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PRICE FIVE CENTS

Memorial Church of the Martyrs

Opened and Blessed at Penetanguishene last week

Interesting Address by Rev. Father A. E. Jones, S.J., on the Situation of the O'd Missions

(Special to The Register.)
 Penetanguishene, Dec. 11.—This day will be memorable in the future records of Canada. The centuries had rubbed their mellowing fingers over the page that holds the story of the Jesuit martyrs, Brebeuf and Lallement, before any monument to their great faith was proposed to mark the holy ground consecrated by their blood. The flight of time added increasing glory to the written relation of their death. The sculptor and the builder now stand forth to re-write the glorious page on enduring stone.

The Memorial Church in Penetanguishene, the first of these monuments, was blessed to-day, after sixteen years spent upon its construction. The corner-stone was laid in 1886. The walls were raised, but there were not means available for completing the interior. The Holy Sacrifice of the Mass has for some years been offered up in the basement of the structure, utilized as a church by the congregation.

The present Archbishop of Toronto took an interest in the unfinished task from the time of his first official visit to Penetanguishene, and it was due to him in a large measure that progress has been pushed on in a satisfactory manner latterly.

The Memorial Church as seen to-day is still without the tower included in the original designs of a stone building in French renaissance style with transepts. The external dimensions are 90 by 160 feet, the internal measurements 45 by 120 feet, affording accommodation for 900 people.

Mr. A. W. Holmes, the well-known church architect of Toronto, has had charge of the uncompleted portion of the undertaking, and has made the best use of time and money to get the building in readiness for the blessing which was performed by His Grace Archbishop O'Connor, in the presence of a representative assemblage of the bishops, clergy and laity of the Province of Ontario. The town of Penetanguishene made every preparation for the occasion. The leading citizens with the Mayor, met the special train bringing the visitors in the morning from Toronto. The members of the C. M. B. A. and the C. O. F., wearing badges, walked in procession order from the railway station.

The blessing of the building outside and within was performed by the Archbishop of Toronto before the doors were opened to the congregation. Then began the solemn celebration of the first Mass. Flowers and lights were placed upon the altar,

and the celebrant, the Right Rev. Bishop O'Connor, of Peterborough, entered the sanctuary. Very Rev. Dean Egan, of Barrie, was deacon and Father Heald, of Lafontaine, sub-deacon. Vicar-General McCann, of Toronto, was assistant priest, and the attendants upon the Archbishop of Toronto, Very Rev. Father Barrett, C.S.S.R., and Very Rev. Archdeacon Casey, of Lindsay, Rev. Father Hand, Toronto, was master of ceremonies. The Right Rev. F. P. McEvay, Bishop of London, assisted in the Sanctuary, and among the clergy present were Very Rev. Father Pillafrank, S.J., Montreal, Rev. A. E. Jones, S.J., Rev. J. M. Cruise, Toronto, Rev. Fathers James Minahan, James A. Traylor, Port Colborne, M. J. Jeffcott, Stayner, P. Rohlfert, Toronto, P. J. Kierulff, Toronto, M. Whalen, Colborne, M. Oline, Brock, T. Cruise, Shelburne, M. Moyna, Orillia, E. J. Kieran, Collingwood, J. B. Dollard, Uxbridge, P. Whitney, Newmarket, T. E. Pincove, Grimsby, James Gilroy, Dixie, Father Grant, Penetang.

FATHER JONES' HISTORICAL REMARKS.

Rev. A. E. Jones, S.J., of St. Mary's College, Montreal, took for his text the following words of the Prophet Isaiah 61: 4: "They shall build the places that have been waste long ages, they shall raise up ancient ruins, and they shall repair the desolate cities that were destroyed for generations and generations."

