceded and followed by sacred selections of music by St. Michael's Choir. The services begin at 7, p.m.

## Death of Mr. Thomas Lane.

The many friends of Thomas Lane will be sorry to hear of his death, which took place on 26th February, in Los Angeles, Cal., after a short illness. The funeral took place in Toronto on the 10th March at St. Michael's cemetery, after celebration of High Mass in St. Patrick's Church. May his soul rest in peace.

## Restored To Health.

DEAR SIRS,—For years I was troubled with indigestion, but being advised to try B. B. B. I did so and find myself quite restored to health. HOWARD SULLIVAN, Mgr. Sullivan Farm, Dunbar, Ont.

## Mgr. Decelles' Consecration.

A despatch from St. Hyacinthe, dated March 9 says: Addressees were presented to Mgr. Decelles yesterday afternoon by St. Hyacinthe citizens and by the Mayor and Councillors. Last night all the societies of the city also made similar presentations. The church was fitted gorgeously and was crowded with people. The consecrating bishop was Mgr. Fabre, of Montreal, assisted by Mgrs. Racine and Gravel. The bishops who assisted at the ceremony were: Mgr. Duhamel, of Ottawa; Mgr. Lorrain, Pontiac; Mgr. Blais, of Rimouski; Mgr. Gabriel, Ogdensburg; Mgr. Michaud, and other prominent clergymen. Among those present were: Hon. Boucher de la Bruere, Dr. Cartier, M.P.P.; Grand Vicairé Gravel, Mgr. Marois, Mgr. Paquet, Rector of Laval University; Rev. M. Colin, Superior of St. Hyacinthe; Grand Vicairé Lacombe, Grand Vicairé Thibaudier. The Prefect of the County of St. Hyacinthe, Mgr. Brochu, the Mayor of St. Roch, Canon Beauregard, the Superior of the Seminary of Nicolet, Canon Archambault, the Superior of St. Hyacinthe; Canon O'Donnell, the Superior of the Seminary of Ste. Therese; Canon Larocque, the Superior of the Seminary of L'Assomption; Canon Jeannotte, the Superior of the Seminary of Three Rivers; Canon J. B. Dupuy, the Very Rev. Father Superior of the Jesuits, the Very Rev. Prior of the Dominicans, the Very Rev. Guardian of the Franciscans, the Very Rev. Provincial of the Oblats, the Very Rev. Father Superior of the Redemptorists, the Very Rev. Superior of the Viatores. Canon Bouillon, Canon Godard, Canon Desorey, Canon St. Georges, Canon Lesage, Canon Trepanier and Canon Savariot, also the Presidents of the Union St. Joseph, St. Vincent de Paul Society, the Societe des Artisans, C.M.B.A., Catholic Order of Foresters, St. Jean Baptiste Society and Cercle Catholique.

After the reading of the Apostolic mandate for his consecration, the oath was administered to the Bishop-elect and the usual questions on matters of faith and church government were put. The ceremony of the imposition of the hands then took place and after prayers for the newly elected bishop Mass was proceeded with.

In the afternoon a banquet was held at the Hotel Dieu, at which about 800 persons took part. After the banquet Mgr. Decelles and all the clergy proceeded to the Seminary, where a grand reception was held. Special trains from Montreal, Nicolet and Farnham gave the best accommodation for the occasion.

## Jesuit Education.

Although I have seen a considerable number of men and cities, yet I have never seen or heard of (or met anybody who has seen or heard of) but two kinds of public schools; and, as short names, if not always complimentary, are always convenient, I will call one of them the "Jesuit" and the other the "Jail-bird." The "Jesuit" school is not at all necessarily a Roman Catholic establishment. It is simply a school presided over by men who, very possibly detesting everything else connected with Popery, have nevertheless, on the principle, *Fas est ab hoste doceri*, had the sense to take a leaf out of the Jesuit's book in regard to education.

This Jesuit idea of school-life is that a boy at school should, as far as possible, be in the same position as he will afterwards be in as a man in the world, that is to say the position not of a wild beast in the African jungle, free to do what he pleases, but of a human being in a civilized country, living under the eyes of the law. The Jesuits, in fact, police their schools; that is what it comes to. This policing is called by people who don't

like it (*i. e.*, don't like the trouble of enforcing it), "espionage," and other ugly names. Well, call it what you please, as a matter of fact it amounts to no more than ordinary care which a commonly decent and commonly sensible father exercises in his own house. Such a man does not deman himself in any way; he is not a spy, lurking around corners or peeping into rooms or over balusters. But, practically speaking, he knows all that goes on within the four walls of his house. If he does not, then he is neither a commonly decent nor a commonly sensible man, but a fool or a knave, or both.

Not long ago a boy was killed by gross bullying in the corridors of one of the London schools, and the headmaster had the effrontery to declare to the coroner's jury that he "did not profess to know what went on in the corridors." What would be thought of the father of a family who "did not profess to know" anything that went on outside his own study? So much then for the Jesuit system. It means simply reasonable supervision, aided, of course, by rationally constructed school buildings, large rooms, no holes and corners, not many locks and keys, the massing of boys for study as well as for play—living in the light of day, in fact. Now, neither a boy nor a man does much harm, nor has much harm done to him so long as he lives in the light of day, and the consequence is that although of course, many boys who leave Jesuit schools become bad men afterwards, yet they get no harm while they stay at school. They leave as good as they came, and, moreover, if they do not come pretty reasonably good, they do not stay long. The father gets a letter to say that the boy "is doing no good at school and had better be removed." If he asks for particulars he gets them, not otherwise.

Now for the other system of public school education—the "Jail-bird" system. The Jail bird system is simplicity itself. The headmaster draws his salary, attends to the teaching of Greek and Latin, and shuts his eyes firmly, deliberately, conscientiously, "like an English gentleman," as he would say to himself, to everything else that is going on around him. All his subordinates follow his example, and shut their eyes firmly too. I declare I know of no crime short of actual murder which may not be committed with almost absolute impunity in an ordinary public school. Boys won't tell, won't "sneak" as they say. It is their point of honor. The master's point of honor is to know nothing.

The curious result is that whereas the beggar child outside the school is comparatively safe under the bull's-eye of the policeman, the "young gentleman" is precisely in the position of a boy who has tumbled into the bear-pit at the Zoological Gardens. If the bears are good-natured, he is all right. If they are ill-tempered, why he is rather in a fix. Surely it stands to reason that the public schools ought to be policed by some one. There is ample evidence in countless Blue Books, in the recollection of countless parents, in the recollection of countless boys now grown into men, that the schools want policing. If the masters are too genteel to do the policing, why not call on the county or the borough to supply a few constables? Surely it is not too much to ask that a public school should be as safe and as innocent as—well, I don't ask for ideal perfection—say the street, or the park. —*Labouchere in Truth.*

Mr. Wm. Mara, wine merchant, has opened extensive vaults at 79 Yonge st., through to King street, which he has stocked with the choicest brands of Wines, &c., as may be seen by a glance at his advt. in another column. Customers can always rely upon obtaining the best qualities at reasonable prices, and receive at the same time courteous treatment.