

circumstances in which it is placed, the centre is which it lives.

Looking at the matter in this light, I have arrived at the firm conviction, in spite of multiplied assertions of the contrary, that our Canadian half-breeds are no worse than the others. I belong myself (and I thank Heaven for it) to this French-Canadian race, the subject of these remarks, and if, as the learned and respected author of the above mentioned works affirms, we had shared "the inability to resist temptation," I should have given a proof of my origin by not resisting a temptation which I have often experienced. This temptation consists in the publication of certain memoirs relating to the history of this country, which would indeed be the saddest page in French-Canadian history, but, at the same time, a proof amounting to a demonstration, that even in this matter my fellow countrymen have played but a secondary part, and that our race has never been sufficiently favored to enjoy a monopoly of crime any more than any other monopoly. Besides the complete tranquility and freedom in which we spend our days, our ignorance of the precautions everywhere else considered indispensable to ensure security of life and property and the facility with which any little differences which may arise are appeased; the utter absence of great crimes, though we have no police to preserve order (it is well known to every one that the tranquillity we enjoy is in no way owing to the presence of the troops), the horror excited by the simple recital of what occurs in other places; the polite, affable and hospitable manners of our people, notwithstanding the little instruction they have received; does not all this prove, in spite of all that has been said and written against them, that the French-Canadian half-breed race are a gentle, moral and honest people? Were I called upon now to enumerate their defects, the list would no doubt be a long one; no one is better aware of it than I am, for no person is more anxious to remedy the evil; but I have no desire whatever to follow the example of some who lavish their praises on those of the same origin and belief with themselves, and have nothing but contempt for others. There is one thing certain here as elsewhere, some of those who have been the greatest calumniators of their fellow-men have, in fact, been guilty of shameful crimes and monstrosities, which those whom they do not fear to overwhelm with contempt and insult, were incapable of committing.

(To be Continued.)

THE ARCHBISHOP OF CANTERBURY ON CATHOLIC MISSIONARIES.

It is assuredly very remarkable that the most striking passage of the sermon preached in the Anglican cathedral of Quebec by His Grace of Canterbury on his arrival there two weeks ago was his eulogy of the early Jesuit Missionaries of Canada. Dr. Davidson is evidently not, as the Philadelphia "Catholic Standard and Times" remarks, a partisan of the theory adopted by Lombroso and other enemies of the Society of Jesus, "that the Jesuit is discovered by the absence of traces of him and his work." The Anglican Archbishop "sees traces of the French Jesuit everywhere about him in Quebec and many other places in the Dominion, and he is an honest Protestant Englishman, not a dishonest Italian atheist."

But, before quoting Dr. Davidson's graceful tribute to men whose entire religious life was the direct antithesis of his, we cannot overlook the smart trick of legerdemain by which he strives to set up a shadowy continuity between the walls of the bishopless cathedral, wherein no consecration of any kind, in the Catholic sense, could possibly occur, and the Catholic city of Quebec with its imperishable monuments of Catholic heroism. This trick was prepared by another passage in an earlier part of his discourse, from which we quote according to the verbatim report of the "Quebec Daily Telegraph," of Aug. 29.

We, whose home lies in the older England across the sea,

we, for example, of Lambeth, where morning and evening we say our daily prayers in the self-same form in which they have been said for some seven centuries at least, perhaps nine or ten, may be erroneously supposed at times to look slightly upon Christian antiquities so modern as the oldest that England's colonies can give.

How could he so far forget the truth as to assert that he and his said their daily prayers in the self-same form in which they had been said for some seven centuries, when we know that the form he uses has barely half that age? The Morning and Evening Prayers in the Anglican Book of Common Prayer make no mention of the intercession of the Saints, do not invoke them, nor the Angels, nor the Blessed Virgin, contain no examination of conscience, no explicit acts of faith, hope, charity, and contrition, all of which were in constant use before the so-called Reformation. The only excuse for so groundless an assertion is the ignorance born of an historical tradition that is a conspiracy against facts, and fostered by the illogical environment of ministers living upon the revenue of property donated to the Catholic Church and all the while teaching false doctrine condemned by that Church.

With this preamble and one more warning as to the verbal juggling that identifies the "consecrated (?) walls" with the Catholic "place" hallowed by heroic missionaries, we now quote from the same source as above, Dr. Davidson's eulogy of the early Catholic Missionaries in Canada.

These walls set apart as a consecrated house of God for the service of our own Church may be but a century old, but you know better than I the varied story of Quebec, recalling today the early memories which give an imperishable consecration to this place linking it and its impenetrable surroundings back with a peculiar pathos and interest to the work done centuries ago by the Brothers of the fraternity of St. Francis of Assisi and with them for a time the devout men of a different society whose very name became a catchword for a policy which we condemn, but yet who showed to the whole world an example of missionary enthusiasm and steadiness of persevering faith in the face of persecution which, while the world stands, will cover with a hallowed glory the memory of the French missionaries of two hundred years ago.

In the words of the foremost historian of the colonial church, whose own staunch Protestantism no one can question, "at every season and at every place the unwearied French missionary was seen winning his way to the red man, sometimes lost in the trackless forest, at other times hurried in his light canoe to an untimely death, into rapids where he perished without being heard of again. Others came to a still more terrible death, tortured by every art of savage cruelty—burned, starved, scalped, mutilated. Yet none yielded or faltered. Where one perished others instantly pressed on. The sturdiness of the faith which animated the hearts of Brebeuf, Lalemant and Jogues and their fellow martyrs is an example we vain would follow. I need not enter now into the strange story of how it came to pass that the consecrated spot on which we stand is associated with the records of such men as these, men from whom, in the doctrines and presentation of the Christian truths, we differ so stoutly, yet whose missionary story glows with so clear a light—you all know it better than I. The thought that from the centres of Canadian life and strength and culture, such as they were, devoted men worked constantly, giving themselves to the splendid task of bearing the light of hope to those in darkness, and the shadow of death must be an inspiration to us, although under circumstances so different from those under which they worked. It is a stimulus for us to put our strength today to the corresponding task of kindling the flame

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In the sense in which the Protestant world uses the word "jesuitical," a sense which is verified only in fiction and which arises from the common fault of attributing to others our own pet delinquencies, this appropriation of the true Jesuit missionary as a model for the Anglican minister, is thoroughly jesuitical. But the poor man was evidently hard up for models in the Anglican church of Quebec, since he has not a word to say in praise of its clergy, the rest of his sermon dealing in general exhortation, or merely naming "Charles Inglis, Bishop of Nova Scotia in 1787," and "Jacob Mountain, first Bishop of Quebec in 1793." So it was both wise and politic to mention men who were real apostles and then try to claim some spiritual kinship with them.

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