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THURSDAY, MAY 4, 1905.

THE TEST OF AGITATION.

This week the echoes of the Autonomy discussion will die away upon the political air, that always becomes sluggish with the advance of summer. Whatever may be said in the committee stage will not get outside the stuffy chamber, and the public should be glad to have it stifled there, because nine-tenths of the Autonomy talk has been unrelieved monotony.

The only speeches that will live are the addresses of the leaders, and it is a pleasure to acknowledge that the record will stand as a testimony to the high ideals and pure sense of justice that inspired the Premier and his associates in the Government by whom the constitutions of the new provinces were framed. The bills look to the enduring peace and satisfaction of the people now settled in Alberta and Saskatchewan, or who may in the future be attracted to those States of such bountiful promise. Dissatisfaction may remain for a while with some on both sides who have participated in the agitation through other than partisan feelings. This is but natural.

The Register can say for itself, and we believe for the great majority of Catholics, that we have carefully abstained from that particular branch of controversy that could have no other effect than to stir up antagonism between honest advocates of common schools and of the rights of religious minorities. As an instance of this, the past week brought forth the annually recurring problem of race suicide and its effect upon the public school population of the Province of Ontario. We have been content to keep this apart from the defence of religion as an all-important element in the education of the young. It is to the credit of the Ontario Registrar-General that for ten years and more he has been drawing attention to this national blight upon the social character of this fair province. He boldly pointed to the real evil long before President Roosevelt had become the champion of old-fashioned families across the line, and we cannot forget the courageous handling of this very subject by many religious leaders among our Protestant fellow-citizens.

The Catholics of Ontario can point to the steady growth of the school population of their schools throughout Ontario, under conditions of constitutional right not involved in the debate that has waged around the school clauses of the western Autonomy Bills. From their particular position they can therefore well afford to be fair and moderate towards the intelligent and well-disposed body of their separated brethren.

To the rancorous influence of a section of the public press no countenance or allowance is possible. We have passed through a period when the patriotism of all good Canadians has been tested by the acid of reckless and mischievous journalism. And on the whole there is every reason to be satisfied with the result. Protestant and Catholic, French and English in Canada have not been thrust apart by these months of agitation. The contrary is the truth, and the future of Canada is but still more reliably assured by the determination that has been displayed to preserve our Canadian union from the assaults of prejudice and passion. This is not a small reward for the good sense displayed both in Parliament and by the country. And it is a warning that the leaders of the Conservative party who espoused the wanton attack upon the minority schools of the Territories may well take to heart.

A LEVEL-HEADED OBSERVER.

Perhaps the best informed review of the separate school question in Canada that has come under our notice in any United States publication, appears in the current number of the Messenger, New York. The writer, who signs himself "B. S.," takes up the history of the question as early as 1840, and brings it down to the recent notorious performance of Bob Rogers. We need not follow him in this wide survey, but as a complete

ment to his intelligence we give his estimate of the Catholic attitude from first to last, as well as his opinion of the general condition of Canadian public opinion with regard to the bills now before Parliament.

"B. S." writes:—"A contest over the question of separate schools is no new thing in Canadian politics. The question is but one in a series of struggles which the Catholics of Canada have made in defence of the right to educate their children in schools where religious and secular training go hand in hand. But the present controversy is the keenest of all for the reason that both sides appreciate the great interests that are at stake. The two new provinces, Alberta and Saskatchewan, which are now being created out of the great territories that lie between Manitoba and the Rocky Mountains will in the near future be the home of millions of people, amongst whom, through immigration, many nations and tongues will be represented. It is precisely a field in which the ardent admirer of common schools would like to see his system in operation, and watch it reducing all religions and tongues into one homogeneous type. Not because of any quarrel with public schools for those who believe them best for themselves, but because of considerations that look beyond temporal to eternal results the advocates of separate schools are anxious that to the great Catholic population the future will see in those provinces should be preserved one of the chief means of securing religious instruction for their children. It is but natural that those opposing trains of thought should come into collision at the moment when the constitutions which will endure as long as the provinces themselves are being fashioned and their powers determined."

