

how the sailors' clubs may succeed in England, or elsewhere, one thing we know is that the first practical steps were taken by the Montreal branch of the Catholic Truth Society. To them is due an amount of credit that will go on augmenting as the years roll past. Surely that noble little band will not be left alone to carry on the splendid contest, in the cause of Catholic seamen, that they commenced under such adverse circumstances. We hope to see the Club, next year, on a most immutable basis.

#### A BIRD'S-EYE VIEW.

A correspondent in the Springfield (Mass.) Republican sends, from Toronto, a two column article on Canada. The writer entitles his production a "Bird's Eye View of Canada." In truth it is a real "bird's-eye view," and the able author of the contribution must have soared very high in his eagle flight, and skimmed very rapidly over the panorama below. So high did he rise that he failed to distinguish any of the important points in Canada's actual appearance, and so swiftly did he pass over the country that he omitted to notice anything that might be commented upon as advantageous to our Dominion. He finds only two cities in Canada—Montreal and Toronto—and he places them on a footing of equality. According to what he could glean, in his bird's-eye glimpse, they consist each of about two hundred thousand inhabitants. In fact, if there is an advantage at all, it is in favor of Toronto, because the two-thirds of the inhabitants of Montreal are "Canadian-French," as he calls them. He says: "There are several other considerable towns, generally called 'cities,' ranging from about 25,000 to 60,000 inhabitants." Strange to say, that in the United States every little collection of houses is called a city—even though it be not larger than an ordinary Canadian village.

He finds "among half a million or more Canadian French farmers the conditions of agriculture are very much the same as they were 100 to 200 years ago." This sage finds half of the Dominion covered with a blanket of perpetual snow; and amongst the "Canadian French"—except in the case of ecclesiastics—he seems to have discovered no practical education. We are not aware who this correspondent is; but he is either a Canadian or a foreigner. If a foreigner, we may excuse him on the ground of his natural prejudices. We will not take any trouble to find out who he is; we prefer to retain what good opinions we have of our neighbors. But it is writers of this class who do the most injury to the country. No matter what their motives may be, they certainly fling abroad a false impression. They may find that in proportion as their articles belittle Canada they are acceptable to the American publisher; but, if they go upon that ground, they do themselves and those for whom they write very little credit.

We have no intention of entering into a refutation of the many strange statements, and stranger insinuations, of that article; we simply desire to call attention to the fact that our country is so often misrepresented that we can scarcely blame strangers for not appreciating either this Dominion or its inhabitants. In order to misrepresent a country, it is not necessary to tell falsehoods, or to attack openly its institutions, customs or manners. Simply by the tone of a composition it is easy to leave in the reader's mind a prejudice that it often takes years of travel, experience and intercourse, to efface. We refer to this subject in order

to put our American friends upon their guard against those contributions that purport to give minute appreciations of Canada. That one article furnishes sufficient material for a whole volume, were it within our sphere to unfold the contrary of much that it states. It would be well for the writer thereof if he had only a little of the learning that belongs to those "Canadian French;" it might save him from committing very grave errors in the journalistic field.

#### HERESY AND SCHISM.

Hon. Mr. Gladstone—who is a constant student of religious subjects and has ever been an able writer upon matters of faith—has recently published an article on "Heresy and Schism," which has created no small amount of comment. If we are to judge by the strange theories of the venerable writer we must conclude that there is very little ground-work for the recent rumor that he was tending toward the Catholic Church. Nothing could be more anti-Catholic or heretical than his views. Amongst other ideas conveyed in that contribution is the one that heresy and schism are not to-day what they were in the beginning. This shows a great want of logic in the writer. How could heresy and schism be less important or less sinful than at any other period in the world's history? If the Church founded by Christ were true in the beginning it must necessarily be so to-day. In a formal manner Christ declared that He would be with that Church; and until, in an equally formal manner, He withdraws His presence we cannot conceive any change in the establishment that He founded on Truth itself. If in the first century, or in the early ages heresy was a grave sin, equally so must it be to-day and for all ages to come.

