

## THE OBLATE FATHERS.

The Oblates of Mary Immaculate who, besides other spheres of labour, are working in the most remote portions of the Canadian Far West, are not only most zealous and devoted missionary priests, but are also perpetuating in the fullest manner the noble tradition of the early Jesuit missionaries of India and China by their most important philological and ethnographical studies of the peoples whom they evangelise. What De'Nobili, Beschi and Ricci did for the East, that the Oblate Fathers are doing for the Canadian Indians. The names of some of these hardworking missionaries and pioneers of science are well deserving of record.

Some months ago we were favoured with a copy of an important work issued by the Smithsonian Institute of Washington and entitled *Bibliography of the Athapascan Languages* (Government Printing Press, 1892). The "Athapascan" family of Indians embraces the greater part of the western interior of British North America and most of the interior of Alaska; a number of tribes on the Pacific side of the United States, and the Navajo, Apache and Lipan of the south of the same. The Smithsonian publication contains an alphabetical list of all the writers upon those peoples, their languages and customs, of a most exhaustive description. It is pleasing to see the important, the almost preponderating, share taken by the Oblate Fathers in this work.

One of the most important of these missionary authors is Pere Adrian Gabriel Morice, whose numerous contributions to the literature of the Dene languages occupy five closely printed columns of the bibliography. The note states that Father Morice was born at St. Mars-sur-Colmont in 1850, educated first by the Christian Brothers and then at Mayenne, entered the Oblates of Mary in 1879, and arrived in British Columbia in 1880. He first devoted himself to the Chilkot Indians, whose language he soon mastered, and in 1885 he was sent to Stuart's Lake Mission, his present station, among the Carrier Indians. He is the inventor of the Dene alphabet (or syllabary). Religious books, grammars, dictionaries, periodicals, have flowed from his pen, and he has made himself the chief living authority on all that relates to the Carrier tribe.

Ten close columns are required to detail the innumerable publications of Pere Emile Petitot, a native of Burgundy, whose labours in Canada extended from 1862 to 1882, when he retired to France. He was the first missionary to visit the Great Bear Lake. He went twice on foot from Good Hope to Providence, and often made winter tours of 40 or 50 days in snow shoes. He was the first missionary to the Eskimos of the north-west. For his linguistic work among the Eskimo and Algonquin tribes, the bibliographies of these families already issued by the Smithsonian Institute must be consulted: the volume before us deals exclusively with his contributions to the literature of the Montagnais or Chippeway, Peau-de-Lievre, and kindred dialects. Father Petitot is now Cure of Mareuil, near Meaux, in his own native country, but still takes the deepest interest in his Canadian Indians.

Pere Valentin Vegreville, of St. Albert Mission, has written much in and concerning his same Montagnais language. A native of Mayenne, he has laboured incessantly from 1852 to the present day among the Chippeways and Crees, on Lake Caribou, at Edmonton, among the Assiniboines, in Saskatchewan, and numerous other parts of the Far West. Very pathetic is his own note:

It grieves me to say that for the present all my scientific and literary work is stopped. A task more serious and more important is imposed upon me. I am the only

priest to minister at Fort Saskatchewan, where I go every fortnight, a distance of 22 miles. On the intervening Sunday I am needed at Edmonton, where the pastor understands only English and French, and leaves to my care three-fourths of his congregation who speak Cree. I am the only missionary who speaks the language of the Assiniboines, and I am obliged once or twice a year to spend some weeks amongst them, some 40 miles from here. You will not be surprised, therefore, when I tell you that it is nearly two years since I have had any time to devote to my manuscripts (p. 105).

Space will not allow us to make more than a passing reference to the writings of Father Legoff, in Montagnais; and of Father Perrault, inventor of the Montagnais alphabet; but the three above quoted are by far the most important of these writers.

During the past few days we have also received a most interesting monograph, taken from the proceedings of the Royal Society of Canada, and entitled "Carrier Sociology and Mythology," by Father Morice above mentioned. This essay, illustrated by an excellent map, is a notable further contribution to our knowledge of the ethnology and history of these tribes, and does honour to its indefatigable author.