Having done ample justice to the tested sense of right of the Canadian people as a whole, the article concludes:—"In a month or two there will be heard no more of the agitation that has made memorable the entry into confederation of the two new provinces. Canadians will then be discussing the budget or the tariff, or some other unexciting subject. This is likely to be the last agitation over separate schools in Canada. Before leaving the subject it is worth while noting that in nearly all these controversies the advocates of separate schools have acted upon the defensive, and have sought only to preserve the rights that were given in other days without opposition. In early days the Catholics of Upper Canada asked nothing they were not willing to give the Protestants of Lower Canada. Separate schools were established in Manitoba and the Northwest, if not in the actual demand, at least with the almost unanimous consent of Protestant Canadians. Since the establishment of separate schools Catholics have sought only to retain these rights and not to extend them. And in these struggles Catholics have always counted upon the aid of many of their Protestant fellow-citizens, without whose valued assistance they would have failed, and to whom no small debt of gratitude is due."

MR. MACDONELL'S SPEECH.

It is no pleasure to The Register to comment upon the grounds of opposition to the school clauses of the Autonomy Bill chosen by Mr. A. C. Macdonell, member for South Toronto, in his speech of Tuesday last in the House of Commons. With his protest against sweeping charges of Toronto intolerance we, in a sense, agree. There is not the least doubt to our minds that the brutal intolerance and abusive attitude of the newspapers grossly misrepresents the intelligence of the general community. But we believe also that the intolerance of the Conservative vote in Toronto accounts very much for Mr. Macdonell's position. He will be the only Catholic on either side of the House of Commons voting for Mr. Borden's amendment; and there is really no room for dispute concerning the cause of the distinction thus brought to him. It is simply because he elects to represent the Conservative vote of Toronto.

Mr. Macdonell's constituents demanded no pledge from him with regard to Catholic education in the west or anywhere else. Some obscure lodges outside of his constituency asked him to declare himself after the autonomy measures had been introduced. As a matter of fact he cannot now know the feeling of his constituents on this question. He has identified himself with his leader in this issue—a most valuable thing indisputably for Mr. Borden in view of the independent stand taken by Mr. Monk and the other Catholic Conservatives.

It may be well, however, to remind Mr. Macdonell that neither his constituents nor his leader could exact from him the service he has given. The experience not only of Canadian politics, but of Imperial politics, must convince him that party service has its limits and parliamentary freedom its field. A short while ago when the question of an Irish Catholic University was brought up in the House of Commons at Westminster, and the motion was opposed by Mr. Balfour and his party, the Catholic Tories of England, although returned by exclusively Protestant constituencies, voted to a man against their leader, just as Mr. Monk and Mr. Borden will vote on the western school bills.

We need not dwell upon Mr. Macdonell's argument in favor of a reference of the whole question to the law and the province. In view of the renewed shameful baiting of the Catholics of Manitoba by the Roblin Government at this very hour, it is idle to prophesy that settlement or peace could ever be expected were the existence of minority schools dependent upon the exigencies of provincial parties.

BLIND ABUSE.

The Toronto press has become a by-word in Canada. Newspapers like the News have made this so. These papers, conducted by men who are steeped in sectarianism, profess to decry the very animosities that for months they have been frantically endeavoring to stir up. These papers, run by political eccentrics undertake to lecture the public men of the country upon political principle. These papers that by means of personal insult and abuse piled up day by day, attempt to coerce Ontario Liberal representatives from the plain path of their duty, prate like parrots of the coercion of the west. If Mr. R. L. Borden and the Conservative members of the House of Commons only knew the contemptuous indifference with which the yellow press of Toronto is regarded by the intelligent people of this city, they would throw up their partnership in the game without a moment's delay.

As an instance of stolid, featureless abuse, instigated by the vague notion of intimidating a public man, we would draw attention to the cartoon in last Friday's News of Sir William Mulock. If there was any idea at the back of that ugly plaster of scurrility, it was ridicule of the Postmaster-General's official record. And what is the record? It is by common consent not only the most gratifying, but the most surprising administrative success to the credit of the most successful Government Canada has known. Sir William Mulock furthermore stands in the present Government and Liberal party the active representative of that grand group of men whose names will ever be associated with all that is worthy in Ontario Liberalism. His forward policy with regard to the telephone problem tells that the quality of his Liberalism has not grown stale. Blake, Mackenzie, Mowat, Mills—it is only with Liberals like these that men like Mulock and Cartwright may be numbered.

