THE DOMAIN

"The hand that rocks the cradle

OF WOMAN

TALES BY "TERESA"

Of all the members of the Royal family Of all the members of the Royal family living at present none is so deservedly popular and beloved as the Princess of Wales. Always affable and entrely unselfish, Her Royal Highness sets an example that might be profitably imitated by many less exalted members of society. Her kind and thoughtful care of the near her unselfacted timuliative.

society. Her kind and thoughtful care of the poor: her unaffected simplicity and forgetfulness of solf, have endeared to every subject of the British crown, and to not a few forcienters also.

Her influence with the Queen has always been considerable, and on one occasion the Princess persuaded her mother-in-law to allow her to remove an enormous quantity of crape which an enormous quantity of crape which loaded the royal bonnet contrary to all canons of good taste, and, if I may be

allowed to add, sense also.

The death of the Duke of Clarence The death of the Duke of Clarence was a terrible blow to the Princess of Wales, but with her usual gentle consideration for others, she sought in overy way to hide her grief, and to assuage it by ministering to others.

A protty and very pathetic story is told of her in this connection, and as it may be new to many of my readers, Lakes it because it is not because it is not become and the story of the story is to the story of the

I give it here.
One day, while walking with or her ladies in the lanes near Sandring-ham, she met an old woman crying bitterly and tottering under a load of

packages.

On inquiry it appeared she was a carrier and made her living by shopping and doing errands in the market town for the country people.

"But such loads are too heavy at your age," said the Princess.

"Yes, you are right ma'am; I'll have to give it up, and if I give it up I'll slave. Jack carried them for me—my bov, ma'an;

sharve. Jack carried them for mo—my-boy, ma'am."

"And where is he now?"

"Jack? I Vos' dead!" the old woman cried wildly.

The Princess hurried on drawing her voil over her face to hide her tears. A few days later a neat little cast and a stout donkey were brought to the old activity door. She was navez told the veil over her face to hide her tears. A few days later a neat little cart and a stout donkey were brought to the old carrier's door. She was never told the rank of the friend who had tried to make her life casier for the sake of her

ler the duty of use uses account of the best of the some waits at the back, and making one look something like a buy-cle sorocher, no matter how tightly thoy are tied down, they will persist in creeping up until you look as though you were the possessor of a respectably siz-

are tied down, they will persist in reeping up until you look as though you were the possessor of a respectably sized hund.

And he worst of it is one can never see what is the matter with one's back. You may stand before a window and satisfy yourself that your appearance is irrogeoid, but you cannot very well wis gloss around and look over your shouldened got an observation of the effect in the year. I have seen women give a ratisfied around said look over your shouldened got an observation of the effect in the year. I have seen women give a ratisfied around the time of the seen women give a ratisfied around the time of the seen of the seen women give a ratisfied around the seen women give a ratisfied around the their reflection in a large plate glass window, and proceed upon their way in happy unconsciousness of the fact that their wast was recolled behind and their skirts showing rather more of the band than is generally considered tasteful or desirable. It would nover do to follow the unfortunate victims of an invisible back, and point out their deficiencies. One would be regarded with a haughty stare as an inpertinent busybody who had no business to see anything wrong. The moral would of course be to see and say nothing that a far more difficult matter its keep one's back perfect. We can easily attend to our front, and keep it in such good order that nobody can find any tent who are cheers to what I may term the back of one's moral stributes, the aspect that present itself to others when one is absent, it is not oo easy. There are a hundred and one little things we say and do that can be easily defended when we are theres to do it in person, but when we metaphorically speaking, turn our backs, the other side municiately presents steel, with all the little crockedness and imperfection we are se profoundly unconscious of

St. Paul's Garden Party in the House of Providence grounds on Aug. Sth promises to be a most enjoyable affair. The League of the Sacred Heart will have a booth and as this is the first time they have organized one they hope their friends will encourage them with their usual liberal patronage. Several handsome and useful articles will be railled for, notably a protty rocking chair, a fine framed photo of Rev Father Hand, a beautiful opal picture, an oil painting, and a nickel plated tea keitle, with other things too numerous to homition.

The House of Frevidence grounds are especially dashed for picnics and garden parties, boing level and spacious and

provided with plenty of shade so desirable in the boiling days of July and August

August There will be plenty of attraction in the way of amusements, and the moder price of tickets, only ten cents, renders to possible to participate in the fun and help the church at the same time There will be a post office, where love letters, notices and it, since, requests for interviews, propossis, etc., may be obtained for the "small charge of 5 cents."