Such is a very hasty summary of a part at least of the splendid work being done by the O.M.I. Fathers in our great Canadian North West. It is a work of which their illustrious congregation, and indeed all Catholics, may justly be proud, and we ourselves feel happy to have this opportunity of paying our modest tribute to their self-sacrificing and never-wearying labours for God and for science.—*Illustrated Catholic Missions.*

\* We are happy to say that all three, FF Morice, Petitot and Vegreville, have contributed to our "Missionary Rosary."—Ed.

Sound Sense from Walter Besant.

Walter Besant, the friend and admirer of women, refuses to league himself with the extremists on the question of woman's progress, and holds some conservative and practical views on the subject not exactly in accordance with the evolved and advanced idea. "I have maintained, and shall continue to maintain," he says, "that for women to take men's work from them is the most disastrous thing that can possibly happen, especially in a small country; for it halves the wages and lowers the position of the workers, and it drives the men of the country or forces them to compete with women at lower pay. It deprives men of their wives and women of their husbands. I say that when a cry of rejoicing is raised because another field of men's labor is invaded by women, we ought to sit down and weep for the lowering of labor's independence and the loss of men."

Apropos of the same subject, he said to the woman interviewer as to the noblest career for woman. "Marriage. That is in fact my deliberate opinion. More, I believe that if the question were put to any woman who has lived the matron's life, and has sons and daughters grown up, whether, in looking back, she would still deliberately choose to be the mother of those sons and daughters or would become a journalist, novelist, teacher, nurse, artist, typewriter, clerk, cashier, or any of the many occupations open to women, she would, without the least hesitation, declare that she would prefer the matron's life as the noblest and highest lot open to women. To enrich the world with noble children, to give to the country more brave hands and honest hearts—what, in comparison with this, is the independence of the single woman or her work—her average work? That all women cannot marry is perfectly true; that women are making it every day more difficult to marry by taking men's work is also true."

Wool: "After starving for twenty years, old Potts conceived an idea which resulted in making his fortune." Van Pelt: "What was it?" Wool: "Changed the sign over his shop from 'Junk' to 'Antiques.'"

## Miss Dunn.

On Tuesday evening the 7th instant, at Association Hall, Miss Marguerite Dunn afforded the ever-increasing number of admirers of her art an opportunity of enjoying it for an exclusive performance, save for the complementary effect of a pretty array of the seasonable chrysanthemum and the strains of Signor D'Alessandra's orchestra. After the impression of the individual performances had been effaced, the grand result of the evening might be summed up in that Miss Dunn's art and charming personality have become sensibly matured since her last annual recital, and she now stands securely in the front rank of Toronto's elocutionary artists. Her programme contained eight numbers, exhibiting an agreeable diversity. In *Beruria* there was the deep and reverent affection of motherhood charmingly portrayed. In the *Arena*, masculine and thoroughly human sensibilities are contrasted with the cruelty which prompted gladiatorial displays. Then followed *Exquisite Cheek*, which might be said to be an exquisite bit of acting, with an irretrievable bore in the capacity of a diner out as the subject. In *Leah the Forsaken*, Miss Dunn touched her mark—"nature." The forsaken lover Leah here curses the Christian who deserts her, and the pitiless and scornful Jewess was so veritably and thrillingly represented as to secure a hearty encore, which like others was responded to by bits of humor. In *Song Without Music*, Miss Dunn proved her mastery of negro dialect and the German emigrant in another funny sketch. The well known *Damon and Pythias* was one of Miss Dunn's best pieces and should not be omitted from fear of repetition. It was rivaled, however, by a violin phantasm which was truly and artistically done. It relates how a despised beggar violinist plays the story of his life and wins recognition when all too late, the life strings of musician and instrument snapping together. Miss Dunn is to be congratulated on her sympathetic treatment of this tale. Her rendition of the violin's song and the musician's woe was as relative and full of delicate emotion as words could well convey, and its effect was akin somewhat to that of the highest musical art. Miss Dunn was the recipient of a handsome bouquet as well as other manifestations of the pleasure her evening's entertainment bestowed.—*Muck in Saturday Night.*