But Sir William Mulock is one of the "coercionists." It needs the assurance of the News to back up in his native city this cry against the Postmaster-General. Cartoons like that of Friday are too dull-witted to pass even for buffoonery.

And is it any wonder when this sort of thing goes on day after day that the press of Toronto should nowhere be held in more profound contempt than right here in Toronto.

ENCYCLICAL ON DOCTRINAL TEACHING.

The Pope has addressed an Encyclical to all members of the Catholic Episcopacy in the world on the manner of teaching Christian Doctrine. The Encyclical sets forth rules for the instruction of children in the Catechism, and directs the Bishops to see that the priests apply these rules in teaching the young.

EDITORIAL NOTES

Prince Max, of Saxony, is a priest who believes in practical religion. He is at present in Paris and preached on Palm Sunday in the Church of St. Eugene in aid of the German Catholic Mission. His Royal Highness himself carried around the collection box after his sermon.

The 50th anniversary of the fall of the floor in the Convent of St. Agnes Outside the Walls, Rome, was celebrated on April 12. The celebrant of the Mass was Mgr. Bursell, of New York, who was a student in Propaganda at the time. Among the other persons in the convent when the flooring gave way were William Dillon, Halifax, N.S.; John Madden, Westport, Canada; Patrick Cannon, Quebec. We do not know whether the three Canadians who were in Rome 50 years ago are living.

The Jesuits still hold their place in the leading rank of the scientists. Our readers have no need to be informed concerning the views of the German professor, Haeckel, whose works are an attack upon the foundations of religion. But Haeckel has been obliged to admit that Father Wassmann, in his work, "Modern Biology and the Science of Evolution" must be conceded a complete victory over the teaching of Darwin and the modern biologists. Father Wassmann's contention is that man cannot be included in the Darwinian theory, inasmuch as he is of essentially different form from animals, and that man alone possesses a soul.

Mr. George Gooderham, who died in Toronto this week, at the age of 75 years, was one of the personal contradictions of a pretence often put forward by the apologists of race suicide that a large family and a life competency cannot easily be cultivated together. Mr. Gooderham was the richest man in Toronto and was the father of twelve children. Mr. Schwab is the father of a numerous tribe. In the city of Toronto more rich men with large families can be

picked out than rich childless men. And this is according to the natural order of things, as the family is the highest cultivator of thrift and incentive to energy.

A provincial election was held last week in the riding of Mountain, Manitoba, and the seat was captured by the Roblin Government. Messrs. Roblin and Rogers would have the country believe that the Mountain labored and brought forth a lion or at least a coyote, who will worry the Dominion Government and send the federal authority up a tree. Mr. Roblin does not say how all this is to be done; but people have listened to so much western bluff from the Manitoba Government during the past few weeks that few are likely to exaggerate the new-born force of the local representative of Mountain beyond the capacity of a political mouse. The Government of Manitoba had the Mountain hustings overrun by howlers against Mgr. Sbarretti and Catholic schools, and a verdict favorable to Mr. Roblin was snatched through the prejudice thus aroused. To imagine that any such paltry incident can have an effect upon the public opinion of the Dominion would mean taking Messrs. Roblin and Rogers seriously.

Mr. Oliver Banqueted

Winnipeg, April 30.—The banquet tendered by Winnipeg young Liberals to Hon. Frank Oliver, the new Minister of the Interior, last night in the Liberal hall, was a most successful gathering. Mr. Oliver spoke for over an hour. He paid a tribute to Mr. Sifton and his most successful work as Minister of the Interior. He dealt at length with the school clause. The question had been intentionally misrepresented by comparing the Northwest separate schools with the separate schools of Ontario. There was the widest difference between them. The Northwest was today, with the exception of British Columbia, the only part of Canada having a really national school system; even Manitoba had engrafted into her system the principle of clerical recognition. The schools of the Northwest were thoroughly national, thoroughly State controlled, but containing the principle of toleration. Toleration to the views of the minority was not, however, submissive to the dictates of an outside majority. Of the present system the Northwest was proud, and that system they intended to keep. The clause as revised absolutely safeguarded their system. Of the 1,052 schools of the Northwest only 12 were separate; only four of these were outside of towns and two of these were Protestant. All were national schools, however. The school issue had been more intentionally and maliciously misrepresented than any other question had ever been in Canada. Shurs had been thrown for no reason but to light the fires of sectarian hatred to injure the Government. A more iniquitous, unjustifiable or unpatriotic action he could not think of. Other speakers were Messrs. Scott, Turill and Talbot, M.P.'s, H. M. Howell, K.C., H. Chevrier, M.P.P., and J. H. Ashtown.

