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D'ARCY SCOTT'S TOUR

Impressions of His Trip Through Ireland
 After spending several months in Europe, taking in the Coronation and afterwards the scenic beauties of Ireland, Mr. D'Arcy Scott has returned home, says The Ottawa Citizen. As president of St. Patrick's Society, and as a member of other national organizations, Mr. Scott has done much to promote the Irish cause, locally, and so it was but natural that he should spend not a little of his time while away enquiring into the condition of affairs in Erin's Isle. His views as related to a Citizen reporter will be of interest.

"The Irish people," said Mr. Scott, "are of course very hospitable. I had the pleasure of stopping a few days with both Mr. John Redmond and Mr. William Redmond. They were both extremely kind to me and took much interest in Canada and Canadian affairs. I met many prominent Irishmen, both Home Rulers and Unionists. I also had the good fortune of hearing several Irish debates in the House of Commons. As far as Home Rule is concerned I am perfectly satisfied that it is coming, and perhaps much sooner than some may expect. The parliamentary party is strong and united. It has an experienced and able leader in Mr. John Redmond. He is not only one of the greatest parliamentarians in the empire, but is acknowledged to have no superior and perhaps no equal as an orator in the British House of Commons to-day. Mr. Redmond is respected by all parties in the House, and always gets a good hearing when he speaks.

don't favor 'an independent parliament at Dublin,' and while many think Ireland is entitled to it, and should have it, it is certainly not what the Irish party is asking for. Mr. John Redmond, at the coronation meeting in Dublin on Aug. 9th, speaking as the leader of the party, made the point quite clear when he said that they were prepared to accept the same settlement which Gladstone and Parnell had agreed to in 1886. That, as everybody knows, was not 'an independent parliament at Dublin,' but a responsible legislature and a government in Ireland subject to the imperial parliament, to legislate for and govern Irish affairs.

MISGOVERNMENT OF IRELAND
 "The present method of governing, or rather in governing, Ireland by coercion is a disgrace to the British empire. Ireland is as crimeless a country as there is in the world, yet in addition to the municipal police there is a standing army of 15,000 Irish constabulary costing the people millions of dollars annually who are kept by the Government to hound the people and prevent free speech and other recognized rights of a British subject. Under the Crimes Act, which is something like martial law, and which is now in force in many of the counties of Ireland, special magistrates called removable are appointed by the chief secretary to try political offences. These men are usually Government hangers-on, and are subject to be dismissed by the chief secretary at any time, so that if they don't make it unpleasant for the Government's political opponents they know what will happen to them.

FOLLOWED BY BLACK DEVILS.
 "I had a rather novel experience of English government in Ireland myself. I went over to the west to see what they call the congested districts and to visit the De Freyne estate, where many of the tenants are being evicted. I was met at Castlelea by Mr. John Fitzgibbon, Mr. Webb and Mr. Johnston, who are interested in the management of the United Irish League in Roscommon County. I noticed a good many constables standing around, but as there are so many of them in Ireland I did not pay much attention to them. However, upon leaving the station with Mr. Johnston to take a drive through the De Freyne estate, I was much amused to find that I was closely followed by two constables on bicycles carrying revolvers and batons. I drove from about half-past ten in the morning till seven at night with these men at my heels. Sometimes I would leave the jouncing car I was driving on and walk through the fields to see the tenants. The 'black devils,' as they are sometimes called, were not content with remaining on the road till I returned to my car, but would follow me up to the tenants' houses and hang around to try and hear what we would be talking about. We traveled about 30 miles. It rained part of the day and I did not see the constables eating any lunch, so I fancy they were not so much amused with their day's experience as I was with their presence.