Mr. Gladstone claims that because (according to him) the majority of the sects now admit the dogmas of the Incarnation and the Trinity, any other divisions on their part are not heretical or sinful. The Sacred Heart Review very ably puts it thus:

And granting his facts, even, his argument is like that of one who would say, "It is true that I have broken many of the Commandments, repeatedly, but I cannot be called disobedient because two important ones I have always scrupulously observed."

But even were such an argument admissible, it could not stand unless it were supported by facts. And we claim that Mr. Gladstone's assertion that the sects to-day accept the doctrines of the Incarnation and Trinity is not carried out in the practices and professions of the various denominations. What about the Unitarians and the numerous so-called Christian bodies who barely admit the most elementary truths of Christianity? In fact, the non-Catholic world to-day is more infidel than Christian; and if there were any difference between heresy in the early ages and heresy in our time we would say that it has become more sinful than ever. Religion seems to be almost entirely banished from society, and on all sides we see the evidence of this painful fact.

But one of the very worst effects of such false reasoning is in the handle it gives to a very irreligious section of the press to propagate most radically false principles. As an example of this we have the New York Herald, that concludes from Mr. Gladstone's article that "Christianity is working out its destiny differently from the plan of its Founder." This simply means that Christ was not Divine, nor was He Omniscient. Were this view a reasonable one, we would have to conclude that the Founder of Christianity could not see beyond His

own time, nor could He foretell what was to take place throughout the ages. It would inculcate the belief that Christ set up His Church and then left it to itself and to the human fallibility of its members to work its way through the centuries. In a word, it is a simple denial of the Divinity of Christ, the placing Him on a footing of equality with Mahomet and other great religious founders. Again, it necessitates a denial of the Incarnation and Trinity—the very two dogmas that Mr. Gladstone claims are universally admitted. In fact there is sufficient material in that one article on "Heresy and Schism" to overthrow the whole fabric of Christianity. Gladstone is a powerful, eloquent, a masterly writer; therefore it is necessary to dive under the surface of his compositions on religious topics if we do not wish to lose sight of the undercurrents of error.

We publish in this issue the famous song "Father O'Flynn." There is a story connected with this rattling piece of composition that is worth telling. At an entertainment given in London, some years ago, in honor of the late Cardinal Manning, one of the items on the programme was unavoidably omitted, and as a substitute a well-known singer gave, with vigor, "Father O'Flynn." It was at first thought that the Cardinal might not like the song; but he entered fully into the spirit of it. So much was he taken with the composition and the manner in which it was rendered, that for weeks afterwards his Eminence might be heard, at times, humming to himself the words of the chorus: "Here is a health to you, Father O'Flynn." The reproduction of the song is due to the efforts being made by Mr. M. J. Murphy, of Bay City, to revive an interest in the ballad poetry of Ireland.

Some time ago the famous Mrs. Margaret Shephard made certain public acknowledgements which put a damper upon her "ex-nun" career in Canada. But she sought refuge behind Mr. Stead, for whom she claimed to have done some important work in the line of moral reforms. In the June number of Review of Reviews, at page 601, Mr. Stead thus speaks of that person:

"Margaret Shephard has figured conspicuously for some time past. This emissary of the A. P. A. is a woman whose past is deeply stained both with vice and crime, but that circumstance does not prevent her from figuring upon platforms as the apostle of militant Protestantism. Among the other fictions in which this woman indulges is, that she was closely associated with me during the investigations which resulted in the publication of 'The Maiden Tribute.' There is not a word of truth in this story. She was introduced to me as a penitent Magdalen weeks after the 'Tribute' was published. She stated that she was in a position to procure direct evidence which would have a bearing on the pending trial. She never produced the evidence, and shortly after departed to America. As the result of that brief acquaintance she has been paraded as if she had been at my right hand through the whole of the campaign which led to the passing of the Criminal Law Amendment Act. If I may judge her revelations concerning nunneries by her revelations concerning the share she had in 'The Maiden Tribute,' their value must be put down as minus quality."