SCHOOLS

ST. MICHAEL'S SCHOOL, BOYS' DEPARTMENT.

The following are the names of the boys who received testimonials for deportment and application to study during the month of April:—
Form IV., Senior Division, Excellent—H. O'Leary, C. Grant, R. Stormont, F. O'Hearn, B. Lalor, O. O'Leary, J. O'Connor, L. Devaney, Good—J. Dissette, R. Harmon, L. Hennessy, V. Smith, J. Meehan. Junior Division, Excellent—P. Small, J. Lobraico, B. Doyle, C. Schmuck, E. Lockhart, Good—W. Hutchinson, A. McLean, W. Gearon, J. Kane. Form III., Senior Division, Excellent—J. Deacon, W. Hickey, N. Smith, J. Quealey, F. Meehan. Good—A. Phillips.

QUARTERLY EXAMINATIONS, EASTER, 1905.

Fourth Form, Senior Division—1, L. Hennessy; 2, R. Stormont; 3, R. Harmon. Christian Doctrine—1, Geo. Rennie; 2, L. Hennessy; 3, B. O'Leary. Reading—1, G. Rennie; 2, J. Dissette and V. Smith; 3, R. Stormont. Spelling—1, L. Devaney; 2, R. Harmon; 3, L. Hennessy. Grammar—1, L. Hennessy; 2, R. Stormont; 3, C. Grant. Composition—R. Stormont; 2, L. Hennessy; 3, B. O'Leary and C. Lalor. Literature—R. Stormont; 2, L. Devaney; 3, G. Rennie. Arithmetic—1, R. Harmon; 2, L. Hennessy; 3, V. Smith. Geography—1, R. Harmon; 2, C. Grant and R. Stormont; 3, G. Rennie.

History—1, G. Rennie; 2, R. Stormont; 3, J. O'Connor. Writing—1, R. Stormont; 2, J. O'Connor; 3, J. Dissette. Drawing—1, R. Stormont; 2, O. O'Leary; 3, B. O'Leary and J. O'Connor.

Fourth Form, Junior Division—1, P. Small; 2, B. Doyle; 3, H. O'Halloran. Christian Doctrine—1, P. Small; 2, B. Doyle; 3, W. Hutchinson. Reading—1, E. Lockhart; 2, P. Small; 3, J. Kane. Spelling—1, E. Lockhart; 2, P. Small; 3, S. Warren. Grammar—1, P. Small; 2, B. Doyle; 3, H. O'Halloran. Composition—1, P. Small; 2, B. Doyle; 3, J. Kane. Literature—1, E. Lockhart; 2, P. Small; 3, B. Doyle. Arithmetic—1, P. Small; 2, B. Doyle; 3, H. O'Halloran. Geography—1, B. Doyle; 2, P. Small; A. McLean.

History—1, P. Small; 2, S. Warren; 3, J. Kane. Writing—1, B. Doyle and W. Hutchinson; 2, W. Wright; 3, A. McLean. Drawing—1, H. O'Halloran; 2, A. McLean and W. Gearon; 3, C. Malone. Prizes kindly donated by Rev. Father Whelan for greatest endeavor were won by: Senior Division, B. O'Leary, O. O'Leary, C. Lalor, R. Stormont, G. Rennie, C. Grant, J. O'Connor, L. Hennessy, L. Devaney; Junior Division, P. Small, K. Schmuck, J. Lobraico, B. Doyle.

Form III. Examinations, Senior Division—1, G. Baker; 2, A. Phillips; 3, A. Gilmore. Junior Division—1, W. Hickey; 2, J. Deacon; 3, F. Malone.

DR. DRUMMOND THE POET OF THE HABITANT

(Written for The Register.)