In the name of the Father and of the Son and of the Holy Ghost. Amen. Your Grace, my lords, reverend fathers and dearly beloved brethren: You may perhaps wonder why I chose this text. It was because it recalls to our minds those words in which the Prophet Isaiah predicted the restoration of Jerusalem, the construction of a new Jerusalem. They were to raise other edifices in the same place that was occupied formerly by the temple raised to the glory of God by the people of God. They were in fact to open anew a wilderness that had returned to waste and that had so remained for generations and generations, yielding nothing spiritual, showing nothing fertile before the eye of God Almighty. I have chosen this text, my dear friends, because of its appropriateness to the building of this church, which is called the Memorial Church of the Martyrs, and is at the same time dedicated to St. Anne.

Allusion has already been made by the preacher to whom we have listened, to the past history of the townships of Tay and all this portion of the County of Simcoe. Now in the short time which is at my disposal I will go a little more particularly into that history. A little way up the Bay from Penetanguishene, as you are aware, stand the sites of the ancient Christian missions that carry us back to the year 1615, when the Recollet Fathers under Champlain penetrated into the country of the Hurons. Father Joseph Le Caron was the first of these; and we find, in 1623, his work associated with a name "Kinouascarent," which signifies "at the mouth of the opening," and which indicates the location where our story begins. As early as 1623 also we have the work of Father Nicholas Vell, connected with the name "Otocheu" which would be located opposite the Reformatory at the other side of the Bay. And we find the names Sault-au-Rocquet and La Rochelle associated with the work of Brother Gabriel Sagard at the place now named Varwood Point, near Dault's Bay. And later on, in 1635, the names of Father Jean Jo-

seph La Roche Dallion, the last of the Recollets, as far as we are here concerned. In that year, 1625, we take up the history of the Jesuits with Brebeuf and de Noue. Here we have hurriedly reviewed the first introduction of Christianity into the territory upon which you are now settled. It was in this period for the first time that the Christian missionaries appeared at the many historic points in this locality, men who had come prepared to sacrifice their lives for the faith of their Saviour and the glory of Almighty God. The children of the wilderness flocked around them with eyes eager to witness the ceremonies they performed and see in what they consisted. These creatures were taken possession of by the Church and became faithful and docile children of the church. It is now high to 300 years since Christianity was thus introduced into the country which we occupy at present; and there is not a more glorious chapter in all the history of evangelization. The missions which were occupied at the time I have mentioned extended from Dault's Bay to Todd's Point, and in fact after the conquest, when Quebec fell into the hands of the English, and the missions were temporarily abandoned, we trace the same occupation of this peninsula. In 1635 the site of "Honatiria," corresponded to what is now in Tiny Township, lot 7, con. 21, near Todd's Point. "Ossossane," in 1637, the site of La Rochelle and Immaculate Conception agrees with lot 18, con. 3, Varwood Point, Dault's Bay and lot 16, con. 7, Douce, in the present Township of Tiny. The site of "Teantastatae," in 1637, was lot 53, con. 1. In 1638, the southwest quarter of Cleland and Dunn's farms, St. Jean Baptiste was in Hawstone. St. Ignace "Taenhatemaron" in Medonte, near lot 15, con. 5, at the old log bridge, St. Louis in the Township of Tay, the east half of lot 2, con. 6, the Old Fort, St. Marie in Tay, west half of lot 16, con. 3, and St. Jean in Tay, west half of lot 1, con. 16.

We may follow the journeying of these missionaries as they went down in their birch canoes along Parry Sound, up the French River, north to the Ottawa, and thus to the ancient walls of Quebec. From 1632 to 1635 great headway had been made by the missions occupying those sites in this Township of Tiny, when God in His wisdom saw fit to punish the stubbornness of mind of those who refused to hear His word. Famine and pestilence and terror overtook the tribes then ministered to from the centre of these missions. From that centre from the east and to the west, from the towns and villages miles and miles around, to the north of where Hawkesbury now stands and where Orillia stands, the tribes of the Hurons were more or less evangelized from the central mission, where in 1637 were gathered together the Hurons from two or three different villages and where the missionaries had followed them in order perhaps that they might work more methodically, that point being chosen because of its proximity to the River Wye. And there was erected the Old Fort, which I have mentioned. But I am sorry to say that of that old fort scarce a stone has been left. There has been vandalism going on so much of it has taken place that we can now discern scarcely a vestige of the ancient structure. The people of this country ought, it seems to me, have taken more interest in these places and have seen to it that they were kept up; and I hope you will now at last make representations to the proper authorities with the object that these places should be marked