Mr. Bayley, M.P., recently inquired if dogs could remain in a public Louse in muccled. The query brought the following excellent objects the form Sir Wilfrid Lawson the great temporance advocate:

A dog in a public can't take auy harm, He keeps perfectly sober, cool, quiet

Ho keeps perfectly sober, cool, quiet and calm, and I own for myself that I feel rather puzzled, To discover a reason why dogs should be muzzled, But a man is in danger whenever he

ters co where all evil and drunken

enters
A place where all evil and drunkencontros,
So I trust, Mr. Bayloy, yr 'll think of
my plan,
Let the dog go unmuzzled, and muzzle
the man.'

That's very good, quite as good as Sheridan's famous consolatory epigram to Lady Erskine, upon her husband calling a wife a tin canister tied to a follow's tail:

"Lord Erskine at women presuming to

au, a wife a tin canister tied to one's Call

tall,
And the fair Lady Anne, while the
subject he carries on
Seems hurt by his lordship's degrading comparison.
But who-efore degrading? considered
aright,
A canister's polished, and useful and
bright,
And should dirt its original purity

hide
That's the fault of the puppy to whom
it is tied."

Gracie Og Machree.

(Song of the "Wild Grese"). I placed the silver in her palm,
By Inny's smiling tide,
And vowed, ere summer time came o
To claim her as a bride.
But when the summer time came on,
I dwelt beyond the sea;
Yet still my beart is ever true
To Gracio Og Machree.

O bomio are the woods of Targ And green thy itille, Rathmore, And soft the smulght over falls On Darro's sloping shore; And there the eyes I tow—in tears Shine over mourefully, White I am far, and far away From Gracie Og Machroe.

When battle steeds were neighing loud
With bright blades in the air,
Next to my immost heart I were
A bright tress of her hair
When stirrup-cups were lifted up
To lips, with soldler glee,
On toast I always fondly pledged,
"Twas Gracio Og Machree.

I was Grano Og amonton.

Oh I I may nover, nover clasp
Again hor lily hand.
And I may flud a soldier's gravo
Upon a foreign strand;
But when the heart pulse beats the last,
And death takes hold of me,
One word shall part my dying lips,
Thy name, "Astor Machree."

NEARLY DISCOURAGED.

The Experience of Mr. Balph Giberson, Who From the Advertiser, Hartland, N. B.

Suffered Greatly From General Debility.
From the Advertiser, Harthank, N. B.
Ralph Giberson. postmaster at Monquart, Carleton Co., N. B., is also known
as a prosperous agrictiturest and an enthusiast in his line. Now stalwart and
rugged, weighing 250 pounds, he scarce
would be recognized as the man who six
months ago was the picture of one
suffering the terrible symptoms of genreal debility. He was run down in
health, suffered much from diziness,
almost bindness, general duliness and
depression of spirits. He had a poor
appetite and such food as he ate gave
him great distress. He was incapacitated for the work that fell upon bim and
was well nigh utterly discouraged. The
symptoms bordered on to those by
which hypochondria is manifested.
Through reading the Advertisor he
learned of the particular benefit that
several of his friends in this vicinity
had received by the use of Dr. Willams'
Fluk Fills, and by the hop- held out by
their testimonials he secured a supply
and took them according to directions.
The result was almost magical; immeduntin own he is perfectly free from
his old troubles. He gladly and freely
gives this testimonial, that all who may
read it may know the remedy if over
they are troubled with general debiity.
Dr. Williams' Pink Pills cure by

gives tumread it may know they are troubled with general
they are troubled with general
bility.

Dr. Williams' Pink Pills cure by
going to the root of the disease. They
renew and build up the blood, and
strengthen the nerves, thus driving discase from the system. The genuine can
only be had in boxes, the wrapper
around which bears the full trade mark.
"Dr. Williams' Pink Pills for Pale

St. Joseph's Court, No. 370, C.O.F.