## Death of Mrs. Clark.

The death of Mrs. N. J. Clark of Toronto on Friday, the 17th instant, was a great shock to the many friends of herself and her husband, both in Toronto and elsewhere, because of its unexpectedness. Mrs. Clarke was taken ill on the preceding Sunday of inflammation of the lungs, at her residence, 25 Gifford street, and, in spite of the best medical attendance, succumbed five days later. The deceased lady, before her marriage to Mr. Clark, was Miss Emilie Teresa Ryan, daughter of Mr. William Ryan, formerly of Brantford. She was in her 30th year, and after a happy married life of three and a half years, left her husband, Mr. N. J. Clark of the Ontario Bureau of Statistics, with the care of two motherless little girls, Ellen and Mona, 2 years and 7 months, and 1 year and five months respectively. There are also left to mourn her loss two brothers, Charles M. and William H. Ryan, and two sisters, Misses Minnie and Lucy Ryan. The funeral took place from her residence on Monday morning to St. Paul's Church, where Rev. Father Hand celebrated a High Requiem Mass, after which the body was interred in St. Michael's Cemetery beside that of the deceased's mother, who died a little over a year ago, and Mrs. Clarke's father, some three years deceased. Rev. Father Walsh of the Church of Our Lady of Lourdes officiated at the grave. The pall bearers were Messrs. Richard Disette, Edward Butler, Wm. Ryan, J. J. Burns, Peter Lynar and John L. Lee.

## Lecture and Musicals.

Father Ryan's lecture, Monday evening, under the auspices of the Catholic Young Ladies' Literary Association was an intellectual treat, and all present were delighted with the beautiful ideas of true womanhood, imparted by the Rev. lecturer. The musical part of the programme was most ably carried out. The piano solo (Irish Diamonds) by Miss N. Sullivan was artistically executed—and "That Melody Divine" was well sung by Miss Katie O'Donoghue, who received an encore. Mr. Forbes very kindly gave an extra song in place of an absentee. His "Queen of the Earth" was received with applause. Miss M. Lawlor closed the programme by playing selections from "Martha."

## League of the Cross.

The regular weekly meeting of the League of the Cross was held on Sunday afternoon, the President, Mr. Geo. Duffy, in the chair. There was fully one hundred members present, and a deep interest was taken in the afternoon's work. The President and Mr. Murphy addressed the members. Mr. Murphy, in the course of his re-

marks, deplored had on certain, interesting stories, the years gone by, temperance men of it, a good deal more if it will.

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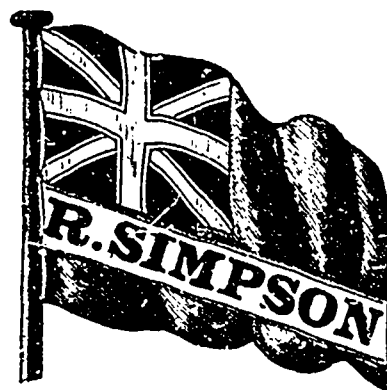
A select programme of readings and recitations was taken part in by Messrs. Wallbridge, O'Farrell, O'Brien and Moran.

The Thursday evening meetings of the League are a new feature that is much appreciated by the members. The meetings are held in the same place, and the doors are open for all who wish to while away a couple of pleasant hours.

## Rosa d'Erina.

The concert given by Madame Rosa d'Erina under the auspices of Division No. 2, Ancient Order of Hibernians, put in proof that the Irish Prima Donna has lost little, if any, of her old-time vigor and charm. To those who know her in the years gone by her re-appearance in Toronto was a welcome event, while those who had not yet had that pleasure longed to hear her in the music and melodies with which she has charmed thousands. And none were disappointed; for the Madame rendered her numbers with a freshness and sweetness which called forth rounds of applause. Mr. Vantom was equally effective in his role, and whether in the humorous or the higher grade of classic music, he was perfectly at home. The Hibernians are to be thanked for affording the citizens of Toronto a rare musical treat, and Madame d'Erina must be complimented on the unexceptional manner in which she played her part.

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