Few books during the last decade have been more thoroughly enjoyed by English-speaking people familiar with the French-Canadian character than the "Habitant" and "Johnnie Courteau." When I read the first volume of Dr. Drummond's poems, published some years ago, I said to myself, "Here is a poet; here is a man who sings because he has a mission to sing, who writes because he has something to say, and who speaks the language of the heart." And instinctively I placed him among the silent friends of my bookcase between the authors of the "Cottar's Saturday Night" and "Evangeline." Certainly there is very much about Dr. Drummond personally, and about his poetry that appeals to us. Our conception of a poet is perhaps that of a man living at some time in the past, separate from his fellow-men, living the life of a recluse, and not much in sympathy with the material world about him. We generally picture him to our mind with his hair falling down over his shoulders, his head resting on one hand, and a dreamy, upward look in his eyes. But Dr. Drummond is quite the antithesis of this. He is a man living in our time, and in our own country. His hair is cut in the approved fashion. He is quite fond of society, and what is rare in a poet, quite as entertaining and interesting a conversationalist as he is a writer.

Again Dr. Drummond is thoroughly Canadian in his sympathy and sentiments. The spirit of freshness and of freedom that pervades our Canadian lakes and rivers, the very odours of our pine and hemlock forests, and of our autumn woods, breathe through his poetry and proclaim, better than any avowal of his, how much he loves the land of his adoption. He was born in the County of Leitrim, and there is no doubt that much of the humor and pathos, love for nature and sympathy for everything human that characterizes his poems, may be traced to his Irish parentage, and to the impressions made upon him when as a boy he wandered over the heather-clad hills of his native country and mingled with the simple fisher folk of Donegal. How much he loves the land of his birth we may gather from the following little poem entitled, "Child Thoughts":

O Memory, take my hand to-day,
And lead me thro' the darkened
Washed by the wild Atlantic spray,
And spanning many a wind-swept
Of sorrow, grief, of love and joy;
Of youthful hopes and manly fears!
O! let me cross the bridge of years,
And see myself again a boy!

The breeze that blows o'er Mullaghmore,
I feel against my boyish cheek;
The white-walled huts, that strew the shore,
From Castlegale to old Belleek.
The fisher folk of Donegal,
Kindly of heart and strong of arm,
Who plough the ocean's treacherous
How plainly I behold them all!

The thrush's song, the blackbird's note,
The wren within the hawthorn hedge,
The robin's swelling, vibrant throat,
The leveret crouching in the sedge!
In those dear days, Oh! what was school?
When nature made our pulses thrill!
The lessons we remember still,
We learnt at Nature's own foot-stool!

"The hounds are out! the beagles chase
Along the slopes of Tawley's plain!"
I rise and follow in the race,
Till fox, or hare, or both are slain.
With heart ablaze, I loose the reins
Of all my childish fierce desires,
My faith! 'tis Ireland plants the fire
And iron in her children's veins!

So much for the man. Now for his poetry. The first thing that strikes us is the simplicity and naivete of his style. There is nothing very sublime in his writings, no great flights of fancy, no brilliant metaphors. On the other hand, there is no straining after effect, no far-fetched sentiment, no labored expressions, no vague nuances of thought that perplex the reader. Everything is clear and humorous, and if you read a line twice, it is not to understand its meaning, but to more fully enjoy the beauty of the poetic thought. He writes not of kings and of princes, but of the simple country folk, who after all are the nearest to nature's heart and the best exponents of the nation's traditions. If I were asked to account for the wonderful popularity of Dr. Drummond's poems, I would say that it is due first to his choice of subject, and secondly, to his manner of treating it. He has written of the Habitant, the French-Canadian farmer. He is thoroughly acquainted with his subject. He knows his history, the national traditions and the popular legends, and he has painted him with a sympathetic hand. He has made him speak not in his own language, but as an English-speaking person not conversant with the French tongue. How well he has succeeded we may conclude by the compliment paid him by the Poet Laureate of Quebec, who terms him "a path-finder in a new land of song."