One of the old pioneers of Peel One of the old pioneers of Peel Township passed peacefully away on Sunday the 3rd July, in the person of Patrick Cannon at the age of 64 years An Irlahman by birth, a Canadian by adoption, loyal to the latter and deeply attached to the former, an honest man (the noblest work of God) and a good neighbor, what wonder that the news

of Patrick Cannon's death cast sorrow

of Patrick Cannon's death cast sorrow over every house in Peel. He leaves a large femily well provided for, who thank him fervently for his industry and energy on their behalf, and for the excellent education he procured for all of them at the little separate school of which he was such a good supporter. His widow is a fine old Irish lady that you could not meet without being edified.

Morten J. Cannon of St. Joseph Court No. 370, is a son of deceased and one of the most advanced and deserving of the Order of Forresters At the meeting of Court No. 370 on the 14th July the members did everything they could to comfort Mr. Cannon and lessen his trouble. Mr. Mogan read an appropriate resolution of condolence conveying the sympathy of the court to their distressed brother and his family.

Position of the Priest in Italy.

Position of the Priest in Italy.

The following paragraph appears in the Birmingham Gazetic: The condition of the poor priest in Italy has been foreiby illumined during the recent rots in that country. Strugging, poverly stricken curates are not unknown in the Church of England, but it is not too much to say that each of them, compared with the Italian cleric, is in affluent and comfortable circumstances, it is pointed out that the Italian clery are livided into two classes—the Cardinals, Archbishops, Bidsops, and Prolates, and the poor priests. The latter assume a superfority over laymen, but is entirely without the means of itwing up to it. During his training entere, he is disgracefully underfed. Semmaries in Italy recove young men intended for the priestly calling at the rate of less than Italy not be income in training priests. The Cardinal replied: "When they come I ask them, "What did you eat a home?" Polents and onnone, they or ply. Very well, I then declare 'yellow' of the income in training priests. The Cardinal replied: "When they come I ask them, "What did you eat a home?" Polents and onnone, they or ply. Very well, I then declare 'yellow' of the Italy in the polents and the priest may obtain an appointment at the princely stipend of £90 a year; if not he makes the best living that he can by travelling from church to church and singing stray Masses at the rate of a franc a day. What wonder that he should bear rebellious feeling in his breast, and be as source o' unrest of which both Church and State are afraid. Commenting upon the foregoing The Liverpool Catholic Times asks: "Is it trave" and assay: "We have no per-

should brar robollious feeling in his breast, and be a source of unreat of which both Church and State are afraid.

Commenting upon the foregoing The Liverpool Catholic Times asks: "Is it rue"? and says: "We have no personal knowledge of the actual conditions under which priests live in parishes throughout Italy, but at any rate we whink that, if it is faise, the assertion should not be allowed to pass without contradiction. Perhaps some of our numerous readers in Italy will be kind enough to send us their testimonies to its truth or falschood. Of course we must bear in mind that the value of monoy in Italy is not the same as in England, and that owing to its greater purchasing power, a man can live there on a sum on which in this country he would starve. But we are sure that the Church, is undoubtedly incorrect. The State of a Tace Religious, which is been generally hear the conditions of the paragraph, viz., that the priests hear rebellious feelings towards the writer of the brochure. But we are sure that the Church, is undoubtedly incorrect. To State of a Tace Religious, we have a sure that the clery to a man are allulated to the Holy See and to the increase of the Church. It would be hard to imagine this to be the case were the world for students in seminaries. However, perhaps some of our Italian readers will kindly give us information which may enable us to set this unpleasant charge a trest."

A Tragic Tale of Tea.

Tne Beetle was blind, and the Bat was

blinder,
And they went to take tea with the
Scissors-grinder.
The Scissors-grinder had gone away
Across the river to spend the day,
But he 'd tied his bell to the grapevine

swing.
The Bat and the Beetle heard it ring,
And noither Beetle nor Bat could see
Why no one offered them any tea.
So, polite and patient, they are waiting
vat

yet
For the cup of tea they expect to get.
—Carolyn Wells in August St. Nicholas

To open the gates of Paradise two must turn the key.

The younger the wealth, the strong er its pinions.

Raised . . . From a Bed of Sickness . . .

Simcor, Jan. 18th, 1897

SIMCOE, Jan. 18th, 1897.

Mearn. Edmanson, Ikues & Co., Troonto.