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with memorials and looked upon as holy places because here blood was shed for Christ. I have indicated the little village of St. Marie's, where there was a fortified post and consequently a place of security. The villages around were largely assisted from that point and the village of St. Louis where there was a stone fort, from the village of St. Ignace and also from the more distant village of St. John. About opposite to us now was the village of St. Antony; so that over the area of ten townships spread a number of these villages. The names of many of them have escaped us. At least those names have come down to us, and others it seem impossible now to trace. Some portions are standing of Port St. Marie, but it is not my intention to enter more particularly into this portion of the subject on the short time available to me to-day. I wish, however, to attract your interest to them. From this locality the natives had often followed Champlain in his attacks upon the territory of the Iroquois on the other side of Lake Ontario. Already incursions had been made into that territory, led by the French; and this was the origin of bitter hatred between the Iroquois and the Hurons. Five great nations of the Iroquois were the mortal enemies of the Hurons dwellers in this territory here, whose attacks were guided as I have said through the French posts by Orillia, down to Lake Ontario through the Trent River and around the lake to Oswego in the State of New York, where the Iroquois had their stronghold. After one of these attacks the Iroquois had sworn bitter and eternal hatred against the Hurons and early in the year their bands met. I will not dwell upon these incidents, but will come now to the year, 1619, at which time we find a little stone chapel and dwelling in Port St. Marie which served the missionary work of Fathers Brebeuf and Lallement. It was in the early spring when the Hurons never expected to be attacked by the Iroquois who were accustomed to coming across the Lake chiefly in the summer months. But now the attack of the Iroquois was to be delivered upon this portion of the county of which we speak, the western portion of Flos Township, while the lake was still snowbound. Imagine such an attack in the severe weather and at night time on the 16th of March. The Hurons slept in fancied security, never dreaming that an enemy was within many miles of them. When the wailing cry of the southern foe was heard in St. Ignace, the attack was so wholly unexpected that many of the unfortunate Hurons were killed whilst they slept. Unable to take in the situation much less to cope with it, or warn the surrounding villages, only three of the unfortunate Hurons escaped across the snow, so thoroughly did the Iroquois perform their work. Thus only came the tidings to the village of St. Louis. Fathers Brebeuf and Lallement were in St. Louis, having left St. Marie for the purpose of administering baptism and performing the ordinary duties of the ministry. The village was roused by that terrible alarm of the Iroquois. In dismay the people prepared to despatch the old men, the women and

children to St. Marie. And the chief, who gathered round Fathers Brebeuf, who was known to them by the title of "Echon," and they said you had better fly, for our enemies the Hurons have been down upon St. Ignace, and you cannot handle the tomahawk, the musket or the bow, and the Iroquois seek the lifeblood of their victims. The great "Echon" is the enemy of the Iroquois, for they believe that he has inspired the Hurons. They will wreak their vengeance upon "Echon." My dear friends you have all read of the tortures inflicted by the Indians upon their enemies. They applied slow fire to them, iron hatchets heated to a red heat were upon their breasts Brebeuf and Lallement knew of these terrible tortures. But they said to the chiefs: we too are soldiers of the Christ, whose duty it is to administer spiritual comfort to the dying, and we will stay to support the victims of the Iroquois in their torment. I will not dwell upon what followed. When the Iroquois broke into the village Brebeuf was chosen for this torture. But he was strong in his faith, and he knew that he would soon be enjoying his reward in the heavenly kingdom. Having been tortured as described, his tongue was cut out and his ears slit, and then they opened his breast and bore forth his heart. They drank his blood, because they thought it would make them brave as he had been, and they would be better able to meet their Huron foes later on. The next morning this was repeated on the unfortunate Lallement, whose pure soul went up the heaven. And now my friends you have listened to-day to the lesson of faith which the lives of these holy martyrs teach us. Where they worked and where they perished are holy places. Here the smoke of their tortured flesh ascended as sweet incense to the throne eternal. And it seems to me that living here in this place we should love our faith with the greater love that brings the greater glory. This is the grace I wish you to-day.