LAND LAW REFORM:
 "The position of affairs in the west shows the absolute necessity of remedial land laws. The people are all crowded together on the poor bog lands and the rich lands are reserved for the cattle, not the poor people's cattle, but cattle of the wealthy grazier or the absentee landlord who never visits Ireland or spends a sixpence there. What the people of Ireland want, not merely the Nationalists, but also the Unionists, the Catholics of the south and the Protestants of Ulster, in fact everyone except the landlords, is 'compulsory purchase,' that is, powers to be given to the congested districts board to expropriate the landlords' interest in the land without the consent of the landlord, so that the board may then sell to each tenant the freehold in a sufficient quantity of arable land to enable him to live on it, parliament to supply the money to pay the landlord, and the tenant to repay the government in annual instalments. Their arrangement is now car-

ried out when the landlord consents to sell, and is found to work very well. The board some time ago bought the estate of Lord Dillon. I visited the former Dillon tenants, who are now freeholders, and found they were perfectly happy and contented. Their land was being drained and new houses built and a general appearance of prosperity was coming over the district. Adjoining the Dillon freeholders is the De Freyne estate, where Lord De Freyne is ejecting tenants for non-payment of rent. The people could not possibly live on the small holding and pay rent from what the land produced. When the rents are paid they are paid out of money earned principally by servant girls in America, and harvest laborers in England. The rent that Lord De Freyne is asking is 33 per cent. more per annum than the instalment of purchase money that the Dillon freeholders are paying the government each year, and which will in a stated number of years be paid off. Such a state of affairs cannot long exist, and it is the opinion of many on both sides of the political fence that 'compulsory purchase' will become law within the next year or two. After a visit to Ireland one can readily understand why the people don't gush much about the advantages of British rule. It seems to me that we in Canada would not be as proud of the British empire as we very properly are if we were governed as Ireland is."

CORK EXHIBITION.
 Mr. Scott said he visited the Cork exhibition and was proud of the splendid exhibit that Canada has there. One thing, however, which he says "does not reflect much credit on the agricultural department" is the fact that while Canadians have been sent over there to look after our exhibits, and explain our resources and the advantages of our country to the people not a single Irish Catholic is employed in or about the Canadian building. "It seems to me," said Mr. Scott, "that business methods if nothing else would make it appear necessary to the department to send some men who were in sympathy with at least ninety per cent. of those who visit the exhibition."

Mr. Scott said that while he enjoyed his visit to the old country very much he is glad to get home and is perfectly satisfied that Canada is the finest country in the world and that Canadians have much to be proud of in their country and much to be thankful for in their form of government."

THE UXBRIDGE PICNIC
 Editor Catholic Register:
 Dear Sir—Having read in last week's Register an account of the picnic held at Egin Park, Uxbridge, Labor Day, under the auspices of the Catholic congregations of Port Perry and Uxbridge, I was very much amused while perusing the part of the programme in connection with the gold watch contest between Miss Nellie O'Brien and Miss Agnes Whalen. It seems both ladies and their supporters on either side worked hard for victory, and while Miss Whalen was declared the winner of the watch I think Miss O'Brien is entitled to something in the shape of a consolation—she being ahead at the first count. I have not the pleasure of the acquaintance of either of the young ladies, but in justice to Miss O'Brien I would say the promoters of the picnic should award her a substantial remuneration.

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DIOCESE OF PETERBOROUGH

His Lordship the Right Rev. R. A. O'Connor, D.D., at Gravenhurst
 The congregation of St Paul's Church, Gravenhurst, had the pleasure on Sunday of a visit from His Lordship, the Right Rev. R. A. O'Connor, D.D., of Peterborough.

On Saturday afternoon, the happy children, who had been thoroughly drilled by the constant and arduous labors of the pastor, Father Collins, assisted by Miss Brennan, and with high anticipations of the Seven Gifts of the Holy Ghost, assembled in the Church and were put to the test by His Lordship, to answer and give reasons for the faith that is in them.

Much interest was manifested in the services of Sunday, large congregations being in attendance, and they were very impressive, the altar being well illuminated. The first devotion was at nine o'clock, when Mass was celebrated by His Lordship, and the little ones in an orderly and edifying manner approached the Holy Table, and received from the hands of His Lordship the Sacrament of the Eucharist. The singing was by the Confirmation Class of boys and girls.

High Mass was sung at 10.30 a.m. by the pastor, Father Collins. At the conclusion of the Mass, Mr. Robert Moore distinguished himself as usual, singing in superb voice the "Veni Creator" by Bordeuse. The little children were also re-assembled in the church for the event of the day, namely: the reception of the Sacrament of Confirmation, in the execution of which His Lordship was attended by the Reverend T. Crowley, of Peterborough. After the administration of the Sacrament, His Lordship asked the little ones to stand and recite the Apostles Creed, the Lord's Prayer and the Hail Mary, which they did in a clear and uniform voice.