Gentlemen.—For now five months: I was confined to my look not being inglished to move. The best medical said was railed in, all scating me for a starth of the somach, but to no avail. I could not eat the most supple food without being in dreadful mayer, and found no relied until same was womened up. After spending a large sum in medical according to the start of t sider myself perfectly union, and the leave when a young woman, although down me when a young woman situation of the mean and the practice of the mean and perfect of the mean and the

LIFE AND WORK OF BISHOP MACDONELL

In a chapter which Very Rev. Dr Harris contributes to the second volume of Mr. Castell Hopkin's Ency clopiedia of Canada the following re ferences are made to the late Bisho Macdonell and the Scotch Catholi settlers of Glengarry.

We now come to one of the most interesting periods in the early history

of Catholicism in our Province. Abou twenty five years age a Scottish laird, a man of Canadian birth, and of con siderable importance in the country, sucreate importance in the country, stated at a public banquet at Montreal "that more Gaelie is spoken in Canada no me week than during a month in the Highlands of Scotland." He refered no doubt to the Maritime Provinces, but especially to Glengarry, the home of the "Chi'anadh Nan Gael' in Upper Canada. In 1773 a party of Scotch Highlanders on the invitation of Sir William Johnson settled on the banks of the Mohawk River, New York State, then a British Province, The Catholic immigrants were allotted lands in Solobaric County, where they cleared the forest and built for themselves comfortable homes. Wi-an the Revolutionary Warbegan they remained loyal to the British Government, and were denounced as Torics, Baptists, and friends of English tyranny. The notorious John Joy, after the proclamation of the Quebec Act of 1774, granting to Catholics freedom from thepains and penalites of the Penal Lawe, began a crusade of bigotry and fanaticem. The storm of social and political persecution swept down upon the Sooth settlers, and drove them over the border line into Lower Canada. Before leaving they were disarmed by General Schuyler, and in the autumn of 1776, accompanied by their pastor, Father McKenna, began their weart-some journey. They numbered about 300, and on their way to Montreal suffered severely from hunger and even of dogs. In Teuts' "Lies Erceques de Quebec" it as stated that Mongolfer, Vicar-General at Montreal, had in 1776 conferred missionary faculties on Father McKenna, who "had been charged to accompany a colony of Scotch Highlanders on their way to settle in Upper Canada, where they hoped to enjoy the Catholic religion without molestation."

Soon after the clore of the Revolutionary War, in 1766, almost an entry of the price of the distance of their piets built the first church, known as the "Ble Chapel" The success and prosperity of the colony produced a favorable impression on the Sotch Highlanders on their way to settle in Upper Canada. They resched Outper and the service in 1794, and was the first

"With sching hands and toiling feet
We dig and heap, lay stone on stone,
We bear the burden and the heat
Of the long day and wish 't were
done,
Not to the hours of light we turn
All we have built can man discern."

The splendid self devotion of the "The splendid soil devotion of the arry Jesuit mesions," writes Parkman in his "Old Regime," "has its record, but the patient toils of the mesionary priest rest in the obscurity where the best of human virtues are buried from age to age." As Catholic emigrants began to come into the country their first enqury was for a settlement where there was a church and priest. Like the primitive rocks which arrest and fix geological deposits, the Church and priest caught the human tide, and the Catholic part of the tossing flood invariably sattled around them. On the 16th February, 1887, Bishop Macdonell celebrated his Golden Jubiles. Filty years before he had been ordained at Valladolid, Spain. For ten years stee his srrival at Glengarry, in 1804, he was practically alone, yet at the time of his Jubiles by his indomitable energy and eleepless labor thirty-six churches had been built and twenty-four priests, most of whom had been educated at his own expense, were ministering to their scattered flocks. Answering an attack made on him in the House of Assembly, 1886, by William Lyon Mackenzie, in which his character was assailed and questioned, the Bishop in a letter to Bir Francis Bond Head dwelt with pardonable complacency on the hardships he had been called on to endure in the dasharge of his earced office, and of his subsequent efforts on behalf of religion.

"Upon entering my pastoral duties," he wrote, "I had the whole of the Province in clarge, and without any assistance for ten years. During that period I had to travel over the country from Luke Superior to the Province line of Lower Canada, carrying the spaced effice, and of his subsequent efforts on behalf of religion.