The Glasgow Observer, commenting upon her biography, says: "About the only thing, in fact, which Mrs. Shephard, alias Parkyn, alias Herbert, alias Eger-ton, does not appear to have been, is a member of a Catholic community; and the only cell there is any evidence of her having tenanted was situated in Bodmin Jail." What a splendid specimen of the "ex-nun" class!

The Rev. Father Murphy, Trappist, of Oka, paid a flying visit to St. Patrick's presbytery on Saturday.

#### THE CATHOLIC SUMMER SCHOOL.

WORDS OF PRAISE FROM RABBI HENRY BERKOWITZ, D.D., OF PHILADELPHIA.

A visit to the great assembly on Chautauqua Lake, during the summer previous, had given me an opportunity to study the great institution in its completed form with all its ramifications and to mark its results. To study a similar work in the earlier stages and mark the steps of progress, a visit was undertaken this summer to the "Catholic Summer School of America," holding its third session at Plattsburg, New York, on Lake Champlain.

A trip up the Hudson—the beautiful Queen of Waters—across the incomparable Lake George—the Lake Como of America—and over majestic Lake Champlain, by Ft. Ticonderoga, Crown Point, and other places of historic renown, brought us to the quaint old city of Plattsburg. It was a source of no little gratification to us on presenting ourselves to the officers of the "Catholic Summer School" to find that they were thoroughly informed concerning the "Department of Jewish Studies" in the Chautauqua System. The secretary, Mr. Warren E. Mosher, of Youngstown, O., a genial and liberal spirited gentleman, the creator of the Catholic Chautauqua, spoke in highest praise of our undertaking and dwelt with special delight on the excellent results which our Jewish C. L. S. C. circle in Youngstown, Ohio, is achieving and of the ability and enthusiasm of its members. "Chautauqua," said he, "provides for all peoples excepting two. These are the Jews and the Catholics. This is in the nature of things, of course. The work is a grand one, and the needs of these two constituencies should be met. We are finding abundant success among the Catholics and I am glad to see that the Jewish people are giving you such ready encouragement. You will have no difficulty in making a great success. Whatever we can do to help you from our experiences will be most cheerfully given."

I learned that the Catholics had begun with the Reading Circle plan about five years ago and have spread it in all directions successfully. They soon found that to accomplish this, it was necessary to create a center and gathering place for the people; to create and renew and augment the interest and enthusiasm each year. Therefore, three years ago they began their summer school at New London, Conn. It was a pronounced success, though begun on a modest scale. A number of sites were offered them for permanent location. They accepted the gift of 450 acres of land from the Delaware & Hudson R. R. Co. on Lake Champlain, near one of the greatest of our summer hotels. They are now erecting their buildings at a cost of more than \$20,000. It is an investment readily taken up by people with money and public spirit. Private cottages are also going up. Next year the session will be held on the grounds. This year they meet in the Plattsburgh Opera House and give outdoor excursions and entertainments in abundance. It was our privilege to attend a most interesting session, to hear some excellent addresses and at a reception to Archbishop Corrigan, of New York, to be the honored guest. Priests, prelates and people united in the expression of fraternal sentiments and good cheer in our common work of education. We gleaned much valuable practical information."

#### ST. VINCENT DE PAUL SOCIETY.

The amount realized at the Labor Day picnic and games of the Irish conference of St. Vincent de Paul Society, on St. Helen's Island, was \$352.

At a meeting of the society, held in St. Mary's church Sunday afternoon, it was on motion unanimously resolved "that the thanks of this meeting are due and tendered to all those who generously contributed in donations of money, without distinction of creed or nationality, in support of the poor, and, further, thank all donors of prizes and money for the picnic on Labor Day."

#### THE PREMIER ATTENDS MASS AT ST. PATRICK'S.

Sir John Thompson, Premier, spent Sunday in Montreal, in company with Solicitor General Curran. In the morning the Premier attended High Mass in St. Patrick's Church, and afterwards, accompanied by Sir Charles H. Tupper, took lunch at Mr. Curran's residence.