Then His Lordship, in eloquent and touching words, addressed the children and the parents. He began by remarking that this should be a day of great joy to them—the greatest they had experienced—and why? Because of the magnitude of the grace they had this morning received. He gave them solid and pointed instructions, inspiring them with high ideas of the gifts of faith and grace, and encouraged them to continue the way of learning and piety, they had so well commenced, that they were now firm in the faith, and he hoped they would never falter on the way, nor turn to the left nor right, but keep on in the narrow path that finally leads to life eternal. They must watch and pray and avoid the occa-

sions of sin. Frequent the Sacraments, and thus show by their lives their gratitude to God for all He had done for them. He also spoke to them upon the importance of corresponding with the graces received by the Sacrament of Confirmation, advising them to abstain from those vices, which children of their age are liable to fall into.

He called upon the parents to set a good example to their children, by practising their religion, and avoiding such un-Christian acts as drunkenness, swearing, etc., that was calculated to scandalize the little ones. And he exhorted the parents to be watchful over their children. That this sacrament would strengthen children to avoid evil and do good, to keep away from sin and bad company, and to be more pious and attentive to their prayers.

He then exacted from all of those who were confirmed a pledge of total abstinence from intoxicating liquors until they would attain the age of twenty-one years, which they should not forget, hoping that they would have sense enough at the end of that time to renew it for twenty-one more years.

In his address to the congregation, he mentioned the necessity of enlarging the church to accommodate the many tourists who attend the divine services during the summer months. It has been calculated to commence this work during the month of October.

Vespers at 7 p. m. was sung by the pastor, Father Collins, and after the recitation of the beads, His Lordship delivered a most instructive discourse, taking for his text, the third chapter of the Gospel according to St. John, seventeenth verse: "For God sent not His Son into the world to judge the world, but that the world may be saved by Him." The Right Rev. R. A. O'Connor is not only a most and impressive speaker, but has a most genial manner, and possesses a splendid delivery.

Before the Benediction of the Blessed Sacrament, Miss Clara Clairmont rendered in her sweet and impressive manner, "My God and Father While I Stray," which was most acceptably received.

Throughout the services of the day the choir did splendid singing.

Worthy mention is due the pastor, Father Collins, for his tireless energy on all occasions such as this.

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tions with the historical facts, we cannot doubt. The tradition says that the priest on leaving Martinique shook the dust of the land from his shoes and cursed it, foretelling the horrors that have come to pass. On the other hand the historian of Martinique, Lefcadie Hearn, in his work, "Two Years in the French West Indies," shows Pere Labat as, being recalled to Europe by the authority of his Order, and as ever afterwards begging and wishing to return to Martinique—the land of his love—but dying without ever having had that consolation. This is a contradiction, for if he was so attached to the Island, as the historian says, and as would seem quite natural on account of all the ties that bound him to the place, it is not at all probable that he would have cursed it on leaving. Of course we must take with certain reservations all that Hearn tells of Pere Labat, above all his account of the priest's dual character of monk and layman. We of today, who know all that our missionaries have done for the civilization as well as the Christianizing of the New World can readily understand how at the remote period of two hundred years ago a priest could have been engaged in building up at once the temporal prosperity and the spiritual glory of the country with which his mission carried him. At all events, abstraction made of what is purely legendary, of what is recorded as history, but devoid of an exact fitting into the life of a religious, we will find the story of Pere Labat and of his famous curse very interesting. It is somewhat summarized, for the purpose of saving space, but its leading features will be found in the following extracts from Hearn's work.