ADDRESS TO THE ARCHBISHOP

Archbishop O'Connor was presented with an address upon behalf of the parishioners of St. Anne's, in which His Grace was warmly thanked for his visit and for the keen interest which he had always manifested in the furtherance of the erection of the church. The parishioners took advantage of the opportunity to express their love for their priest, Father Th. F. Laboureau, who, in addition to his pastoral duties, has had the oversight and financing of all the work in connection with this memorial to-day and for the years to come to those conversant with its history. The memorial will recall not only the work of the early martyrs, but also the indefatigable zeal of the Rev. Father Laboureau.

In reply, His Grace said that he thought he had done no wrong in urging the completion of the church, and on the occasion of his visits to Penetang he had called the attention of the congregation to the fact that energy and united effort was necessary more remained to do, but he could congratulate the people on what had been done for the birthday of their pastor.

The musical service, which was choral, was under the direction of Rev. Father Rohleder, and Rev. Fathers Barrelo and Traylor assisted. A luncheon was served in the basement. Among the laymen who attended from a distance and the vicinity were Hon. F. R. Latchford, Commissioner of Public Works, Ontario; Dr. Thomas O'Hagan, Dr. Chamberlain, Toronto; A. W. Holmes, Toronto; W. H. Bennett, M.P., Midland; P. F. Cronin, Toronto; Mayor Beck, Penetanguishene, Alphonse Tessier, D. J. Shanahan, D. Davidson, M.P.P., A. Thompson, C. G. Gendron, W. Blanchard, James Wynn, Dr. McDonald, Thomas McCrossan and F. H. Corbiel, of Penetanguishene.

THE TWILIGHT OF THE CROSS.

(For The Register.)
 Build high to God and not to fame,
 The shaft that marks a sainted name,
 For fame is but the dust of earth,
 A meteor blaze of sudden birth,
 But faith hath root in heavenly things,
 And bears God's word upon its wings.
 It fears not death nor Caesar's frown,
 Its test and truth a martyr's crown.

And so we build and bless to-day,
 Here by this quiet historic bay,
 Where once Loyola's sons had trod
 A goodly temple to our God.
 Well nigh three hundred years have sped
 And sentinel'd the saintly dead,
 Since from their homes in sunny France
 From Norman vale with its romance,
 There came that strong heroic band
 With cross of faith to bless our land.
 Following God's finger through the wild
 To snatch from death each savage child,
 Their arms the breviary and the cross
 Aught else but faith they count as dress;
 And kneeling seek God's will on high
 Within St. Mary's on the Wye.

The seed of faith has blazed within
 The triumphs of the cross begin
 Where death and darkness filled the land,
 The rays of truth shower'd from
 God's hand
 Blot out the stain of sin and shame
 And leave the perfume of God's name
 Through dark ages Hurons' forests wild
 The savage chief becomes a child

But Calvary and Thabor's height
 Are lurk'd in glorious beams of light,
 As torch and stake and burning coal
 Release from earth each martyr'd soul

O great strong souls of faith and love
 Captains of truth for God above,
 Heroic priests of twilight days,
 Who pierced our forests, bless'd our bays,
 Sons of Ignatius, saints of God,
 Faith's perfume follows where ye trod,
 To-day we bless our dome with prayer
 This Church Memorial chaste and fair.

THOMAS O'HAGAN

LEO XIII. DOES NOT ENRICH RELATIVES.