The "habitant" is for us a very interesting character. We may know well enough the French people of the towns and cities, but the majority of us know little of the "habitant." Never since the days of Confederation was the French-Canadian brought more before our notice. This is due partly to the fact that many of the cleverest speakers of the Federal Parliament are French-Canadians, and one of their number, occupies the proud position of Premier of the Dominion. They are a power to be reckoned with, not only in Quebec, but also throughout the newly-settled districts of Ontario. General Murray, speaking of this people in 1776, said that if they should ever emigrate it would be an irreparable loss to the Empire. Lord Elgin, speaking of the French Regime, calls it the heroic days of Canadian history. Truly the history of no country presents a period so full of romance and chivalry and redounding more to the glory of

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our faith than the early days of Canada. Here we find side by side with the uncouth manners and pagan savagery of the Indian tribes, all the valor and chivalry, culture and piety of old France. Christian soldiers like Champlain forming a bodyguard for the Franciscan and Jesuit missionaries, and esteeming more the salvation of a soul than the conquest of an empire; daring adventurers like Cartier; Christian statesmen like Maisonneuve, the founder of Montreal, kingly governors like Frontenac, the man of iron will, bearing himself in his rude Council Chamber of Quebec with all the grace and dignity that made him an ornament to the most splendid court in Europe; noble ladies like Madame Bourgeois, Madame D'Youville, Madeleine Vercheres—these are some of the characters that have cast a halo over the early days of our country's history. It is of the descendants of this noble race in whose veins still courses the conquering blood of Normandy and Brittany, that Dr. Drummond writes. The subject is certainly interesting. We must not forget for a moment that we owe at least indirectly much of the liberty we enjoy to the French-Canadians of Quebec. They deserve much credit for having preserved their faith and their language. Some wrongly imagine that the use of the French language in Parliament was guaranteed by the Treaty of Paris. Such is not the case. That the French tongue is to-day spoken in the Provincial and Federal Parliaments is due to the zeal of the French-Canadian clergy and people. At the time of the union of Upper and Lower Canada, in the year 1840, the use of the French language as an official one, was vetoed by an Act of the Imperial Parliament; but during the first session a French member, Lafontaine, had the courage to deliver his first address in his native tongue, and that Act was afterwards repealed, and ever since the French tongue has been the official language of the Provincial Parliament, and has been on equal standing with English at Ottawa. That valiant defender of his faith and nationality, who has recently gone to his reward, Tardivel, the editor of La Verite, of Quebec, proved beyond peradventure in an essay read before the Catholic Union at Montreal, that the language spoken by the people of Quebec is not a patois, but the original French spoken at the time of Louis XIV. The majority of French-Canadian mothers have been educated by the Ursuline and Congregation Sisters, who brought to this country and have preserved a knowledge of French as it was spoken in old France. This accounts for the language of Champlain, Brebeuf and Laval having been preserved so well by the French-Canadian people.

This is the people that Dr. Drummond has described to us, and he has painted them as they are, simple yet intelligent, religious and patriotic, fond of their homes and families, with a heart full of native poetry, lovers of the old time of long ago. He has described them to us in every phase of their life—the little Baptiste with "the double joint in his body," the daring lumberman, with his "Ceinture flechee" and "bottes sauvages," the Canadian-errand, who imagines he hears the bell of his parish church at home, the adventurer to the north country, the well-to-do farmer, proud of his lands and marriageable daughters, and last of all the old habitant sitting in the chimney corner, dreaming of the scenes of his youthful manhood, or entertaining the children with strange tales of the "Loup Garou" or "La Chase-Gal'rie."

We indeed owe a debt of gratitude to Dr. Drummond for having in his own charming style revealed to us the wealth of a homely virtues, true poetic sentiment, and keen appreciation of the beautiful whether in nature or in art, that is enshrined in those little white-washed cottages on the banks of the St. Lawrence. He has in his inimitable verse portrayed for us the French peasant of Quebec, as truthfully and sympathetically as Walter Lecky has in prose described to us the mountaineers of the Adirondacks. I feel that the reading of his poems will make for a better appreciation of the character of our French Canadian fellow-citizens—whose human nature after all is very like our own—and for a more kindly feeling between the two races that are destined to live and prosper side by side in this Canada of ours under the same flag and the same laws.

F. J. O'SULLIVAN

Lindsay.

"Yes," said the man who occasionally thinks aloud, "that's why so many marriages are failures."
"Why is it?" queried the party with the rubber habit.
"The average young man thinks a girl would rather be loved and plied than dressed and fed," explained the noisy thinker.—Chicago News.