"Upon entering my pastoral duties," he wrote, "I had the whole of the Province in charge, and without any assistance for ten years. During that period I had to travel over the country from Luke Superior to the Province line of Lower Canada, carrying the spaced were the states and their free and the frees and the branches of the trees afforded; cross

of Biehop Macdonell, who fixed his Sea at Kingaton. The is said to have been the first Catholic discoses established in a British colony since the Reformation with the concurrence and consent of the Euglish Government. At this period, according to the Quebec Almanac, there were but seven priests in the enture Provunce, and as they bore the heat and barden of those times, their ames are held in reverence and benediction. Their lives were one long perpetual Odyssey, and many their behind them a halo of superhuman glory—the glory of prophets rather than of ordinary men. Smisch and distinguished state, built by my exertion and have left behind them a halo of superhuman glory—the glory of prophets rather than of ordinary men. Smisch and distinguished state, built be made and example filled the soul width new light and gave to religion an aspect of at traction and beauty. In charge of the missions of Sandrivin and Malded were Fathers Crevier and Finet; at Kingston, St. Raphael and Perth were Fathers Freser, Angus Macdonell and John Macdonell at York and Richmond, on the Ottawa, were Fathers Freser, Angus Macdonell and John Macdonell at York and Richmond, on the Ottawa, were Fathers Freser, Angus Macdonell and John Macdonell at York and Richmond, on the Ottawa, were Fathers Freser, Angus Macdonell and John Macdonell at York and Richmond, on the Ottawa, were Fathers Freser, Angus Macdonell and John Macdonell at York and Richmond, on the Ottawa, were Fathers Freser, Angus Macdonell and John Macdonell at York and Richmond, on the Ottawa, were Fathers Freser, Angus Macdonell and John Macdonell at York and Richmond, on the Ottawa, were Fathers Freser, Angus Macdonell and John Macdonell a general stucation."

To record the history of this great man would demand a bulky volume, for his martial figure was conspicuous in the ceolesiastical, political and military life of this Province for more than thirty years after at separation from Quebee. Ever vigilant and observant for the unterest of religion, he noted in whatever part of his vast docese a group of Catholics settled, and made provision for their spiritual want. In recognition of his loyalty he obtained from the Government of Great Britain liberal grants of land in trust for churches, and to his wisdom and foresight the Catholic Oburch in Ontario is deeply indebt dand died there in the eightieth year of his age. In 1861 his remains were transferred to Kingston, and were consigned to their last-resting place in the Catholic Ohurch of that diceses. "With the maintenance of British connection in Canada," writes J. J. Macdonell in his "Sketches of Glengarry," the name of Bishop Macdonell must ever be indebily associated. While he was a pillar of the Catholic Ohurch—almost its pioneer in Upper Canada—he was a bulwark of the Throne. By precept and example again he proved his stern, unfailing loyalty, and drew from the highest authorities repeated expressions of gratitude and thanks. While the nature of his sacred profession debared him from taking part in actual fighting, he nevertheless took good care to see that it was well done. It was a favorite asyling of his that vevry man of his name should be either a priest or a colidier, and had he not been a priest he would have made a great soldier. He had all the attributes of one. His stature was immence and his frame heroulean. He stood ark feet four and was outli in proportion; he had undannted coursge calm cool judgment, resolute will and a temper almost imperturbable—although it was probable—although to was great, the loss to the army correspondingly great when he was ordined at Paladolid."

I have nowhere in the would he was ordined at he was a born leader of men. The gain of the Church was great

try. These thrifty and industious people, numbering many thousands, were offered homes in Canada, and it was probably in compliment to their universal strength, as much as to the Hanoverian dynasty then reigning in England, that Lord Dorolester named the Districts. Not till 1855, however, did the Oatholic Germans take root in our soil. These pioneer settlers came to our country from Upper and Lower Alsace, and opened farms in Waterloo County. They were soon joined by others of their countrymen from Baden, Wuttemburg, Bavaris and the Rhine Provinces. As they prospered and multiplied they overflowed into Bruce, Huron and Ferth, and number to day (1897) 1,588 families, or close or 8,000 souls. These Catholic Germans yield to no class of our people in sobriety, intelligence and industry. They are loyal and patriotic, and as farming community are probably superior in education to any similar section of Canadians. They are exemplary and devout Catholies, having their own College, Convents and Schools, imparing to their children lessons of honesty, industry and sub-lime mortality. They type the immortality of their Ohurch, for while the Anabaptists, Quakers and Menonothes one so numerous in our land have disappeared, and are now absorbed by other religious bodies, the Bavarian and Al stain Germans retain their children as they received it from their sires, with every article untouched and every dogma entire.