(New York World.)
 Rome, Dec 2.—Unlike many other dignitaries, ecclesiastical and civil, Pope Leo XIII. has never permitted his position to benefit his family. Even his three nephews—the sons of his brother—Ludovic, Richard and Camille Peceel, have not profited by the Pontifical power.

Count Ludovic, the eldest, passes his time at Carpignano, in Umbria, his native country of the family. His existence is a retired and modest one. As he loves study above everything, he has formed there, with the assistance of his uncle, a fine library, where he spends nearly all his time. The Pope sends him a package of books from time to time.

Count Richard, the younger, has a property at Macenza. But he has passed his last summers at Carpignano, like his brother. These nephews are characterized by their affability, and are adored by the people of their native country. The Pope has also many distant relatives, but none of them can say that he has gained wealth or dignity from his relationship to the Pontiff.

NEW CHURCH AT WHITBY.

His Grace Archbishop O'Connor, assisted by the Rev. Father O'Malley, blessed and opened the new Catholic Church at Whitby, on Sunday morning. After the blessing Father O'Malley celebrated Mass, at the end of which the Archbishop delivered an address congratulating the congregation upon the possession of an adequate place for divine worship. It will be remembered that the old church was destroyed by fire and the new one will take its place, being a much larger building. The work on the new church was done by Mr. Thomas Devorell and Geo. Stevenson, under the direction of A. W. Holmes, of Toronto.

Euchre at St. Clement's Club.

The members of St. Clement's Club entertained a number of their friends at euchre Monday evening, at the rooms on McCaul street. A very enjoyable evening was spent. Refreshments were served.

CANADA'S APOSTOLIC DELEGATE.

Havana, Cuba, Dec. 11.—It is with a feeling of general satisfaction that the Catholics of Havana have learned of the appointment of the Most Rev. Archbishop Sbarretti as Apostolic Delegate to Canada. Mr. Sbarretti during his two years' rule as Bishop of this diocese had done much to endear himself to the faithful and to command respect from all for the singular success with which he conducted the spiritual and temporal affairs of the diocese at a critical period for the Church in Cuba.

It is well known that Bishop Sbarretti entered upon the arduous duties of the episcopate in Havana when the Catholic Church in Cuba in the early days of military occupation was being subjected to a species of injustice akin to what was perpetrated in the Philippine Islands. A class of men had suddenly come to power under the auspices of the military government who endeavored to advance their own interests regardless of justice. The Church seemed their earnest prey. It was industriously accented that the ecclesiastical superiors, from Bishop to the rural pastor, derived their legal personality solely from the laws regulating the union of Church and State in Cuba under the Spanish rule. And now that the United States military government had refused to maintain the aforementioned union, it was argued that the Catholic Church lost all personality before the new government, and that her goods were the legitimate spoils of the war.

To bring order out of chaos of doctrinal illusions, to maintain the claims of the Church under the new regime were not the least of the weighty problems that confronted the young Bishop on his advent to Havana. The results achieved by Bishop Sbarretti in this diocese are the best guarantee of his fitness for the present post of honor to which the Holy Father has assigned His Excellency. The faithful of this diocese, remembering with sentiments of gratitude the lasting good wrought by the Church in this brief period of his episcopate, salute the distinguished prelate with prayers and hopes for divine blessing in his present field of apostolic labors.

Mgr. Sbarretti's appointment to the delegation of Canada is at last definitely made. The delay was caused by the fact that Mgr. Ziewski, at present Apostolic Delegate to India, was before him on the list of promotions. Mgr. Sbarretti's appointment has met with great favor in Rome, and it is hoped that he will be equally acceptable to the hierarchy of Canada. All the arrangements for the holding of the next consistory have been completely changed. It has been deferred once more until after Christmas, and may not be held until the month of March—Rome Correspondent New York Freeman's Journal.

C. O. F.

The regular meeting of St. Mary's Court, C. O. F., will be held on Monday evening, Dec. 22nd, at which the election of officers and delegate for Provincial Court will take place.

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