THE CURSE OF MARTINIQUE
 (Written for The Register.)
 Great and stirring events frequently give rise to or revive traditions or superstitions of a country. Every land has its legendary lore, more or less based upon history, and the Island of Martinique is no exception to this general rule. The terrible fate of the beautiful and flourishing city of St. Pierre last May, was well calculated to awaken memories of olden prophecies. In that land of extreme ease, or rather indolence, where the calm luxury of Creole life has scarcely ever been disturbed, the fearful work of Mont Pelee, in its steatitic upheavals, surely afforded ground for the revival of such like traditions and stories of old. One of the most interesting in the Curse of Pere Labat. The story is still current with the natives of Martinique how this famous priest cursed the Island and predicted all that has happened. That there is very much of the legendary interwoven by fertile imagina-

tion, we will see later on that he was not banished from Martinique, but recalled to Rome by his Superiors, for purposes of the Dominican Order. But, referring to the condition of the Island a few years ago—which is only accentuated by its still more terrible condition to-day—the old lady says:

"All that Pere Labat said has come true. There is food for almost nothing and people are starving here in St. Pierre; there is clothing for almost nothing, and poor girls cannot earn money to buy a dress. The pretty printed calicoes that used to be two francs and a half the metre now sell at twelve sous the metre; but nobody has any money. And if you read our papers you will find that there are sons wicked enough to beat their mothers. It is the malediction of Pere Labat."

We will now turn from these legends, and from the one that called Mont Pelee "Pere Labat's lantern," to the historian's account:

"Nearly 200 years ago, August 24, 1693, a traveller wearing the white habit of the Dominican Order, partly covered by a black camel overcoat, entered the city of Rochelle. He was very tall and robust, with one of those faces at once grave and keen, which bespeak great energy and quick discernment. This was the Pere Labat, a native of Paris, then in his 30th year. Half-priest, half-layman, one might have been tempted to surmise him from his attire; and such judgment would not have been unjust. Labat's character was too large for his calling—expanded naturally beyond the fixed limits of the ecclesiastical life, and throughout the whole active part of his strange career we find in him this dual character of layman and monk. He had come to Rochelle to take passage for Martinique. Previously, he had been professor of philosophy and

mathematics at Nancy.

"While watching a sunset one evening from the window of his study, some one placed in his hands a circular disc issued by the Dominicans of the French West Indies, calling for volunteers. Death had made many wide gaps in their ranks, and various misfortunes had reduced their number to such an extent that ruin threatened all their West Indian establishments. Labat, with that quick decision of a mind suffering from the restraints of a life too narrow for it, had at once resigned his professorship, and engaged himself for the passage."

We skip some unnecessary details, and come to the estimate of Pere Labat's work in Martinique.

"In less than two years Labat had not only rescued the plantation from bankruptcy, but had made it rich, and if the monks deemed him veritably inspired, the test of time throws no ridicule on their astonishment at the capacities of the man. Even now the advice he formulated as far back as 1720, about secondary cultures, about manufactures, about imports, exports and special methods, has lost little of its value. Such talents could not fail to excite widespread admiration and a reputation in the colonies beyond precedent."

As to how he had exercised his administrative talents we need but turn to another page of the same history.

"Labat," continues Hearn, "was only 30 years old when he went to the Antilles—he was only 12 when his work was done. In less than 12 years he had made his order the most powerful and wealthy of any in the West Indies, lifted the property out of bankruptcy, to rebuild it upon a foundation of extraordinary prosperity. His career, as Hearn observes, seems to more than realize the labors of Hercules. His passage was memorialized by the rising of churches, convents and schools, as well as mills, forts and refectories. Even cities claim him as their founder. The solidity of his architectural creations are no less remarkable than their excellence of design; much of what he created still remains, what has vanished was removed by human agency, not by decay, and when the old Dominican church at St. Pierre was pulled down to make room for a larger edifice, the workmen complained that the stones could not be separated, that the walls seemed single masses of rock. Things can be no doubt, moreover, that he largely influenced the life of the colonies during those years, and expanded their industrial and commercial capacities."

"He was sent to Rome on a mission and never returned from Europe. There he travelled more or less in after years, but finally settled at Paris where he prepared and published the voluminous narrative of his own voyages and other curious books, manifesting as a writer the same tireless energy he had shown in so many other capacities. He does not appear, however, to have been happy. Again and again he prayed to be sent back to his beloved Antilles, and for some unknown cause the prayer was always refused. To such a character the restraint of the cloister must have poured a slow agony; but he had to endure it for many long years. He died at Paris in 1763, aged 75 years."

This last remark about enduring the cloister merely shows that the historian judges the monk by a worldly standard, and one forgets that this great sacrifice was possibly the crowning glory of his life.

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